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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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MAN'S IMMORTALITY.

HON. CLARENCE A. BUSKIRK.

A VERY considerable part of the thinking people of today are darkened by doubt, if not despair, on the subject of religion. Because of their disobedience to the command of Jesus to heal the sick according to the way which he taught and exemplified, and because that which calls itself orthodox Christianity persists in representing God as a self-contradictory and wholly illogical being, the pulpits of Christendom have lost much of the power to persuade men which they formerly possessed. Religious periodicals are constantly witnessing to the fact that the pews are growing more and more empty, while the gray mists of distrust seem to have settled around the pulpits.

What is worse, it is a fact, which grows more and more palpable every year, that there are great masses of men, women, and children whose thoughts and lives seem to be barren of all religious hopes, incentives, and ideals. They seem to look upon the grave as the end of man. To them the search after evidences of man's immortality seems to be as foolish as to try to climb a ladder with its top resting against a cloud. To every one who has considered the history of our race it ought to be obvious that the men who give no thought to God and to the divine verities which pertain to man's true place in the universe are traveling the sure road to degeneracy. It is sure to be a dreary and well-nigh hopeless struggle to attempt to eradicate public corruption and private immorality, until the faces of a people have been turned toward the sublime

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and gladdening planets of religious truth, and away from the gloomy and gruesome specters of atheism and man's annihilation.

The writer knows what it means to have no faith in God, and to have none but negative answers to Job's troubled question, "If a man die, shall he live again?" He knows too well that such unbelief is a cruel and destructive desert, where there are no fountains to quench the thirst, no fruits or food to satisfy the hunger, no flowers to gladden and refine, where even the sky seems to be like the lid of a coffin which, as the hurrying years go by, relentlessly closes down upon us forever. He knows what it means to look into the faces of loved ones and to think that they too are helpless pilgrims through a godless desert.

Without entering into the evidences of man's immortality which are supplied us in the Bible as interpreted in Christian Science, it may be of interest to note that what are termed the five physical senses are utterly incapable of perceiving God, and afford no hint or indication of the existence of a spiritual universe. Indeed, we find that the farther away we can get from their influences the better we may hold communion with the divine verities. Through all the centuries of known human history, men have been seeking such communion, and have had many glimmerings of spiritual light. Dim, imperfect, obscure, it is true, many of these glimmerings have been, but the fact that men have been always in search of them, and the fact that they have attained them at all, however imperfectly, instead of remaining in total spiritual darkness, is of a very high order of evidence that men have some spiritual perceptions. Otherwise, it would be an eternal state of hopeless spiritual darkness for us all. If men have spiritual perceptions, does it not necessarily follow that men have at least semi-latent spiritual faculties? And if men have spiritual faculties, does it not necessarily follow that man is a spiritual being? If man is a spiritual being, it follows that he is immortal; for whatever is spiritual is immutable and incapable of perishing. All our notions about change, decay, and death are exclusively derived from the testimony of the physical senses. When we apply such notions to the spiritual universe, are we not guilty of loose and disorderly thinking? Thus humanity's faith in divine verities, to

whose existence the physical senses furnish no clue or intimation, justifies Paul's statement that faith is "the evidence of things not seen," collating this with his other statement that "the things which are not seen are eternal."

Furthermore, through all the known centuries of human thinking, men have constantly manifested their insatiable longings for "the things which are not seen." They ask, as did Byron,—

> When coldness wraps this suffering clay,
> Ah, whither strays the immortal mind?
> It cannot die, it cannot stay,
> But leaves its darkened dust behind.

These longings prove that we have spiritual needs. The existence of our spiritual needs, which material things are wholly incapable of gratifying, carries a strong implication that there must be a source of adequate supply for these needs, and that such source of supply is spiritual. Contrary to the evidence afforded through the avenues of the physical senses, or more accurately such seeming evidence, all the proofs which are furnished to us, through revelation or otherwise, in respect to the spiritual universe, harmoniously unite in showing us that all its verities, including man in his true individuality, are eternal.

Mortal man's sense of material existence and needs is utterly unlike man's spiritual needs as indicated by humanity's spiritual longings, aspirations, incentives, and ideals. Indeed, they are so opposite in their nature that they are found to be in perpetual conflict with each other. When we devote ourselves to the gratification of our physical desires we are sure to be starving our spiritual needs, more or less. And when we look sufficiently after our spiritual needs, we learn not to overestimate our material wants, but rather to confine them to their true place and significance. Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Our spiritual longings and needs surely have an origin, and the material universe supplies no explanation of this origin. When we look elsewhere for such explanation we find that the spiritual universe is our sole recourse; and our highest reason unites with our spiritual intuitions to justify the explanation which is thus found.

There are some who declare their unhesitating belief in

man's immortality, but who say that they find little consolation in such belief, because they also believe that on the other side of the gate which is named death we shall not be conscious of our own identities. It may be true, of course, that in our future spiritual existence we shall not retain the gross recollections of material existence, but the memories which we ought to care most to preserve are of a different and higher character. Why should we not carry such higher and purer memories with us on our pilgrimage to the unknown country, just as people now carry cherished flowers and fruits to be their loved companions when they emigrate to foreign lands?

Self-consciousness, which includes memory, is one of the surest as well as one of the highest attributes of the power to think. Then how can man persist in a future state of existence as a spiritual, that is, mental, being and lose his consciousness of himself? Is not such a proposition when thus looked at really unthinkable? Is it to be maintained that man is immortal, but that his longed-for immortality is a mere worthless boon? And do not such fears have their genesis in the notions we derive through our physical senses pertaining to the changes of identities in the material phenomena about us? How can it be reasoned that there will or can be changes of identities in the realm of the eternal and immutably true? Man, the true selfhood, belongs to this realm. Is there not an utter absence of facts and evidence upon which such a hypothesis can be based? Is it a rational conception that man exists and yet that there is no purpose which justifies or explains his existence? Is it a rational conjecture that man's existence is fortuitous, that is, an accident?

Those who conjecture that man exists fortuitously, and that there has never been any purpose or motive behind the fact of his existence to explain or justify it, fall back upon the conjecture that what they call "protoplasm" was man's origin. They conjecture that a lot of sedimentary mud fortuitously—accidentally—collected on the bottom of some ancient bed of water. They do not claim that any one has ever seen any protoplasm. Like the atom, it is the imaginary nucleus of a theory. Next they conjecture that fortuitously the water at just the right time was of just the right temperature to generate a living organism. Next they conjecture that fortuitously all the other condi-

tions, such as just the right supply of air in the water, just the right state of density both of the air and of the water, and so forth, by some chance united in an environment to generate a living organism spontaneously. Asked if they can point to any instance or instances as facts which show that a living organism can come into being spontaneously, they are forced to confess that they cannot do so. Asked if such supposed generation of life was governed by any law, or whether it was lawless, they recognize that their appended theory of the law of evolution necessitates the answer that it was governed by law.

So we have a most extraordinary assemblage of conjectures as follows: that the collecting of the sedimentary mud which was the origin of the protoplasm which was the origin of man, was fortuitous and wholly lawless; that the water at just the right time when the mud was just in the right condition to generate spontaneously the living organism called protoplasm, fortuitously was of just the right temperature and density necessary for the spontaneous generation of life; that at just the right time the water was impregnated fortuitously with just the right amount of air necessary to the spontaneous generation of life; that, in short, all of the numerous conditions making up the precise environment necessary to the spontaneous generation of life united at just the right time and in just the right spot in an environment necessary to the spontaneous generation of life; and then the conjecture that, after this marvelous environment came about, by accident, or chance, or lawlessly, some hypothetical and now wholly unknown law governed the act of the spontaneous generation of life. Next they conjecture that in the successive stages of development the living protoplasm, floating about like jelly on the bottom of the ancient bed of water, finally became some undescribed inhabitant of the water, then crawled to the land as an undescribed land animal with lungs adapted to breathing out of the water, then progressed through an unknown series of animals (probably including some ape which wholly disappeared from earth so long ago that no geological remains of it can be found, thus occasioning what they term "the missing link" in their conjecturing); that finally man made his appearance, and that all these various living organisms, beginning with the development of the sedimentary mud into the living proto-

plasm and terminating (probably, they say) with man, have had their births under the law of evolution (a law which is also a conjecture), and by the operation of this supposed law have gradually emerged through countless æons from mud into man.

Asked whence came this law of evolution, in order not at once to become absurdly inconsistent they try to answer that it is one of the natural laws governing the material universe. They do this because their theory eliminates God, being wholly materialistic; and materialism in its last analysis is only disguised atheism. Here they become involved in a hopeless dilemma. Either natural laws antedated the material universe, or they did not. If natural laws antedated the material universe, then their origin is outside of and apart from the material universe, and they are fast bound to a premise which inevitably refutes their atheistic concept altogether. If, on the other hand, the material universe antedated natural laws, then it follows that the material universe came into existence in the absence of natural laws and without their aid.

To avoid the foregoing dilemma, they are driven to conjecture that the material universe came about through what they term "the fortuitous concourse of atoms." High-sounding terminology like this has too much of the appearance of an effort to disguise a meaning which could not endure being clothed in plain words. The stilted phrase, "the fortuitous concourse of atoms," simply means that the supposititious units of matter which they term "atoms" have come together accidentally or by chance and thus created all the phenomena of the material universe. The difficulties which beset such a conjecture outnumber enormously the difficulties which I have tried to point out as besetting the conjecture of man's evolution from sea-slime into living protoplasm, and so on. The fortuitous creation of the universe means that it was created without the operation of any governing law. This is for the purpose of eliminating God.

Atheism further tries to avoid the dilemma which I have described by theorizing that all occurrences are "a mere sequence of events," and that really no law governs such occurrences or the order of such occurrences. This means that everything merely happens to occur as it does occur in fact; that the universe has merely happened through

innumerable ages to maintain itself without lapsing into chaos, and that no governing law has ever had, or has now, anything whatsoever to do with either the creation of the universe or with its maintenance. This also is for the purpose of eliminating God by trying to show that there is no need for God. Let us pursue for a moment or two this atheistic conjecture into particulars. It means, for example, that there is really no law of harmony to aid the musician, but that he manages to evoke an orderly and harmonious concourse of sounds from his instrument—fortuitously; it means that there are no mathematical laws or rules, but that a column of figures somehow is added up correctly as "a sequence of events." Why pursue an analysis of this atheistic guesswork further, *ad absurdum?*

If the atheist be driven to admit the existence of law, this drives him to admit the intelligent creation of such law. To admit the intelligent creation of law compels the admission of an intelligent creator of the law. And this spells God. We may believe in the existence of a law of progress, and we may call it a law of evolution, if we prefer that term, but this does not justify an application which is irrational. What would be thought of a theory that the steel, brass, and other parts of a locomotive assemble themselves together by a "fortuitous concourse," and that the locomotive runs and stops in performing its mission with no governing intelligence and merely as "a sequence of events"? Finally, which is the more rational, that man lives in a lawless universe, which happened fortuitously to be created, and which happens fortuitously to maintain itself in order, or that these results are not from blind accident or chance? And which is the more rational, that man, who possesses the power of self-conscious thinking, is the child of divine intelligence, or the fortuitous child of sea-slime and the descendant of a hypothetical ape?

When the existence of God is admitted, and the inevitable correlative that man is the creation of God, the atheistic and materialistic arguments against man's immortality no longer possess even plausibility.

LEARNING is but a part of man's equipment, and a paltry enough part, unless wisdom go along with it.

Lucas Malet.

THE USE AND ABUSE OF CRITICISM.

MABEL S. THOMSON.

THAT there is a use as well as an abuse of the function of criticism, is evident from the words of Jesus, who, besides saying, "Judge not," also says, "Judge righteous judgment." The verb used in the Greek is the same in both cases, and bears the same meaning as the noun from which the English word "critic" is derived, that is, to separate, to choose, to estimate. That the meaning of this word has become a good deal narrowed in the general use is plain, as for instance, when the neophyte in Christian Science is told that one of his first efforts must be to stop the habit of criticism, he at once concludes that he is to stop finding fault; or, when one hears that so-and-so is very critical, he understands that so-and-so has a habit of picking out all the weak points of whatever subject with which he may be confronted.

Of course to the men of letters, to the philosophers of this world, these are truisms, but as the majority of us are neither the one nor the other, but (as Carlyle has truly said) "mostly fools," it is just as well to look into these questions and see clearly what they mean to the student of Christian Science. The function of criticism is really to separate good from bad, grain from chaff, wheat from tares, to store up the former and to let the latter go. The general practice, however, is to reverse the final part of the process and to magnify the bad qualities, while the good are almost unnoticed. As Shakespeare put it,—

> The evil that men do lives after them;
> The good is oft interred with their bones.

Our friend the neophyte is likely to meet with another difficulty, too, in his efforts to correct the practice of criticism as generally understood. He quite appreciates the fact that he must put a stop to the fatal habit of finding fault with his neighbor, and not having grasped the fact that error must be separated from persons, he is inclined to fly to the opposite extreme of trying to "make believe" that what he formerly looked upon as bad, and indeed knew to be so, has in some mysterious way become good. On this point there are some valuable instructions in the

New Testament. St. John in his first epistle says, "Beloved, believe not every spirit, but try the spirits whether they are of God." In other words, use the function of true criticism in order to discern and discriminate between the conditions and qualities of mind presented to you, and let the spiritual intuitions, which warn and guide, inform you as to the good and help you to reject the bad. Science and Health contains many invaluable warnings on this subject, one on page 449 being especially direct. This same statement of the apostle should also be of use to the student on another point. The human mind is essentially indolent, and would generally rather adopt a ready-made opinion on any given question than to take the trouble and the responsibility of looking into and deciding it for itself; so it is quite common to hear such a remark as, "Oh, it must be right, because so-and-so says it" or "does it." "Beloved, believe not every spirit, but try ["prove," in the Rev. Ver.] the spirits whether they are of God." Test all sayings and doings by the standard of Principle as revealed in Christian Science, and work out your conclusions by demonstration.

It is also noteworthy that in his parable of the beam and the mote, Jesus did not say we were not to recognize any mote at all in our brother's eye, but rather that when we had destroyed the larger fault in our own mental vision we should then be able to see clearly how to assist our brother in purifying his. He knew, of course, what many have found by experience, that when the particular beam which is filling one's horizon at the moment has been disposed of, the brother's mote will probably have unaccountably disappeared too. Looking at the question from this point of view, it would appear that the function of criticism, truly understood and exercised, is one of the chief activities of the truth in the human consciousness, and that this simple thought of the ultimate and inevitable separation of truth from error underlay Jesus' parables and sayings about the day of judgment. It is most interesting to see what an immense change has come over theological teaching on this point since the publication of Science and Health in 1875. The old fire-and-brimstone hell has largely disappeared from the thought of the present generation. The student of Christian Science, then, in obedience to Scripture and to our Leader's injunctions, should

criticize in his own consciousness all that presents itself to him; let Truth separate for him the good from the bad, adhere to the former, and let the scapegoat carry the latter away into the wilderness; and in so doing he will learn that "evil is a quality, not an individual" (No and Yes, p. 23).

The mental habit which is so common, and which goes by the name of criticizing, has really no relation to true criticism, but is an unmitigated evil, born of the belief in minds many, from which arise fear, jealousy, envy, hatred, malice, and all uncharitableness. It was this quality which animated the laborers in the vineyard who grumbled because those who had worked but one hour received the same wage as they; it nearly caused a breach in the early church by making the elders at Jerusalem suspect Paul because he had been preaching to the Gentiles; and it has probably been at the bottom of all the sectarian strife of the ages. It seems to be a tendency inherent in the human mind to suspect an evil motive behind every act, to see the faults rather than the virtues, not only of every individual but of every thing,—to enlarge upon them, to dwell upon them, and to desire to bring them to the notice of others. It is a tendency which must have a paralyzing effect on thought and enjoyment in every walk of life, but it is especially harmful to the student of Christian Science, because it acts like a blight on the development of those germs of "thought tending spiritually upward" (Science and Health, p. 545) through which alone Christ, Truth, can be manifested in healing and regenerating activities.

It has been said that "a want of perception is the devil's deadliest ally," and no doubt the condemning thought arises often from the narrow experience which prevents a perception of another's point of view. A community brought together by a common interest is made up of individuals who have each a different standpoint, a standpoint which has been evolved from a wide diversity in education, temperament, surroundings, custom, possibly even of race or nationality, and therefore to pass an opinion on another's way of working, or means of expression, or line of action, from an individual, limited outlook, is extreme presumption. Possibly a personal experience may illustrate this. I was called once to go to the assistance of a person who was a total stranger to me, and on arriving found that the patient

was one of a party who were making only a very short visit, "on pleasure bent," and apparently without "the frugal mind" which should have been an accompanying grace, according to the old rhyme, for I was told quite frankly that the time had been so filled with theater-going and sight-seeing that Christian Science had been relegated to the background for the time being. As I began to work on the case, which seemed rather serious, I queried how such a condition of frank carelessness and ingratitude could expect to obtain the Christ-healing in the time of need. This was quickly followed, however, by the knowledge that I was not there to judge or to condemn, but so to realize that divine Love is ready and willing to meet every need just at the place where it is at the moment, that the whole condition or mentality would be lifted to an altogether higher plane of thought and action. With this conviction the disease very quickly vanished into its native nothingness, and incidentally I learned a valuable lesson in the use and abuse of criticism.

The whole matter, then, seems to sum up into this, that while every student of Christian Science must judge every condition and manifestation of human experience which comes within his range of action by the standard of Principle which is laid down for him in his text-book, he must be equally exact in refraining from the habit of fault-finding, or of depreciating or condemning persons, for the measure he metes will most assuredly be measured to him again, and with compound interest.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

"A VERY PRESENT HELP."

ROBERT NALL.

ONE of the truths learned by our Leader was that "Life, Truth, and Love are all-powerful and ever-present" (Science and Health, p. 108). This truth, proved again and again by the many who have come into the light and blessedness of Christian Science, at once annihilates that false belief of distance so frequently a great hindrance to the attainment of dominion over materiality. It means the "present help" which is both Scriptural and practical. The belief of inconceivable distance between God and man is too often productive of hopeless effort to obey the commands and follow the teachings of Christ Jesus. It is true that God is spoken of as omnipresent, but what evidence, it has been asked, can be adduced in support of this belief? What is there to show that He is near, even to those who claim to be His special children by divine grace? Is the attribute of omnipresence a mere theory, a theological fiction emanating from the human mind and embodied in creeds that were the outcome of a growing materialistic concept of religion?

Many earnest Christians have been landed in "confusion worse confounded" as they have sought to harmonize the fact of God's nearness with the thought, so prevalent even now, of a Supreme Being in the image of man. They were attempting the impossible. That the gods of mortals are merely magnified mortals, indicates, says Mrs. Eddy, "the distance between the theological and ritualistic religion of the ages and the truth preached by Jesus" (Science and Health, p. 141). This truth should have shattered forever those misconceptions about God which are so largely responsible for the woes of humanity. This, indeed, was the beneficent result of Truth's workings, of the operation of spiritual law as known to Jesus, and to his followers for a period after his ascension; but when men departed from the pure spirituality of his teachings, and were unable to demonstrate the divine power in works of healing, there was gradually a reversion to the more limited concept of God, and upon the coming centuries was launched a form of Christianity which had only the faint-

est conception of a universal divine law of good or of that full-orbed gospel now revived for the salvation of humanity in Christian Science.

Yet there were the simple words of Jesus, as set down in the Gospels, to guide them in the truth. God was always near—was He not "our Father"? He knew every one of His children. He was always ready to hear prayer. "Pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly," said Jesus. The Father "knoweth what things ye have need of, before ye ask him." Why, He was so near, His loving care over all His creation was such, that while the fowls of the air neither sowed nor reaped nor gathered into barns, yet He fed them. And why be so anxious about material things? Are we not told, "Even the very hairs of your head are all numbered"? This is indeed a very present God.

The obvious interpretation of these and other teachings of Christ Jesus, translated into daily life, would have resulted in the retention and persistence of that spiritual purity which was such a marked feature of early Christianity. It would not then have become corrupted by worldly elements. These, once permitted to creep in, marred the demonstrations of its adherents and led them to conceive the necessity of promulgating theological tenets which, while aiming to focus the inspired teachings in concrete formulas, largely tended to divert thought from the simplicity of the early faith to the more complex and ritualistic religion of after years.

Humanity owes a debt of gratitude to Mrs. Eddy for bringing religious thought back to the complete Christianity taught by Jesus. It is idealism of the most practical kind, and means to all who understand it such a sense of the divine presence—such realization of the nearness of the Father to His children and of spiritual at-one-ment—that every thought of a far-away God is effectually banished. We know now that the God whom Jesus came to reveal is the one infinite Mind, absolute good. The mortal concept of an illimitable distance between the Father and His children was a false belief which never had any real existence. Jesus knew God as infinite Life. He saw man pure and perfect, as the reflection of that Life, and thereby he was enabled to heal the sick and raise the dead. Here was the omnipresence as well as the omnipotence of the

divine Love shown in practical deeds that the most skeptical could understand.

The disciples, with their new spiritual understanding, as they grew in the consciousness of this perfect Life and left behind them the old erroneous concepts of God, were also enabled in the name of Christ, Truth, to show how the divine power was available there and then to all afflicted and sorrowing ones; and when they expressed surprise that the people should marvel and look so earnestly upon them, as though by their "own power or holiness" they had done these wonderful works, they were only paraphrasing the words of their Master. He did not claim to have performed the healing; it was the Father, he said, who did the works. Obedience to this simple truth would have been an effectual barrier to the corruption that subsequently marred the Christianity of the centuries following. How its purity and simplicity became adulterated by elements that overshadowed its true meaning, is a matter of history. In truth, as we now know, the law of Love as demonstrated by Christ Jesus was, and always is, everywhere present and always available for man's redemption.

Much of the criticism of Christian Science is based upon the belief that because it emphasizes the allness of God it cannot be the Christianity of the Christ. The error lies in a limited concept of God's personality. "If God is not a person," said a recent critic, "He cannot be a Father. He cannot act, cannot create; therefore cannot be the Father of our Lord Jesus Christ, cannot be the creator of all things." The thought running through the mind of this critic was that of a finite personality, not the infinite Life, the universal Principle, known to us as God. Unless this true concept of God is accepted there can be no sense of omnipresence; hence there will be a belief, erroneous in fact and futile in its practical purpose, of a creator dwelling in limited space.

There is, however, a sense in which distance between God and mortal belief needs to be recognized in order that the error may be destroyed. God is Truth, but mortal man does not know Him because this man is made up of error. Science teaches that it is impossible to bridge the gulf between truth and error. Mortals, if they desire to know those things that make for peace, must learn that everything which comes under the category of error must be destroyed

before the at-one-ment between God and His children can be apprehended. "Your iniquities," said the prophet Isaiah, "have separated between you and your God," but "seek ye the Lord while he may be found, call ye upon him while he is near." In this way alone will the consciousness become awakened to the fact that Life, Love, and Truth destroy everything that is not God-created, and that salvation is a present, not merely a future, possibility. We need therefore to know that the belief in separation between God and man is a material concept, a self-imposed limitation, an error that will disappear as we come into the understanding of Life as a present realization here and now.

It should not be forgotten that a sense of limitation applied to distance, in this connection, must be an actual hindrance to spiritual growth. It cannot be too strongly emphasized that when this ever-presence of Love, and Love's omnipotence were revealed to our Leader, she said that they must be understood by all who are seeking to know the way of Life. Ever-presence necessarily means everywhere present. Those who live in countries distant from the great centers where Christian Science is flourishing vigorously are sometimes apt to think that if they had the privilege of living in those places their progress in the apprehension of Christian Science would be more rapid. This does not necessarily follow. There is no limitation in infinite Mind, no place where Mind is not. "There is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe" (Science and Health, p. 496). Therefore, be our lot cast where it may, if we are earnest in our study, if we have a "single eye" for the spirit of Christian Science as well as for its letter, and are cultivating the receptive thought, our growth in the consciousness of truth and in spiritual understanding will be such that any idea of limitation such as that indicated will be rejected. God is no respecter of persons, nor is He any nearer to His children in one place than another. The rapid growth of Christian Science throughout the world is evidence of its universality as a remedy for earth's woes. The Spirit of truth comes to every seeking heart everywhere, unlocking the treasures of divine Love and wisdom and revealing the glorious possibilities of man as created by God.

"EFFECTUAL FERVENT PRAYER."

WILLIS F. GROSS.

DURING the dark days of the American Civil War, when the affairs of state had become a burden almost too heavy to be borne by the chief magistrate of the nation, when hearts everywhere were filled with fear, and when the preservation of the Union was almost despaired of, it is stated that a woman in conversation with President Lincoln said to him, "Let us pray that God will be on our side." Without hesitation, Lincoln replied, "Let us rather pray that we may be on God's side." Whether or not these words were spoken as here related, Lincoln's reply is in keeping with the character of the man. It is just what we would expect him to say if addressed in the manner reported. He could have no lesser desire than that he and all others who were fighting for liberty might be found on the side of right, which is always God's side.

A helpful lesson may be learned from the reported saying of this great and good man, the one hundredth anniversary of whose birth was lately observed by the people who today enjoy many blessings because of his life of love and sacrifice. Mortals have wasted too much time in praying for God to be on their side; they have believed Him to be, or at least hoped He would be, at the beck and call of human pleading. Opposing interests and desires have sought to enlist the divine support, and with all the faith possible to blind belief mortals have hoped for and awaited the answer to their petitions. The Scriptures say of those who have prayed in vain, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." In other words, the prayer was not answered because it is not possible for God to bestow His blessings upon a false or untrue sense of life and its joys. Is not a wrong sense of things always wrong, even though it is believed to be right? A mortal may be in the wrong and yet be firmly convinced that he is right, but can he expect God to support and bless that which is wrong? An honest motive merits and receives a reward, but failure rather than success is the best reward for the undertaking that tends toward the selfish and the material and away from the unselfish and spiritual. If a man's prayer does not

include a sincere desire to know the right and a willingness to depart from the wrong, he prays in vain.

If Christian Science inspires a greater faith in prayer, and it does; if prayer is found to be more effectual, and such is the experience of all those who have gained a practical knowledge of Christian Science, it is because Christian Science imparts a more correct thought of God and a truer sense of the purpose and motive of prayer. In Christian Science it is learned that the purpose of prayer is not to inform or influence God, but to bring humanity into accord with the divine Principle of all that is real. The Bible says that God is "the same yesterday, and to day, and for ever." What God knows is true, what God does is good, and what He wills is inevitable. What then is mortal man that he should seek to change or influence God? The thought of God as something that can be depended upon is lost if it is believed that God is, or can be, subject to such influence. If the starting-point of prayer is wrong, it cannot be effectual; and if not effectual, it may retard progress, for it fails to furnish the proof of "God with us."

From what has been said it must be clear that mere personal opinion cannot be made the basis of true prayer. Mortals of course believe that their view of things is the correct one, but there is little hope for that man who is unwilling to acknowledge the error of his way. If his chief endeavor is to convince himself and others that his present view is correct and absolute, he robs himself of the greater good that would be his if he willingly surrendered the human to the divine. That God's view of things is the correct view, few will deny, but the one thing more than any other which has retarded human progress is the stubborn adherence, on the part of mortal man, to the conviction that his view is God's view, that he is right and of necessity others must be wrong. All the criticism, opposition, persecution, and intolerance of religious history was the result of the endeavor on the part of one person, or class of persons, to compel others to accept their view as the correct one. There have been those who were so blinded as to think that the highest service God required of them was to compel the acceptance of what they believed to be true. Even Paul believed he was doing the will of God when he consented unto the death of

those who taught and demonstrated the truth as revealed to the world by the long-looked-for Messiah.

The Christian world today manifests more brotherly love and a greater degree of unity, but this is not because any class of persons has succeeded in establishing its convictions to the exclusion of others, but because there is a greater willingness to leave others free to prove their faith in deeds and work out their own salvation according to the light that is given them. There is need of still greater respect for the convictions and beliefs of others. By this it is not meant that a man should be "carried about with every wind of doctrine," not knowing what he really does believe and having no settled convictions. It means that the time and effort which have heretofore been spent in thinking and saying and trying to prove that others are wrong, shall now be spent in the earnest endeavor to know and to demonstrate the truth.

The progress of Christianity resulted not from what has been preached, but from what has been done. If the lives of men have fallen short of their profession, they have robbed themselves and others, and when on the other hand they have lived more than they professed, the world has been blessed accordingly. Christian Science occupies a high place in the world, not so much because of what it teaches as on account of what it does. The demonstration of Truth reveals the unerring, unchanging divine Principle as the cause and creator of all that really exists, and it also shows that the correct view of life and creation can be gained only as mortal belief and personal opinion yield to spiritual understanding. In this way, and this way only, harmony lies. All the strife, contention, dissension, and division that today disturb the harmony of human existence result from the conflict of human opinions, a conflict which is prolonged by the determination not to yield to others, and a corresponding unwillingness to see and acknowledge the error that has obscured the vision.

How long could strife and contention last if all concerned should earnestly pray that they might be found on God's side? Instead of trying to assure and reassure himself that God is on his side, how much better it would be for mortal man to labor unceasingly to be on God's side. From a human point of view there is little of success and harmony to reward endeavor, but from a spiritual point of view there is

nothing but harmony to be seen. The thought that starts with self is narrow and contracted and the end thereof is discord. The thought that starts with God broadens as it rises higher and higher and is destined to reach eternal good. The humble Nazarene proved by his deeds that his faith was right, and he left us this "sure word of prophecy," "Ye shall know the truth, and the truth shall make you free." There is promise of freedom only as one comes into harmony with the truth that makes free. That mortal who hopes to gain freedom in any other way must hope in vain. The way of salvation is the way of truth, —not the way of that which mortals believe to be the truth, but the way of that which is eternal and unchanging and which respecteth not the person of any.

We look upon the religious wars of history as being needless and useless; but is there any more occasion for the strife and contention of today? If two do not agree, both cannot be right, and both may be wrong. When mortals are as willing to be shown that they are wrong as they are to convince others that they are right, they will make rapid progress heavenward. Why cling to mere personal opinion, when all admit that sooner or later it must give place to spiritual understanding? Why offer the prayer of unrighteousness which pleads for divine recognition and the bestowal of blessings not deserved? How much more effectual was the prayer of the publican, who recognized his own unworthiness and earnestly desired to be found on God's side! When Christians, of whatever creed or profession, earnestly desire to be found on God's side and are willing to surrender all merely human beliefs and opinions, no matter how lovingly or for how long they have been cherished, they will hasten the coming of the day of God, and the Master's prophecy, that "there shall be one fold, and one shepherd," will be fulfilled.

RELIGION is the endeavor to raise into clear knowledge the feeling that originally the spiritual self of man is one with God, to realize the unity with God which is founded on this clear knowledge, and to continue to live in this unity with God, serene and strong, in every condition and relation of life.—*Friedrich Froebel.*

SOME FIRST IMPRESSIONS OF CHRISTIAN SCIENCE.

ELMER GREY.

AS commonly understood, we live in two realms, a material and a spiritual, and while we are said to derive our ideals from the spiritual, they need to be adjusted, in their practical adaptation, to the exigencies of the material. This teaching, however, Mrs. Eddy most emphatically repudiates, and an authoritative word from so-called physical science endorses her position. This word, as all know who have kept in touch with late scientific reports, is to the effect that matter is not composed of atoms, as had previously been supposed, but that its apparent substantiality is made up of "force." Some natural scientists long since decided that the motive power back of this "force" is an "infinite and eternal energy from which all things proceed;" while among religious authorities the intelligence back of all real "force" has been declared to be none other than God.

Mrs. Eddy's theory of the unreality of matter, which she discovered through spiritual apprehension in 1866, and published in the Christian Science text-book, "Science and Health with Key to the Scriptures," in 1875, differs radically from this in its insistence that matter is but a projection of mortal mind. A Christian Scientist realizes, as does any sensible man, that to mortal sense we live in a material realm; but he knows that the spiritual only is the real; and he understands that as we journey Godward our standards should partake more and more of the spiritual and less and less of the material. He believes, with Paul, that the old man should be put off and the new man put on; and that to measure man, who is wholly spiritual, by a mixed standard of materiality and spirituality is to degrade the true sense of man, belittle our sense of God, and place a block in the way of further spiritual progress. He remembers Paul's words: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it;" but he believes that the day of spiritual babes has passed, and the time arrived for men to rise in the strength of this realization of man's oneness with God.

The Christian Scientist does not assume, for instance, that the buildings of San Francisco which fell with disastrous results were unreal to the physical senses; but he does try to remember the unreal nature of all material things, and he agrees with those who say that the realm of the real was not shaken and devastated by earthquake and fire. He realizes that what underlies outward manifestation and makes Chicago's greatest statue great, is not its stone, but St. Gaudens' comprehension of the nobility of thought, the strength of purpose, the simple grandeur of Lincoln, and the wonderful skill with which he has conveyed that comprehension to us. He applies to literature, to music, to architecture, to all the arts, this same idea that the real is "that which is eternal and incapable of discord and decay" (Science and Health, p. 468), and thus his religion enters every vital experience of his life. Through life's experiences he learns that our Lord's statement, "He that loseth his life for my sake shall find it," may mean that he who rejects much of what the world now considers wisdom and follows after Truth, leaves behind him many vagaries of the erring human mind, falls heir to the attributes of divine Mind, and finds his real life and happiness in fulfilling God's purpose. When the question of right and wrong is involved, he tries to pattern his conduct after the one irreproachable model, the one perfect type of justice, of purity, and of truth, who came down to the level of the understanding of men, lived and worked and suffered as we live and work and suffer (though we have no record that he was ever sick), and consented to face even death that he might prove to all men that matter is indeed unreal.

He learns that in nature, though the leaves, the trees, the moss, the flowers, and the birds of the forest seem real, the manifestations of God, of infinite Life, Truth, Love, are not subject as are these to decay and death. He waits upon the silences of the woods as upon the chords of a harmony which transcends human invention, and he rejoices when he finds, breaking through the material of human sense, suggestions of that which is spiritual and divine. In this communion, this "seeing beyond," he breaks the bonds of materiality, and enters "the garden of the Lord." He attains to that spiritual sense of being which was voiced by the poet when he said,—

Blow, winds of God ! awake and blow the mists of earth away!
Shine out, O Light divine, and show how wide and far we stray!
The letter fails, the systems fall, and every symbol wanes;
The Spirit overbrooding all, eternal Love, remains.

The Christian church of today is in dire need of this sense of things, and for lack of it many are still clinging to the veritable time-honored husks of human belief.

As commonly understood, we live in a realm of strife between the good and the evil, the one seeming as real as the other. Mrs. Eddy absolutely repudiates this teaching, and her convictions are supported by corollaries drawn from three interdependent statements, viz., that God is All-in-all, that all is Spirit, and hence that matter is unreal. Since God is Spirit and man the image and likeness of his Maker, evil, did it exist, would be the creation either of man or of God. The Christian Scientist cannot conceive of a beneficent creator introducing of His own volition an element into the world to which many of His children become seeming slaves, and which would drive us, as a necessary corollary, to the doctrine, not of infant damnation, but of wide-spread damnation of adults as well; nor can he conceive that God's man, made in His image and likeness, can by any possibility fall into evil or ally himself with it. His only logical conclusion, therefore, is that evil as a spiritual reality does not exist, that it is a negative condition which argues for the seeming absence of good. God, the Spirit of good (there is no Spirit of evil), is everywhere and always present; but when men do not realize this, when they do not have a consciousness of man's oneness with Him, then or there is found the condition called sin, which is always deplorable, and the odious character of which every true Christian Scientist fully realizes.

Christian Scientists do not win converts to their faith through fear that any fancied power for evil will ever wreck God's universe. They know that all such fear is groundless. It is love, not fear, which prompts them to tell to others the story of their gain. They know that sin is but a belief in the absence of God, and is vested with absolutely no power save such as it is conceded to have by those who regard it as a means of unrighteous pleasure without punishment, or for those who look upon it as a real instead of a seeming power. In the great conflicts

of the world evil has seemed to have very great power, and if life terminated with the incident called death the power of evil would surely be real; but life does not thus terminate,—God, the Spirit of good, has always been triumphant, and evil in the light of eternal reckoning is unreal. It is the presence of God in the world, everywhere and always, and man's faith in that presence, which has always brought about spiritual advance. In all time this has given the man of God courage; it made pain unreal to the Christian martyrs, it overthrew Goliath, and it subdued the lions before Daniel. There is but one omnipotent power. God is indeed All-in-all,—"there is none else,"—and this ever-present power perpetuates man and the universe.

As one protests against a child's being afraid of the dark, Christian Science pleads against the vesting of the darkness of sin with unspeakable terrors that are unreal—however real they seem to the blindness of those who are unable to detect their illusive character. The Christian Scientist knows that the true nature of all such spiritual gloom can be uncovered by an adequate realization of Truth, and he also knows that in the end,—"when that which is perfect has come,"—through a universal realization of the allness of God, good, *i.e.,* by following Paul's counsel, "Be not overcome of evil, but overcome evil with good," injustice will have vanished, and crime have become not even a memory. The golden age will have dawned. Christian Science distinctly teaches that any wandering from this light of Truth is punished, here or hereafter, and that when repentance comes, forgiveness is secured not by means of a special dispensation of or interference with divine law in favor of the penitent, but by reform, by a return of the wanderer to the light. He thus appreciates as strongly as do any of his Christian brethren the necessity for law in communal life, and legitimate penalty for its violation; but he believes that all penal institutions should contain provisions for complete reformation, even that punishment should destroy the belief in the power of evil, and reformation enthrone God.

Thus it is that Christian Science, far from blinding men to sin, has opened their eyes to its unreal character, causing them to renounce its underworld of promised joy as but a vain life of unsatisfied hopes and nameless terrors, wherein remorse makes of pleasure a hollow mockery.

Christian Science is also opening the eyes of men to the reality of good (God), and is thus making ardent church workers of those who before attended public worship only because it seemed to represent to them the best existing organized effort for good. It has also made very many who in the past never read the Bible, devoted students of the Book of books, in which they now find a vital record of men who, like themselves, were brought back to the light of God after having first battled with the ogres of a false material sense.

Were not its doctrines supported by facts, however, Christian Science would have but a mere argument to present to the world. Words without works make a poor foundation upon which to rear the superstructure of a great Christian movement; but Christian Science has facts to support its doctrine, it has works to support its words, and the history of these works, extending now over a period of nearly forty years, records a tale of healing ministry as fascinating as fiction. Christian Science is not an expurgated edition of original Christianity. In its essentials Christian Science is a revival of primitive Christianity, one of the predominating characteristics of which was the healing of the sick.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul streets, Boston.

NOTICE.

A number of pages have been added to *The Christian Science Journal* during the past few months and the weight of the magazine has thus been increased to the point where it now requires three cents (3c.) postage on single copies to all points in the United States, Canada, and Mexico, and five cents (5c.) to other countries.

This information is for those who wish to remail the *Journal,* and does not affect the subscription price.

THE FREEDOM OF THE WILL.

ARTHUR CHAMBERLAIN.

OCCASIONALLY the student of Christian Science has to deal with an objection or criticism couched somewhat as follows: "You say that good is the only reality, and that the real man—the man of God's creating—is absolutely good, so that it is impossible for him to do evil; what, then, becomes of the freedom of the will if a man is a mere automaton, incapable of choice? What virtue is there in doing good or in being good if that condition is inevitable?" This false sense alike of "freedom" and of "will" implies a power apart from and unlike God, therefore this objection is really but a variant of that familiar query, "What is the origin of evil?" Precisely as one must reply that there is no origin to evil, because evil is nonexistent as an entity, and as a false belief has no origin, cause, or principle and can have none, so one is obliged to reply that in the false sense in which the objector uses the words, there is no freedom of the will.

The true sense of "freedom" and of "will" is perverted when we turn from the freedom and the will which characterize God to seek the counterfeits of both as they appear in mortals. Certainly no one would claim that God is not free, nor ask for man a greater degree of freedom than the infinite freedom of God. The freedom of God's will is the only freedom and the only will that Christian Science recognizes, precisely as the only man which it recognizes is the man who reflects that will in all its freedom. Since God is unchangeably God, infinite good, the freedom of the will which God possesses cannot by any possibility be a freedom to choose between good and evil, for God could not choose evil and remain God, good. Once it is seen that God is infinite good, that He is the infinite and therefore the only reality, and that He is eternally changeless, the doctrine of the freedom of the will leaves its false premises, inherent in the mistaken theory of a mind both good and evil and therefore under the necessity of choosing between them, for the true premises inherent in the divine Mind, infinite good, whose freedom does not consist in a choice between good and evil, but in

the eternal manifestation through spiritual law of the infinite capabilities of good and of good only.

It ought to be evident, even to limited mortal perception, that the "freedom" which implies a possible choice of evil is a state whose outcome may be not freedom but bondage —the bitter bondage of ignorance, of self-deception, or of conscious sin. Is the man free who permits himself to give full expression to every impulse, whim, provocation? Then the freest people would be those in lunatic asylums, and—in all reverence be it said—Jesus Christ, who did not his own will but the will of the Father, must have had the least freedom of any man who ever trod this globe—Jesus Christ, who was able to declare finally: "All power is given unto me in heaven and in earth"! Does the child have the free use of the piano when he is thumping the keys at random and producing horrible discords? Is the great musician the slave of the piano or its master, when he gives an exquisite rendering of some great symphony thereon?

This doctrine of infinite good, to the exclusion of all evil, may sometimes cause those who "have a zeal of God, but not according to knowledge," to query, "How is it possible to please God by being good, if man has no choice but to be good?" The questioner errs fundamentally in his concept of God. His concept of God is that of a limited, corporeal being, to whom more or less of pleasure or of pain may come—not the infinite One, whose very existence is harmony and boundless bliss. Is it possible for our utmost well-doing to add aught to infinite bliss? and can any ill-doing trouble Him who is "of purer eyes than to behold evil"? Many centuries ago, the writer of the book of Job declared, in the character of Elihu: "If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand?" With God, desire is eternally swallowed up in fruition; but were it possible to conceive of divine Love as desiring that man should be good, without that desire having its instant fulfilment, such a desire could spring from no longing for self-gratification on the part of God, no selfish wish that man's obedience should add aught (how can it?) to the infinite glory of God; but from the selfless purpose of divine Love that man should be good

because thus only could man be happy—the eternal purpose of the All-beneficent which is eternally fulfilled.

There are many Christians, happily, who believe in universal salvation, even though they have not the Christian Science understanding of this doctrine. Have they ever considered the dilemma in which they are involved so long as they believe that the freedom of the will implies a choice between a good and an evil, both of which are real? If we assume, as we do in Christian Science, that God is the only power; then, if good and evil be equally real, God is the source of both, since He is the source of all that is. The choice, then, between good and evil, must be a choice granted to man by God; moreover, such a choice must be operative; if not, it is practically non-existent. If such a choice exists and is operative, it must be a real and permanent choice; therefore there must of necessity be eternal sinners, and universal salvation in such a case becomes a myth.

If one seeks to escape this dilemma by assuming that, however real and lasting such a choice seems to be to man, God nevertheless will at some period incline all men so powerfully to good that all men will finally choose good, it must be pointed out that this theory not only ascribes deception to God but that the freedom of the will (in its false sense alike of "freedom" and of "will") goes to pieces at once when it is admitted that the influence of God is irresistible. One may, indeed, seek to clear God by asserting that man alone is responsible for this choice; but this can be done only at the cost of admitting that man possesses this power of choice in and of himself, and thereby asserting the existence of a power apart from and independent of the power of God, omnipotence. Any sense of freedom apart from the freedom of good, or of will apart from the divine will, is in necessary and irreconcilable conflict with the doctrine of divine sovereignty; while the freedom of the divine will—the only will recognized in Christian Science—is the necessary corollary of divine sovereignty.

Finally, let it be said that while man, as the child of God, has no freedom apart from God's freedom to be good, no choice between good and evil because irrevocably committed to the good, and no will apart from the divine will which is eternally self-expressed in good,—as mortals, and

subject in belief to the false sense of evil, we have a daily, hourly, ever-present necessity of choosing, not between a good and an evil that are alike real, but of exercising the most careful discrimination between the eternal truth—the reality—of good and the false appearance—the lie—of evil. To take the lie for the truth, to accept evil as a reality, is to become involved inevitably in discord, disaster, and defeat; to know the truth is to perceive the unreality and consequent powerlessness of evil and to realize one's true freedom in the actual proof of the Master's words: "Ye shall know the truth, and the truth shall make you free,"—free in an ever-widening freedom, until the false sense of evil, involving the seeming necessity of choice, passes away forever, and man recognizes himself as immortal, eternally free in the infinite freedom of God.

It was the perception of this healing truth, that all real freedom consists in the freedom of good, that enabled our Leader, Mrs. Eddy, to take her stand against the seeming evil which she knew must be faced and met before its nothingness could be proved. Strong in spiritual understanding, filled with that Love which is one with Truth, she surveyed the field that lay before her,—"the lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner" (Science and Health, p. 226), whom she wished to bring to the strength, wholeness, and purity which is man's birthright, —and the price that she must pay,—"I saw before me the awful conflict, the Red Sea and the wilderness,"—yet she adds, "But I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (*Ibid.*). For that courage and constancy, born of Love, grounded in Truth, alive with the Life which is Life indeed, those who have known the healing ministration of Christian Science arise and call her blessed.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

TRUE IDEALISM.

W. H. JENKINS.

SOME time ago a friend told me he thought idealism so vague and mystical that it was of little use in practical life. Since then I have been thinking much about the right meaning of idealism, how under present conditions it can help us to work out some of the great problems with which we must engage whether we will or not. The world we see is a world of suffering. Evil, sickness, and death seem to be everywhere. We therefore need an uplifting and transforming power, available for humanity's uplifting. What constitutes true idealism, and how it can help us, are questions which are worthy of our consideration.

Perhaps I may best convey my understanding of idealism (there can be but one idealism) by stating some of its synonyms. In Christian Science we understand the ideal to be the spiritual, the real, the perfect, the absolute, the substance of the universe. The basis of its idealism is perfect, infinite Mind, or Principle, from which all things proceed. This Mind we call God. Starting with this premise of a perfect God, it follows logically that His works are perfect. This is the reasoning of the Christian Scientist, that the perfect ideas of a perfect God constitute the real universe and are its substance; but this universe appears to mortals as imperfect, and this appearance is to them matter, according to their present degree of materiality or spirituality. In a church with colored windows, I look out through one pane of glass and see a blue world, through another I see a red world, etc., but through an uncolored pane of pure glass I see the world as it really appears.

This may illustrate the outlook of mortals, who "see through a glass darkly," colored by their own mentality or beliefs. Sin, sickness, and discord of all kinds cause them to see an inverted or perverted image of the real or ideal. Looking out from a sick mentality, or through sick eyes, we see a sick world; through impure eyes, we see an impure world. The true idealist says the world as God made it is good, and this is the message Mrs. Eddy brings to the world. If God made all things, and called them "good" and "very good," they will become so to us when we attain to a degree of spirituality in which we can see rightly

the real substance, the spiritual and ideal; and this is all that really exists. Paul had a glimpse of this when he said, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." John the Revelator attained to that spiritual condition wherein he saw the spiritual or real, not by going to another realm, but as the only universe and in which he then was. His outlook or mentality was changed, not his location. Christ Jesus saw the real more clearly than any one on this earth, and he was the supreme idealist. Because of perfect obedience to and communion with a perfect God, he saw God as no other man saw Him. He saw His fatherhood, all the divine attributes, and he reflected them through his spirituality. An object reflects light according to its purity, and through the purity of Christ Jesus the infinite Mind was reflected, showing us "the image of the invisible God." Because of the clearness of vision, by which he saw the ideal or real man and universe, he did his great work.

Now we come to the practical use of idealism. To the degree we attain to the Mind of Christ, we shall be able to do the work that the Master did when he was about his Father's business. Like him we shall heal the sick and "bind up the brokenhearted." The purer our life, the more clearly we shall see the true ideals. The religious writers who have seen the truth most clearly are the idealists like Isaiah of the Old Testament and John and Paul of the New, while in the present age Mrs. Eddy stands pre-eminent. These leaders of thought have most nearly caught the vision of Christ Jesus, and through their words we are aided in the perception of spiritual truth and like them are transformed by the understanding of the truth so gained. While we are transformed by the renewing of the mind, or an understanding of the truth, and by accepting the Christ as our model, yet this is not accomplished without human effort. The true idealist is not a visionary, who idly waits for the realization of his ideals, but one who rightly uses his present opportunities. He understands that character or fitness must precede realization, and this he acquires by doing most perfectly his present work.

The home-maker will sooner realize the more ideal home by taking the best care of the home which she may have,

letting in fresh air and sunshine and making it beautiful, in keeping with the ideal. The agriculturist may have visions of the ideal farm, but he can only fit himself for the work on a more ideal plane by doing better work where he now is. If he is doing unpleasant and uncongenial work, the doing of this same work better, and in the right spirit, will open the way for the realization of his ideals. The teacher in the little rural school may be dissatisfied with the poor surroundings, crude equipment for the work, and dull scholars, but he is not prepared for the work in the ideal school until he has been proved faithful over a few things. The statesman, the public official or servant, may be dissatisfied with affairs as he finds them, and to him may come visions of an ideal government where the fundamentals of Christian idealism shall be practised; but he hastens the millennium not by working to do away at once with present systems, but by working to purify them. Men could not live in a millennial age without all the discipline that comes in working up to it. No one is fitted for higher work until he does more perfectly his present work. No one can enjoy a more perfect environment until he has learned how to bring the good he sees to his present environment. Character must precede realization.

Hawthorne in his story of "The Great Stone Face" tells about a young man who believed that in the stone face on the mountain he saw the image of a good man, who would some time come and whom he should see. He went often to the mountain to see the stone face he had idealized, and waited for its prototype, the good man, to come. Looking often at his ideal, and constantly thinking about it, he himself grew to be like his ideal—he became the good man he had seen in the great stone face. Drummond tells of a young lady of great beauty of character, so that all loved her for it and many wondered at the secret of such goodness. Inside a locket which she wore constantly were written these words, "Whom having not seen, ye love." Constantly thinking of Christ, the perfect model, she had unconsciously acquired the Christ-character.

The true idealist goes often to the mountain-top, to see and commune with infinite perfection. He comes to know and to love the highest, and then with the message, the inspiration, that comes to him, he goes down in the valley to work with mortals in overcoming evil and solving life's

problems. Blessed are those who, like the great idealists we have named, have seen the truth and are conveying it to some one of less understanding,—the truth which will help each to be himself, the man God made in his own likeness. This I understand to be the right use of true idealism. Some one has said,—

'Tis well to see with holy eyes
The vision on the mountain-height,
But now the valley, with its needs,
Must know our deeds of holy might.

[Written for the *Journal.*]

TRUST.

AGNES GARFIELD SMITH.

THOUGH darkness shrouds a sleeping world,
The little brook still sings;
And hark! o'erhead a happy trill
And stir of drowsy wings
As wakened bird pours out his heart
Upon the silent night;
And there upon the brooklet's edge,
Upturned to greet the light,
The trusting face of tiny flower
Serenely waits the sunrise hour!

E'en so would I show perfect trust,
Though long may seem the night:
E'en so with calmness turn my face
To greet the morning light;
E'en so know neither doubt nor fear,
The while my glad heart sings:
The Sun of righteousness shall rise
With healing in His wings;
The healing truth that maketh free
The world's enslaved, aye, you and me!

[Written for the *Journal.*]

"THE RAIN OF HEAVEN."

BEN. HAWORTH-BOOTH.

Soft as the tears upon the lids of night,
Upon the droughty land my drops alight
To loose the bounden earth,
To tend the violet's birth,
To weave upon the woodland and the hill
Garlands—and garlands still!

Canst thou not tell my touch upon the pane,
My lisping laughter in the sweet refrain
Of wind and wave and sky?
And, when the storm is high,
My clamorous beat, that mingles with the call
Of foss and foam and fall?

I give my gift of bounties uncurtailed,
Of growth, and grace unvaried and unveiled;
By me the desert grows
The myrtle and the rose,
And every blade beneath the heaven of blue
Drinks of my crystal dew.

Once was I despot of a whelméd world,
All life lay prone before my tempest hurled:
Beneath my surging crest
I laid mankind to rest—
The pride of nations, every precious thing,
Peasant, and priest, and king.

But He whom all obey proclaimed aloud:
I pledge My word—My bow is in the cloud—
Thou shalt not vex again
The world; My fruitful rain
Shall fall upon the false and on the true,
Till I make all things new.

But of that day and hour no man can tell,
Not e'en the Son. The sea will fall and swell;

The day will follow night;
The wrong will hate the right,
And still the wandering moon will weave her chain,
Enchantress of the main.

Till then, His grace alone maintains mankind,
The earth, the heaven, the rain, the whispering wind:
Each is a shadow—fraught
With semblance of His thought;
But when our hearts are washed in heavenly dew,
We shall behold the true.

SUPPLY.

DOROTHY ESCOMBE.

THE belief in loss and limitation seems today to be well-nigh universal. Many of us find ourselves mesmerized by this all-pervading atmosphere and are struggling to rise above its density to a clearer altitude, where spiritual perception, unbemurked by clouds of sense, will enable us to recognize the unreality and the falsity of this claim. "We have lost money," says one friend; "Investments are so bad," says another, and one hears this so frequently reiterated, that it needs something more than mere optimism to counteract the deleterious effect produced by this belief upon the human mind.

Whether it be ourselves who are temporarily in bondage, or others, we must set to work to right the wrong, must face the situation fearlessly, knowing that poverty is as much a state of mental procurement as sickness or sin, and that it must be handled and overcome in the same way. Though the belief is different, the method for its destruction and removal is that which applies to all other false claims, viz., a right knowledge and understanding of divine Principle, which when demonstrated will restore normal conditions,—"will supplant error with Truth,—and silence discord with harmony" (Science and Health, p. 495). If we believe we have sustained a financial loss, have been deprived of our possessions, this belief must be superseded by spiritual understanding, which rightly applied will replace that which may seem to have vanished, but in reality has never been lost, for, as the Master

said, "whosoever hath [spiritual understanding], to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." To see things as they are, and not as they seem to be, *i.e.*, to know the truth, the reality about everything, and not judge by "appearances," is what each of us has to do in connection with every problem that confronts us in daily experience.

Our Leader tells us to "correct material belief by spiritual understanding" (Science and Health, p. 425); and again, on page 472, she says, "Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not." Therefore all discordant conditions result from ignorance of God, or else through fear or sin. If we regard our supply as being proportionate to bank deposits or dependent upon the fluctuations of the money market, the ups and downs of which serve as a barometer to measure our gains and losses and attendant joys or sorrows, we are indeed precariously situated. We are too prone to hold supply as being great or small according to the number of figures that represent our capital and (humanly viewed) source of income.

A man of wealth, whose name may be coupled with his millions, is sometimes spoken of as a man of substance, as one who has gained his ends and life's object. Yet one who is chronicled as having had vast possessions, who had spent his life in amassing riches and sought to find happiness therefrom, having afterward become disillusioned, wrote as follows: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." He likewise perceived the poverty of mortal existence, and the folly of expecting to derive happiness as a sequel to material gain, and finally realized that nothing could be created which did not already exist, as expressed in the following words: "There is no new thing under the sun. . . . I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: . . . That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

The true record of creation, that which sets forth the spirituality of man and the universe, as given in the first

chapter of Genesis, where all might and power is assigned to God, the only creator, and man as created in His image and likeness,—is given dominion, not made in subjection, —tells us that God beheld His work, "every thing that he had made," and, "behold, it was very good." God's work is done, and we have only to avail ourselves of the truth in order to receive His blessing, which enables us to work out our own salvation. We may be perfectly sure that our harvest will be correspondingly great or small with our sowing, and if discordant conditions arise they will result as penalties for broken law, disobedience to divine law, and will be rectified only as we correct the wrong thoughts and substitute the right. From God we cannot receive anything but good, and we have only to think aright in order to receive an answer to our prayers and a solution to our problems.

God, the only creator, and His creation, spiritual, perfect, eternal, always has been, is now, and ever will be unchangeable, universal, intact; nothing can be added to that which God creates, and nothing can be taken from it, for God is "the same yesterday, and to day, and for ever." "But," says Paul, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," and we find that the "natural man" does judge by appearances, the testimony of the material senses. Following a right understanding of God, which is gained by the study and application of the teachings of our text-book, we learn to "pray aright" and to solve our problems by demonstration of the actuality of being, the "signs following" bearing witness to our understanding of Principle. This necessitates implicit obedience to God's will, conformity to His law, a clinging to the knowledge of that which is, and a firm denial of that which is not.

It has been said of Christian Scientists that they are a godless people, who do not pray and who think themselves sufficiently perfect without doing so. Such remarks only serve to show how little those who make them know about Christian Science and Christian Scientists, for were they to turn to the Christian Science text-book they would find the very first chapter devoted to the subject of prayer. It was the study of this chapter that, for the first time in her life, gave the writer a true understanding of what prayer

really is and what it does for one. Though she had before doubted the efficacy of prayer, she has never done so since, and has learned, with many others, how through this right method it is possible to remove error in whatever form or disguise it may present itself,—whatever would obstruct and impede one's progress and access to God.

Not only does the Christian Scientist pray, but his constant endeavor is to do so "without ceasing," and in his newly acquired understanding the student finds how this may be rendered possible. The commonly accepted form of prayer is to request God to give the petitioners something which they desire and seem not to possess, or to remove something they have, even though they believe it to have been God-bestowed, as in the case of sickness and disease. In any case, it is to change some prevalent condition or circumstance. Referring to this habit of petitioning God, Mrs. Eddy says, "Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth" (Science and Health, p. 2). Right thinking about God and man is prayer, and the demonstration of the truth is the answer. By this method we approach God, commune with Him, and prove our unity—our at-one-ment with our Maker—by "signs following."

We are impecunious, or seem to be, so long as we retain the belief that we are, and are governed by fear of loss and deprivation. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness," to quote Paul again, and we must set to work to destroy this belief by the same mental method that we would employ to correct any other untrue belief relative to ourselves and others. We must know that we have "in heaven a better and an enduring substance," and realize God, Spirit, as the only source of our supply, the only substance, inexhaustible, infinite, which never diminishes or grows less. Following up this perception of substance and this true knowledge of God, we must see ourselves as God's children, heirs to His kingdom and privileged possessors of all good. Man cannot be deprived or robbed of that which is lawfully his by inheritance. God's kingdom is secure, safe, and intact, and we as His children, His spiritual ideas, eternally manifesting and reflecting Him, are ever receiving those

good and perfect gifts that God is ever giving, and God is never separated from His manifestation. The knowledge and full realization of this fact—the unity of God and man—will destroy the seeming sense of separation imposed by false beliefs, which arise when we rivet our gaze to a material and finite sense of persons and things.

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past," was the conclusion of "the Preacher." We demonstrate this by reversing our erroneous thoughts, and thus we prove that divine Love meets our every need by the recognition of the fact that "that which hath been [God-bestowed] is now." What we believe we have lost, be it wealth, health, or what not, never has been lost; therefore, scientifically speaking, it is not to be regained, for one cannot regain that which has never been lost. Says the apostle, "All things are yours; . . . and ye are Christ's; and Christ is God's."

God is our unchangeable source of supply, the giver of all good, and to lose sight of this fact, to swerve from our allegiance to Principle, necessitates later our paying the penalty. God's children can never be deprived of anything that they originally had, and this understanding "restoreth my soul,"—gives back that which seems to have been lost,—and "preparest a table before me in the presence of mine enemies." The spiritual sense of being, temporarily lost sight of, must be restored, for "God requireth that which is past." When we rise above the murky atmosphere to the true conception of God, man, and the creation, to the realization of "that which is," we shall destroy all false beliefs in the reality of that which is not,—prove the verity of these statements and that to God "all things are possible;" that He "is our refuge and strength, a very present help in trouble," and that "no good thing will he withhold from them that walk uprightly."

A MAN who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which, when touched, accidentally even, resound with sweet music.

Phillips Brooks.

"JUDGE NOT."

HERBERT W. EUSTACE.

THE great Teacher of jurisprudence, the Prophet of Nazareth, Christ Jesus, positively commanded, "Judge not." For this rule of human life there must evidently have been and still must be a great need, or the command would never have been given, for he said, "Heaven and earth shall pass away: but my words shall not pass away." The student of Christian Science, in studying the Scriptures and in endeavoring to apply their teachings practically in his own life and affairs, is naturally more inquisitive and more thorough in his effort to get at the fundamental meaning of the various Scriptural commands, than he who looks upon the Bible only as a collection of holy books, whose teachings are not especially intended for present-day conditions.

There can be no doubt that Jesus, in this command, "Judge not," was plainly referring to the very natural and common method of judging from the testimony of the material senses, and he understood fully how utterly untrustworthy such testimony is. He knew the testimony of the senses to be wholly dependent upon the mortal mind governing those senses, and he further knew that this so-called mind looks at everything it sees from its own limited and superficial horizon; that its environment, education, and training entirely constitute its sense of all things. Consequently, since each person in the world is differently constituted from every other person; that, as Mrs. Eddy states in "Miscellaneous Writings" (p. 224), "there are a thousand million different human wills, opinions, ambitions, tastes, and loves,—that each person has a different history, constitution, culture, character, from all the rest," it follows that no two, judging anything from their individual or material sense of things, would see it exactly alike.

This fact has become so well recognized that it is accepted in all cases of great excitement, whether accidents or calamities, the testimonies of reliable witnesses, given even when under oath, differing so much that often the exact facts cannot be obtained. It is only when we gain an understanding of Christian Science that we begin to appreciate what causes this discrepancy in the testimony and

opinion of honest men. Under the light of its teaching we soon see that mortals have but one way of viewing persons, places, and things, and that is from the narrow standpoint of personal sense. Mortal man's entire consciousness is the aggregation of his education, environment, and training, and this inevitably differs from the consciousness of all others. Then how can two mortals see anything in the same way? They cannot and they do not. Then how can one mortal judge another mortal correctly? He cannot and he does not. Hence the command, "Judge not."

Surely it is perfectly just to assume that if an individual's sense of anything is altogether according to his particular manner of viewing it, and granting that this manner may be no nearer right than that of some other, he cannot attempt to judge another. To use a borrowed illustration, Suppose two men, one an artist, whose mind has been carefully trained along artistic lines, and the other a wood-chopper, who has been trained only to chop wood, went out in a forest together. Does any one suppose for one moment that these two men would see the same thing? Of course not. The artist would see the grandeur and beauty of the forest, and the wood-chopper would see only the quantity and value of the wood. Their view-point and also their understanding of each other would be according to their education. So it is with all; the individual view-point is governed by the individual education, and this education defines how what each sees, hears, feels, tastes, and smells shall be seen, heard, felt, tasted, and smelled, so that the education determines the testimony, and it varies as greatly as the education varies. The so-called material senses are thus seen to be wholly dependent for their testimony on the mortal thought which governs them, and cannot testify in opposition thereto.

It is only as mortals through the teachings of Christian Science gain the understanding that there is but one Mind, and that this Mind is infinite Life, Truth, and Love, and can only be expressed by those who are striving to have the same Mind governing them that governed Christ Jesus, that they begin really to be children of the one Father; in other words, to dwell together in unity and see all things alike. One cannot see, perhaps, as his neighbor sees, and they cannot see alike until both have this same Mind governing

them. Until this consummation, so much to be desired, takes place, ought not all to cease to judge one another, and rather in humility "each esteem other better than themselves," strive to be Christlike, and, as Mrs. Eddy so beautifully expresses it in "Miscellaneous Writings" (p. 106), "'so live, that your lives attest your sincerity and resound His praise'"? This renewing of the mind, as Paul termed it, is a comparatively slow process, and needs a vast amount of forbearance and charity, and above all of humility; for it is not attained in a day, and indeed can never be attained until a full recognition of the fact that a material sense of anything is not correct, takes possession of thought and governs it.

In working out the problem of being, there is imperative need that Christian Scientists be most kindly in their judgment of each other as well as of the rest of mankind. Each student of Christian Science has come out, like Abraham of old, from a different "country," "kindred," and "father's house," and has therefore a different sense of things from that of every other student. Christian Science is unifying these different and ofttimes differing elements or phases of human thought by leading all to a common Father, divine Love, to direct, guide, and govern; and as this divine guidance begins to be felt, the differences disappear, and we should remember that they are disappearing as much from one as from the other, that Truth is "melting and purifying even the gold of human character" (Science and Health, p. 565).

In this connection, too, it will be found that if there arises a misunderstanding between friends, this misunderstanding will only be removed when one goes to the other, not to justify his own sense of what he considers right, but lovingly to hear the other side, with mind and heart ready and willing to see things from a different standpoint. If it is necessary to "agree to disagree," it can then be done in all friendship and kindness, but never, so long as to human sense there is the attribute of "only one side, and that my side." True it is that there is but one side to every question, and that is the right side; but that side is never human, it is always divine and must be daily demonstrated. The best human side of anything is only approximately right, and must yield to the divine.

Christian Scientists sometimes differ in their present

sense of applying Science to their human problems, because their present sense of Science is as yet incomplete; hence the need to leave one another alone and devote one's time and energies to the careful study of the Bible and our text-book, Science and Health, which contains the complete statement of the Principle of Christian Science, and the demonstration thereof. A true student has no time for personalities or for judging personalities; he is about his "Father's business," and so minding his own.

No teaching of our Leader is more strictly insisted upon than that each individual shall be left free to work out his own salvation in his own way; in other words, without being judged erroneously. To judge is really to know the law, and since law is the emanation of divine intelligence, being the orderly operation of right, to judge would be to know God, who is divine intelligence, and this would be to know good, which would be to reflect good. Can we do better than to follow her who through years of toil and unselfish love has gained the path our Saviour won, and has scaled those awful glaciers of human belief,—envy, jealousy, revenge, fear, hatred, and malice,—and who from her God-crowned summit reiterates our Master's admonitions, "Love one another," and, "Judge righteous judgment," which means, Judge only according to divine law?

While we need to keep in thought the Master's word, "Judge not," we must remember that in urging that all judgment of persons cease absolutely, Christian Science, on the other hand, bids each one judge fearlessly, from his highest sense of right, every thought which is presented to his consciousness, and hold only to such thoughts as stand the test of being in obedience to Christ, Truth; and to every one else he should allow this same privilege. Christian Science defines in no uncertain terms the belief in evil. It does not call evil good, but it does separate intelligently and lovingly the evil from the one expressing it, thus destroying the evil and allowing the temporary evil-doer to return to the path of right. "Loose him, and let him go," applies only to the victim of evil and not to evil, as when Jesus destroyed the evil and so brought Lazarus forth from the tomb. This is the work of all Christian Scientists, and it fulfils the law which says, "Judge not."

[H. D. E. in *New York Herald.*]

INCLUDES MRS. EDDY.

You have asked for answers to your question, "Who are the ten greatest living Americans?" While your question expressly excepts those in political life, it does not expressly except women, though you seem to assume that the ten greatest living Americans are "mere male men." Herein I differ with you. My list is as follows:—

Mary Baker Eddy.
Julia Ward Howe.
Thomas A. Edison.
Alexander Graham Bell.
Wright brothers.
Booker T. Washington.
Samuel Clemens (Mark Twain).
William De Baron Jenney.
John D. Rockefeller.
Andrew Carnegie.

I have selected these names for their distinguished greatness, for some great and good achievement, the memory of which will outlast the performance and gather luster with the years. It is an almost invidious selection among American people, whose average greatness is so remarkable.

I place Mary Baker Eddy first in the list, for her accomplishment seems nothing short of miraculous. She threw down the gage to the three sciences most inveterate in dogma and intrenched for centuries in the convictions of the human race, declaring to the physicist and materialist that there is no such thing as matter; declaring to the medical scientist that as sin and ignorance are the source of disease, so divine Principle, or Truth, fixed starlike in the understanding, is the one sufficient cure for both sin and sickness, and declaring to the theologian that his various "schemes" of salvation, founded upon the letter and not the spirit of the Scriptures, dishonor every reasonable concept of the Deity. And through the ridicule, denunciation, and even persecution which she thereby encountered, she lives to behold her teachings accepted by hundreds of thousands in America, England, Germany, and France, while many of her ideas have been adopted by those whom she combated, henceforth to mold and modify their doctrines and curricula.

TESTIMONIES FROM THE FIELD.

THE following lines were written in the year 1897, when I was busily engaged in worldly pursuits, with no love for God or religion:—

Through mists entangled
  Creep the moon's dull beams;
Night veils its stars in clouds,
  Save one, which whispering seems
To say: I, too, like you, alone
  Fly on through endless space,
In wonderment intensified,
  God seeking face to face;
Till homing nightingale
  Beyond my vision sings to me
This heaven-born song of melody:
  O soul of longing, be thou free!
God's thought is yours; to it be true!
  He gave me life to tell it you!

I classed myself at this time among the disciples of Robert Ingersoll; was addicted to the liquor and tobacco habits to excess; was exceedingly profane; stood among men a worldly sinner—and so continued. Again in the year 1900, while still in ignorance of God's everlasting presence, another momentary flash from the "lighthouse" of divine Love came to my consciousness, and took form in the lines which follow:—

Eternal consequence of right,
  Through time unchanged;
Thou art man's deathless soul,
  Aye, God explained!

Even this effort of my spiritual selfhood to reflect its Maker, God, had no effect, apparently, upon my habits of living. On the contrary, I became more and more a devotee of the devil, and continued to worship all kinds of false gods until in the autumn of 1905 I had become a nervous wreck,—discouraged, weary of life, and frequently contemplating suicide.

While in this deplorable state of mind my attention was called to Christian Science, and largely from curiosity I attended a Sunday morning service at Second Church of Christ, Scientist, in Chicago. On entering the church one of the first things my eyes beheld, upon the wall near the Readers' desk, was the following verse from Revela-

tion: "He that overcometh shall inherit all things." I immediately realized that all my troubles came from absolute failure to overcome evil. I had allowed everything except God, good, to overcome me; and at the close of the service I went away from the church fully resolved to work out my own salvation, and to do it without delay! The following day I purchased a copy of Science and Health by Mrs. Eddy. I began to read it with the Bible, and in less than one week I was healed of all my physical ailments; also of the liquor, tobacco, and profanity habits. In this way I became a free man, and I now realize that the lines I penned in 1897 and 1900 (unconsciously voicing the truth) were strangely prophetic of the heaven right here on earth which I was to discover in 1905 through Christian Science.

I am very grateful to God for the many blessings which come to me every day, and I owe a debt of gratitude to Mrs. Eddy for the great work she has accomplished in explaining to us the mission of Christ Jesus, thereby establishing the knowledge of divine Love in the hearts of men. Her leadership is certainly by divine appointment, and I desire to offer the following simple but heartfelt tribute to one who has led me to know God aright:—

Thou art inspired of God
To guide men in the ways
Of peace, of Truth, of Love,
Through life's aspiring days.

James P. Whedon, Chicago, Ill.

It is with a deep sense of gratitude that I give to the world my experience of the healing power of Truth in Christian Science. For more than ten years I suffered from stomach trouble. During this period I was constantly taking medicine and under the care of physicians, resulting in only occasional temporary relief. Eventually I turned to an eminent specialist, who, after treating me for two years, told me frankly that I might obtain some relief, but never a permanent cure. Shortly after this I moved to Joplin, Mo., where my husband was engaged in mining, and my disease took on a more severe form than ever before. One day the superintendent of one of my husband's mines called at our home on business, and noting my distress, he gently broached the subject of Christian

Science. While neither of us knew anything of Christian Science, my husband had great confidence in the integrity of his superintendent, and urged me to try the treatment, which with many misgivings I consented to do. The result was, that in three weeks' time I was entirely healed, and although this was over six years ago, I have never had a return of the trouble that had held me in slavery for more than a dozen years. Not only have I physical health, but I have also gained the indefinable harmony, peace, and joy which come with the understanding of God and of man's relationship to Him.

Words are inadequate to express my gratitude to our heavenly Father for all these blessings, and to our beloved Leader, Mrs. Eddy, for making the way so plain to us through that inspiring book, "Science and Health with Key to the Scriptures," which has truly opened the Bible to me. My heart goes out in gratitude for the loving care and patience with which I have been helped on the way. May my life prove more than words what Christian Science has done and is doing for me.

Mrs. Elizabeth H. Pratt, Kansas City, Mo.

AMONG the many blessings received through Christian Science, I am most thankful for my recent experience of being instantaneously healed during the church service. About ten days before, I had injured my shoulder, but thinking the discomfort would soon pass away, had paid little attention to it, until I found myself, nearly a week later, unable to use the arm without severe pain, and suffering greatly if I leaned forward or tried to lie on the other side. It seemed to me that the case called for surgical treatment, and I decided, without consulting a Christian Science practitioner, to call for a physician as soon as I could get one in the morning, meaning to rely on Truth for my help after he had done his work.

After making a very painful examination, the physician said he found nothing that called for surgery, but thought that I had taken cold in the injured shoulder. He advised me to have the arm bandaged close to the body, and said I must make up my mind to be a one-armed woman for some time. For the moment, in my confused thought, I felt that he was right, and that the trouble would be met sooner by keeping the arm perfectly quiet, but when he

wrote out a prescription for an adhesive bandage, the whole affair took on a more serious aspect. After he went away I became very fearful of keeping the arm in one position, as I still felt that there was something out of place in the shoulder, so I sent for a member of the Christian Science church which I attend, and after relating my morning's experience I asked her what she would advise about the bandaging. She asked me if I wished it done, and I told her that I was afraid to have it done, and also felt that it was wrong to do it. She replied that as the only benefit that could result from it would be the allaying of my fear, and as it seemed to be having exactly the opposite effect, she should advise me not to have the arm bandaged, but to turn unreservedly to Truth for help. When the doctor returned, and I told him that I had decided not to use the bandage, he said he thought I would call on him later to do the work, and that I must promise him not to try to use the arm.

The Scientist spent some time with me, talking and reading, and endeavoring to lift my thought from material error to spiritual truth. The next morning (Saturday) she came in again, read the Lesson-Sermon to me, and gave me many helpful thoughts. I told her I believed that if I could get dressed and go to church the next day, I should receive help. She encouraged me to make the effort, and came again that evening to advise me once more to go to the service, telling me of a case of healing in church that was known to her. I found that, as I turned away from the testimony of material sense, I gradually improved, and though I could not dress myself or arrange my hair, yet, when with the help of the family I was made ready for church the next day, I found myself able to go. Before the service was half through I experienced the joy of realizing that I was using the injured arm as freely as the other; my consciousness had been so completely filled with the light of Truth, as expressed in the Lesson and reflected by the thought of those present, that the shadow of error could find no place in it. From that time I had no more pain, and that afternoon I was able to dress my own hair. The next morning I helped to move some furniture, and was full of joy in realizing that I was no longer a "one-armed woman."

This is not the only instance that I have to be thankful

for, of being healed in church. Several years ago, while attending a service, I was healed of a growth under one arm which had so contracted the cords that I could not raise the hand above my shoulder, and I had to be dressed like a child. During the service the cords began to relax, and in three days I could dress myself; by the end of that week the trouble had almost entirely disappeared. In order to realize what this healing meant to me it is necessary to mention that there was associated with this manifestation the fear of a disease that had long been in my family. I will mention that at this time I was not a member of the church, and my affliction was not known to any one in the church.—*Melissa Tusler, St. Paul, Minn.*

For some time I have felt it a duty to express my gratitude for Christian Science and what it has done for me. Had it not been for Christian Science, I would not be here today to tell the good news of my healing, and I feel very thankful to God, and to our Leader, for bringing us this saving truth. Three years ago I had two incurable diseases, according to *materia medica,* namely, a disease of the kidneys and tubercular disease of the hip. For several weeks I had suffered intense pain, and could not rest day or night. The physician said nothing could be done for me, and that I could not possibly live six weeks.

I knew very little of Christian Science at this time, but realized that it was the only thing in the world which could heal me, and I held on to it very firmly. We had a great deal of antagonism to meet in our home, so that I was very much darkened in thought and had to be awakened to the true sense of being. Finally, however, the pain was all met and I began to improve, though my body was badly drawn and my right limb at least six inches shorter than the other one. But by holding firmly to the idea of the allness of God and the perfection of the real man, in less than four months from the time I fell under the disease I was entirely healed, my limb was perfectly straight, and I could walk as well as I ever did. Today I have the best of health, without a trace of the old trouble. Since my healing we have depended upon Christian Science for all things.

To those who have had the death sentence passed upon them as I had, I would say, and I speak from experience,

Try Christian Science, and God will heal you and deliver you from all your distresses. I am more grateful than words can express for all the benefits we have received through this saving truth.

Mrs. Myrtle Champlin, Anderson, Ind.

[Translated from the German.]

My wife had suffered for about a year from a bad eruption on the left limb, reaching from the ankle to the knee. Various remedies were applied, but they failed to bring relief. In 1903 a malignant eruption appeared on her face and hands. The physician whom we consulted checked this trouble, but the other became much worse. My attention was then called to Christian Science by my son in Hannover, and my wife applied to a practitioner in Breslau. After a few treatments her condition improved perceptibly, and later on the healing was complete.

In 1904 I was stricken with a severe illness, and had malignant abscesses on the body, which caused much pain. I asked the same practitioner for treatment, which she gave me immediately, and after a short time the pain grew less, the abscesses were healed. After several weeks' treatment the disease disappeared. Both my wife and I gratefully acknowledge the relief that Christian Science has brought us from our diseases, yet more so for the blessing which it has brought us spiritually. How grateful we ought to be to our Leader, Mrs. Eddy, to whom we are indebted for Christian Science. I always look forward with joy to the arrival of our German periodical, *Der Herold*. I intend to begin the study of Science and Health also, so as to gain a better understanding of Christian Science.—*Julius Gimmler, Wohlau, Germany.*

I am deeply thankful to God for the message of Love and Truth that has been revealed to us in Christian Science, which was brought to my notice a little over two years ago. At that date I had met with financial reverses and was in a mental condition bordering on insanity or suicide. I had a copy of "Science and Health with Key to the Scriptures" in my home for two or three years previous to this, but had never taken the time or trouble to read it. At this period, however, my wife prevailed on me to read the book. In so doing my mind was completely restored, and I was also healed of eye trouble of ten years'

duration. The doctors said that I could never get along without glasses, but my eyes have been completely healed, simply by the reading of Science and Health. I have also been relieved of the tobacco habit, which I had indulged for twenty-five years. I have found Christian Science of great value in my business life; in fact, I owe all my success in business to the understanding of divine Love gained from the study of its text-book.

Not a day passes but what we read the Bible. Every morning my wife, our boy, and myself go over the Lesson-Sermon, and in consequence we are pretty good Bible students. We find that Christian Science eliminates fear and doubts, worry and anxious thoughts, and brings us into the harbor of Truth, Life, and Love, where there is no sense of limitation, or of bondage to heredity, and we feel secure and safe in Truth, which brings us a sense of peace and harmony. We have learned through the study of Christian Science that we do not have to die to go to heaven, and that heaven and hell are not localities, but conditions of mind. When I awoke to the fact that God is Love; that He never sends sin, sickness, and death to any of His children; that sin is punished just so long as it lasts and no longer, and that when we understand our heavenly Father aright we are at peace,—then I had a new sense of existence. I am a better man physically, mentally, morally, spiritually, and financially, than I have ever been before in my life, and it is through the study of the Scriptures as explained by Mrs. Eddy.

In conclusion I desire to say that our Leader's noble stand for Truth and right, and her devoted adherence to Christian Science, are an impelling example for Christian Scientists. My ambition is now to be a devoted follower and earnest student of the great Master's teachings as explained by Mrs. Eddy.—*Dan B. Jesse, Chicago, Ill.*

TRUSTING that an acknowledgment of the blessings I have received through Christian Science will assist others in their search for Truth, I give my testimony respecting an attack of fever experienced a few months ago, and my recovery therefrom. The symptoms of a very pronounced case appeared. I was so ill as to be unconscious at times, and when not unconscious the pain was very severe. I was treated in Christian Science, and after the third evening there was a decided change for the better. On the

fourth day I was able to be up, and the next day I returned to my work, feeling as well as ever and much improved and uplifted mentally and spiritually.

I cannot find language to express the gratitude I feel for the many benefits, physical, moral, and spiritual, which I have received since coming into the light of this truth through the study of "Science and Health with Key to the Scriptures."—*Guy A. Irwin, Denver, Col.*

WITH love and gratitude for our Leader and our Cause, I wish to tell of some good work that has been accomplished for us in Christian Science. My husband was afflicted with a severe nervous trouble, accompanied by great pain and vomiting. Physicians had tried every known medical remedy to give relief when these attacks came on, but nothing would do so, except hypodermic injections. Being a traveling man, and needing to call physicians at points all over the central states, he was finally advised by a physician to carry morphine with him and use the hypodermic himself whenever necessary. It was not long before he became a slave to the habit, and was in this condition for about four years, taking the drug in large quantities. He endured the tortures of three different so-called "cures" without receiving any benefit, and was rapidly growing worse, both physically and financially. He looked into Christian Science off and on for about a year, and as a last resort, but with little hope or faith, he asked for treatment. Within thirty-six hours all desire for the drug had disappeared.

This was four years ago, and during that time he has never used any material remedies. The attacks which had required the drug, and which doctors had always declared would cause death unless relieved in that way, were very severe and frequent for the first year, but were always overcome by Christian Science treatment. There are some physical conditions still to be overcome, also reformation in ourselves; but we have received much benefit, and the healing of this one dreadful condition is a proof that all inharmonies must some time yield to the power of Truth.—*Mrs. A. H. Hill, Osage, Ia.*

I WISH to express my gratitude for the healing as given in the above testimony, hoping it may be the means of directing others to Christian Science.

A. H. Hill, Osage, Ia.

HAVING received many blessings through Christian Science in the last twenty years, I consider it a duty to send my testimony to the Field. Prior to my coming to Christian Science I was a medical nurse, and while acting in that capacity I was the victim of an injury caused by overlifting, from which I suffered for more than a year and a half. I also had a serious eye disease, from which I was nearly blind.

When kind friends first advised me to try Christian Science, I was prejudiced and narrow in my religious belief, and did not think it possible to be healed by the prayers of a Christian Scientist without the use of material remedies. But finally, when death seemed to be drawing near, I was led to seek the help of Christian Science. In eight treatments the effect of the injury was gone. I had not mentioned the last-named trouble to the practitioner, but its healing was nevertheless just as speedy and wonderful as the other. So great was my sense of relief that it seemed as if I could not refrain from singing and praising God continuously. During all these years Christian Science has been my guide and helper to a better understanding of the healing truth which was taught and demonstrated by the Master. I found that I had lost nothing in giving up my former beliefs, for I retained all that was good in them and gained infinitely more in the religion of Christian Science. My cup is full and running over with love and gratitude to God, the giver of all good, and to Mrs. Eddy, our dear, patient Leader, who is treading the path before us and ever laboring to make the Christ-teaching clear to our understanding.

I have had many proofs of the healing power of Christian Science, and in this connection I will mention one more. Leaving a lighted hall, where my husband and I had been attending an entertainment one evening, I missed my footing and fell down a flight of steps. I was assisted home by my husband and others, and the next morning I discovered that I was seriously injured, my body being helpless below the waist and without feeling. I lay in this paralytic condition for six days, without any outward change, but Truth was silently doing its work. On the sixth day came the awakening. I called for the Bible and Science and Health, and as our dear Leader advises, I tried to "study thoroughly the letter and imbibe the spirit"

(Science and Health, p. 495). As I began to realize more fully than ever before the import of this admonition, I found I could turn on my side. My husband, a non-believer in Science, was greatly alarmed when he saw me do this, saying, "Be careful how you turn back." I replied that the same power which had given me strength to move would be available when I wanted to move again. After two hours' rest in this position, I turned back with ease and had a peaceful sleep. On the seventh day, after filling my consciousness with Truth and Love, I was able to sit up in bed without assistance, and to put on a dressing-gown. I then left the bed, standing erect on my feet. At first there seemed to be no feeling in my limbs, but presently it came. I then walked a few steps, meeting my husband and the nurse, who advised me to lie on the couch and rest before making further effort. I yielded to their wishes, but all the while would not permit them to aid me in the least, as they so much desired. The next day I walked out upon the lawn, and on the tenth day rode nine miles to take the nurse home. In thirteen days from the time of the injury I was doing my usual work, and have never had a return of the trouble since.

I do not claim this demonstration to be all my own, as I had help from a faithful Christian Science practitioner. I was not able to think the truth for myself during the first few days, as I was in a semiconscious state. I am convinced more and more that Christian Science is the truth that makes free, and that it will finally rise triumphant over all the antagonism of material sense.

Eliza Ward, Riverside, Cal.

It is always interesting to hear how and why different people are brought into a knowledge of Christian Science, and it is with this thought, as well as a feeling of gratitude for blessings received, that I avail myself of the privilege to tell the readers of the *Journal* why I became a student of this inspiring truth. Six years ago I left Plymouth, England, where I had long been an active worker in an orthodox church—from a teacher in the Sunday School to a local preacher, as well as a Christian Endeavor worker, and also in many other phases of the church work. At the time I left Plymouth I was a member of a church in that city, and my friends and relatives had entertained

fond hopes of my eventually becoming a minister. On my arrival in South Dakota I at once took up church work in all its branches in connection with an orthodox church, and in about two years I was asked to take charge of one of the then vacant churches, but declined.

From my Sunday School days I was never satisfied with theology as then taught and understood; to me it was so wrapped in mystery and contradictions, and it seemed to be such a limited gospel. That the promises of the Bible could not be taken literally was a source of trouble to me, for I felt that Christ Jesus meant what he said when he told his disciples to preach the gospel to every creature and to heal the sick, and as yet I have found no cause or reason why that statement should ever have been abbreviated; and further, that the healing by Christ of the man sick of the palsy was but an illustration of the fact that sin and disease were in some way linked together, and that his remedy was equally effective for both, but I dared not say so. I at last consented to take a church for a year, and decided that if at the end of that time I felt called to make the ministry my vocation in life, I would be glad to continue and prepare for ordination. I was sent to Evarts, S. Dak., and entered upon my work as "stated supply" for the Aberdeen presbytery in October, 1904, and this is what happened.

On my arrival at Evarts I was not satisfied with the hotel accommodations, and began to look for a room in a private house; but in a small town this was difficult to secure. At the end of two weeks, however, a place was mentioned to me where I might possibly get a room, only that the people were Christian Scientists. I asked what that meant, as I had never heard the term before, and was told that it was some new religion; so I decided to call on the people and judge for myself as to whether I would care to room with such a family or not. I was received very kindly, and the room was at once offered, and I was just as kindly made acquainted with the fact that they were Christian Scientists, to which I replied that I saw no reason why that should make any difference in my taking the room if other conditions were satisfactory. I took the room, and my curiosity was very much aroused as to what Christian Science could be. This family certainly seemed all right in every other respect, and I resolved to attend to my own affairs, but be very observant.

It was not long before I was satisfied that, whatever these people called themselves, they were good, devoted Christians, and I became all the more anxious to know what Christian Science really was. When opportunity presented itself I took occasion to look into the *Sentinel* (their weekly paper), though I was careful not to be seen doing so. I was certainly surprised at what I found therein,—at the spiritual tone of its articles, its freedom from the secular advertisements so prevalent in most religious periodicals, and the testimonials, which I thought very interesting, especially if they were true. I at once concluded that I had found some very helpful food for thought, and took a look at the *Journal* (their monthly magazine), which was certainly a spiritual feast. I was so delighted with what I had read that I at last ventured to ask a few questions, which were always answered very kindly; and when an answer was not forthcoming, I was referred to the literature and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

After satisfying myself that Christian Science was Christian, I began to read the literature more frequently, with the result that I became greatly interested, and asked if I could borrow the "little book" which I had noticed was mentioned so often in the literature. My request was granted, and here came the turning-point of my thought, for after reading the chapter on Prayer I was convinced that it was the truth, and as I continued to read night after night I found my theological problems were being answered and the seeming mysteries all cleared up. I was led to the conclusion that, though I had read and studied various commentaries on the Bible, this text-book seemed to be the grandest, the clearest and most reasonable of any of them. I readily saw that these Scientists had the real grain, while I and many others were content with the husks. Then another problem presented itself. I was convinced of the truth of Christian Science, yet I was an orthodox preacher, engaged for a year, six months of which time had expired. What was I to do? I could no longer preach my convictions, and in the light of Science my old thought and opinions became distasteful to me. I wanted to break away from them, yet there were the church and the people to think of. I felt I should not be too hasty, and after some deliberation concluded that it

would be best for all concerned that I keep still and hide, as it were, the "young child" for a time.

I was satisfied that I was being led by divine Love, and that if I was obedient and continued to study and investigate, the next step would be made clear. When I returned the text-book and told these Scientists what I thought, and also the problem that these changed mental conditions presented, they rejoiced with me over the new birth, and assured me that it would be all right, that the way would open up. This it certainly did, for though I remained until October, 1905, the latter six months were spent in fellowship with these Scientists, which meant such joy and spiritual blessedness to me as I shall not readily forget. When the time came for me to resign my work it was all done very quietly, and when asked by the presbytery why I wished to resign, my only reply was that I could no longer conscientiously preach, as I did not feel called to the work. After they found that I was not to be prevailed upon to remain in the work, they granted my request and dismissed me, with the provision that whenever I so desired I could again take up the work in that presbytery.

Since that time I have endeavored to study Science and Health more thoroughly, and have been abundantly blessed. Christian Science was indeed to me the "Sun of righteousness," that arose in my consciousness with healing in its wings. I understood for the first time the new birth, because I had experienced it; it brought to me such a spiritual uplift that I was indeed living in a new world. I am also thankful to say that I have received many proofs of Truth's healing power. From childhood I had suffered from stomach trouble, and was always considered the delicate one of the family. I also had many symptoms of lung trouble and feared that I should die with that dread disease; but, thanks to the healing efficacy of this truth, it has all disappeared. I also suffered from severe headaches, and these, too, have disappeared. In addition I had for many years been a victim of chronic catarrhal trouble, which baffled the efforts of the physicians, though at one time an operation was resorted to; but, thanks to God, this disease is fast being destroyed in Science, and I know that in proportion as I am willing to comply with the demands of Principle and "come out from among them" (mortal beliefs), I shall realize the freedom known only to the children of God.

I cannot express in words the gratitude I feel to God, and to that noble, self-sacrificing woman, Mrs. Eddy, who through years of ridicule and rude criticism has not for one moment ceased to work for the freedom of suffering humanity. Her life is a living example of the victory of Truth over error. It is my deepest desire so to live and demonstrate the truth she has given us that I shall never, in thought, word, or deed, bring any unkind reflection upon the Cause so near and dear to her. In this way only can I express my gratitude and loyalty to Christian Science.

William J. Dean, Watertown, S. Dak.

FOUR years ago I was confined to my home, having been obliged to give up work entirely, as I was suffering from lung trouble in an advanced stage. By the advice of my physician I consulted a noted specialist in Boston, who at the time was head of the examination board of a sanitarium for such cases as mine. He told me that I was only one of hundreds who came to him in that advanced stage of the disease, when there was no hope of cure. For several weeks longer I remained in the same condition, until the warmer weather of early spring gave me a little strength and I decided to try camping out. I pitched a small tent on the shore of a New Hampshire lake, and found after a month that while the change enabled me to get around a little more, there was no material improvement in my health.

At this time I made the acquaintance of two Christian Scientists who had a cottage near my camp. From them I learned that Christian Science had cured cases like mine, and I became interested and asked for treatment. In four weeks the cough which had troubled me for three years disappeared, and my strength came back so that I had no difficulty in sharing in all the pleasures of my friends, even to that of several excursions up a neighboring mountain. In the fall I came back to Boston and resumed work, having fully recovered my health, the attacks of catarrhal trouble and hay-fever from which I had formerly suffered also having disappeared. I have since been examined by a physician, who pronounced my lungs to be in perfect condition, showing no trace of tubercular disease.

E. H. White, Faneuil, Mass.

WITH joy and thankgiving I would express my gratitude

for the truth revealed in Christian Science. When despondent because of physical illness, and yearning for some satisfying explanation of the Bible, I turned to this truth, to be rewarded within a short time by the proof that the Bible is demonstrably true, that there is a God who is Love, and has power to heal. In 1901 I began to take treatment for an illness for which I had finally begun to feel that there was no permanent relief through material means. Very soon and very clearly the truth came to my consciousness, that God, infinite Love, alone is man's life, and knowing this, there ceased to be any fear of death. Even at times when there seemed to be no perceptible improvement, I would still be conscious of this one sustaining thought, and with this thought I did not fear.

Up to this time, all treatments had been given absently, because the practitioner lived at a considerable distance from my home (there were no Christian Scientists in the place where I lived), but it was now thought advisable for me to have present treatment. When I saw the practitioner, the first thing that impressed me was her manifest confidence, her absolute lack of fear. I said to myself, "She does not know how ill I am," and I endeavored to impress upon her the necessity of my knowing if I were going to die, as in that event I would have to attend to certain matters. When I had finished the details of my condition, her reply was, "You will not die." It was plain enough that she believed this, and throughout the interview I watched her face so closely that I knew she did not fear. I had been receiving present treatments for less than a week when all suffering ceased and I felt I was well enough to return home. I did so, and the treatments were continued absently two weeks longer, at the end of which time an abnormal growth was painlessly and naturally removed. It was a case of perfect metaphysical surgery.

I desire to express my loving appreciation of the Science which was so faithfully demonstrated in my case, and I pray that my life may in a small measure attest the love I hold for our revered Leader, Mrs. Eddy, who has brought to us this wonderful knowledge of our Father-Mother God. I pray daily for greater understanding of divine Love.—*Millie Jean Carlson, South Pasadena, Cal.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

MRS. EDDY says that "Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being,—to prove irrefutably how spiritual Truth destroys material error, heals sickness, and overcomes death" (Science and Health, p. 315). While it is true that mortals cannot claim the spiritual origin here referred to, yet, in working out the problems of being, they have today the priceless results of Jesus' teachings and demonstrations, which are scientifically brought within the range of human thought by our Leader's inspired writings. To understand somewhat as Jesus understood, and to work somewhat as he wrought, is surely the greatest boon that could come to any one, and these opportunities Christian Science has brought within the reach of all who desire to know the truth. To understand and be able to "demonstrate the facts of being" is assuredly the goal of every earnest Christian Scientist, for this would include the overcoming of all evil,—sin, sickness, poverty, and finally death itself.

At the present time, as never before in the world's history, humanity is turning to the teaching of the Nazarene Prophet for light upon the many vexed questions which spring from ignorance of both God and man, from selfishness, lust, indolence, and fear, and it is important to note, in this connection, that while many attempts are made to materialize his teaching, we can find nothing in the Gospel records to warrant such attempts. In the 12th chapter of Luke we have the loftiest statements of the infinite provisions of divine Love for every human need, and these provisions made available by no less a power than infinite wisdom,—"The Holy Ghost shall teach you in the same

hour what ye ought to say." What must Jesus have thought, when one interrupted him in the midst of such teaching to ask that he help to make a division of property! Promptly did he rebuke this intrusion of materialistic thought, and then by a parable he pointed his listeners to divine Principle as the source of all supply.

His teachings show that as life and health cannot be gained by taking thought materially, neither can true riches, or even needed supply be thus gained, and the true equality can never be demonstrated while we believe that great possessions are necessarily taken from other mortals. What would be thought of the argument that there is something wrong when certain people enjoy good health while others are sick, or that it is wrong for certain pupils in a school to be far in advance of the others! This, be it understood, is no plea for the continuance of any wrong conditions, but it does point to the eternal fact that the divine Principle of being is as truly available in one case as in another, when rightly understood, and that we must both individually and unitedly "work out" our salvation from every form of belief in evil in the way indicated in the reference already used from our text-book, by keeping ever in view "the facts of being," not the falsities of belief. The statement of the great Teacher, that our heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," is an unanswerable argument for the impartiality of divine Principle, and it declares equal opportunities for all when we learn how to avail ourselves of these opportunities in the spiritually scientific way.

The tendency of the human mind has ever been to place the blame for one's mistakes and failures upon others, and this has been the greatest barrier to human progress and prosperity. We read in Genesis that Adam blamed God, and "the woman whom thou [God] gavest to be with me," for his downfall, but this did not in the least excuse him from paying to the uttermost farthing what he owed to the demands of divine Principle. If we admit the existence of God, we must admit His absolute justice. All just laws must spring from the eternal law of right, and they can be obeyed and enforced only by just men; therefore our first task is to be just ourselves, so just that others, seeing our justice, shall glorify (and obey) our "Father which is in

heaven." Thus we shall be getting close to "the facts of being," and we shall prove the power of Truth over selfishness and injustice as well as over poverty and sickness.

The grandeur of Christian Science consists in its recognition and demonstration of the all-power of God, good, and the powerlessness of evil. If right ourselves, we may face fearlessly the problems which have baffled the wisdom of the ages, for we reckon with the facts of being in the dawn of a new day, in which the shadows of the long dream of materiality and evil are fast disappearing before the "Sun of righteousness," which has arisen "with healing in his wings."

ANNIE M. KNOTT.

THE confused and the unintelligible have no interest for logical thought. Sanity demands of statements a distinguishable order, relation, end, and purpose, an exhibition of the "eternal fitness of things;" and this demand is made not only of immediate expressions of thought, but of history, of nature, of faith, of conduct; in a word, of life.

The inability of men to understand most things, the seeming tangle and confusion of the so-called forces and facts with which they have to do, has awakened a call for guidance and illumination that may be heard in all human history, past and present, and it is because Christian Science is answering this call, and bringing a rest and peace which were unknown before, that it is accounted as "above price" by an unnumbered host today. The revelation of Truth became the interpreter of Mrs. Eddy's own life and wide-range experience, it set in order the deepest feelings and convictions of her own heart, and it was because of this that she could speak so affirmatively and so assuringly to others in her writings. In Science and Health (p. 114) she says: "Christian Science . . . lifts the veil of mystery from Soul and body. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought."

The significance of this interpretation of experience, within and without, to human advance, is apprehended in some degree when we realize that the domain of Truth, the sum total of reality, has never been increased. Prog-

ress has simply marked and measured mankind's perception of Truth. Things have been seen, and therefore, as we say, "revealed." The prophet, ofttimes a poet, has been simply a foreseer, who was so daring as to utter his voice though men cared not a whit to hear, yea, though they were ready to crucify him for presuming to speak. The revelator and discoverer has always been the interpreter of Life to life. He has laid hold upon fundamental truths and shown them to men. Thus in the phenomenal world Newton discovered the key to a whole universe of facts. The incident of the falling apple was trifling, and yet through this little opening he saw the stupendous, all-governing fact that bodies attract each other directly as the mass and inversely as the square of the distance, and this so-called law of gravity has been of incalculable significance to human investigation and progress. It solved unnumbered hitherto insoluble problems, and interpreted a vast range of human experience which apart from this key would have remained as great a riddle as was the movement of the planets prior to the time of Copernicus.

One does not have to acquire a very extended or comprehensive acquaintance with the thought of the world's great writers to be made sure that for all of them, whether pessimists or optimists, Christians or infidels, there are vast regions of inquiry that seem utterly confused and confusing. The mental attitude of the spiritually aspiring among them has been well indicated by Tennyson in his famous lines,—

> I falter where I firmly trod,
> And falling with my weight of cares
> Upon the great world's altar-stairs,
> That slope through darkness up to God,
>
> I stretch lame hands of faith, and grope
> And gather dust and chaff, and call
> To what I feel is Lord of all,
> And faintly trust the larger hope.

And yet, the extent of this confusion and humanity's consequent need of an interpreter is comprehended by those only who have learned in Science that the entire content of material sense "must give place to the spiritual fact by the translation of man and the universe back into Spirit" (Science and Health, p. 209)! This sweep of the interpretative compass and range of Christian Science, its meaning to every department of human thought and activ-

ity, we are but beginning to see. All the concepts that have been framed by material philosophy, all the things that have been discovered through material investigation, must be known for what they are to omniscient Spirit. All that pertains to the phenomenal world, to the sciences and arts, to education, to human government and to social life,—the real value and true meaning of all is to be found through the attainment of the view-point of God; and as one overlooks the field of human thought, experience, and aspiration, and realizes how relatively little of it he has even prospected as yet, the greatness of the enterprise and the value of an interpretative key begins to be apprehended, and the rank and sovereignty of Christian Science thus appears, its vital relation to all men and all experience is seen.

Furthermore, since it begins with God, Christian Science relates all things to the absolutely fundamental and ultimate, and it is here that it presents the antipodal contrast between spiritual insight and worldly wisdom. Its first and final declaration is that "the divine Principle of the universe must interpret the universe" (Science and Health, p. 272). The impossibility of understanding things, of straightening out all the lock-knots and contradictions of material sense experience and belief by beginning with phenomena and effects, has become so well established as to be no longer questioned. Indeed the world is full of intelligent people who, though they may not have accepted Christian Science, or even thought about it seriously, will, nevertheless, when in an entirely frank mood, unhesitatingly concede that if God is not infinitely wise and good, and if we may not reason logically from this assumption in the interpretation of every experience and event, then naught remains but blank and hopeless agnosticism. In beginning with the infinitely ideal God and Father of all whom Christ Jesus declared to be Love, and in maintaining absolute loyalty to this ideal, the source and support of all being, in its every interpretation of life, Christian Science is anchored to the "rock of ages" in all worthy Christian thought, and verily "the gates of hell shall not prevail against it."

Yet again the significance of Christian Science appears in the momentous fact that its interpretation of life is not a mere theory, a balancing of probabilities, a fragrant sop to dialectic epicures; on the contrary, it is a loving appeal

to the heart and hard common sense of humanity. It comes in the name and after the manner of Christ Jesus to present a gloriously attractive ideal of life and of freedom, and openly and convincingly to prove the practicability of its entire philosophy and program. It is not a theory, an abstract proposition, but a straightforward and gladdening answer to the cry of human need. It comes in a sense as Watt came with his revelation of the meaning of steam, as Edison and Bell have come with their wondrous interpretations of the meaning of electricity. It signifies intellectual satisfaction and more, even salvation, stimulation, and success, through freedom from the long-time dominion of sin's falsity. It means health of body and wholeness of life, and so it comes as the Christ-idea has always come, to "make all things new." The child of inspiration, it is both immediately illuminating and infinitely interpretative, and to all who welcome its advent it means clarity of vision, newness of life, unfailing joy, the peace of God.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CONVERSATION IN CHRIST.

CLARENCE W. CHADWICK.

ONE who has touched the hem of Christ's spotless garment in Christian Science begins to realize how much time and thought are bestowed upon the vanities of this world rather than upon those things which make for righteousness, peace, and health among men. He becomes painfully aware of the time spent in thinking and talking upon the too familiar subject of sickness, and he strives as never before to keep his own thoughts and conversation in Christ, Truth. To him "old things are passed away; behold, all things are become new."

Why this change of base, does some one ask? Christ, Truth, has come to the consciousness of this individual and given him a glimpse of that which is real and eternal, of that which is above mortal ken, and this message from on high conveys to him naught of earth's dismal dream of evil,—it is a message of good, and of good only. He has awakened to find that evil is a mistake, a deception of sinful sense, and that its pretense of being something will and must surrender to the Christ-idea, which reveals the allness and completeness of good. In order to bring about this surrender he realizes that he must begin to reflect good by ceasing to express evil in thought, word, and deed. Then it is that he comprehends the meaning of the Scriptural command, "Let your conversation be as it becometh the gospel of Christ;" and he reasons thus: If I would follow Christ, I must begin now to guard the entrance to my mental abode, that no thought of sin, disease, or death may cross its threshold; to shoulder the cross of self-renuncia-

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tion by denying admittance to every evil suggestion of a life separate and apart from God, good.

When the student of Science begins thus to think according to the Christ-standard of a perfect creator and perfect creation, and to order his conversation accordingly, the hissing of the serpent may be heard. Evil is aroused to the utmost, because the mask of ignorance is being torn from its shameless brow, and Christ, Truth, has come to earth to bring "deliverance to the captives, . . . to set at liberty them that are bruised." "All manner of evil" accusations are lodged against the exponents of Truth, because of their having adopted a new and higher order of thinking, calculated to refute and eventually to destroy the last vestige of a suppositional evil power or existence.

To cease talking sin and disease is a most important step toward the establishment of the heavenly kingdom on earth, but the next step does not consist in administering to poor suffering humanity an overdose of the letter of Christian Science; nor does it mean to surfeit one's own thought by incessantly poring over the text of Science with no determination to apply its rules in the overcoming of mental, moral, and physical discord. The teachings of the Bible and Science and Health add to one's intellectual and spiritual attainments only as he applies such teachings to his own daily needs. These books are feeding humanity from "the tree of life" and not from "the tree of the knowledge of good and evil." Whatever comes to humanity from God comes always with the positive stipulation that it be made use of. It is never received on probation. Unless it is utilized in the overcoming of some earthly discord God's blessing remains unbestowed. God has given to the world through Mrs. Eddy a purified, chastened interpretation of "the new tongue," and we are called upon to make only the right use of it if we would be true followers of Christ, Truth. Practical Christian demeanor means much to the world, and it is absolutely necessary that Christian Scientists begin to order their conversation aright in proof of a purified mentality which is to be a transparency for Truth to shine through. No amount of Christian profession will avail in the sight of God unless it be sustained by a life of consecration and intelligent devotion to the "one good," God. This consecration will take of the things of God and give to the creature, not

through any careless or unscientific use of the letter but through Love lived and loved.

The Master said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned," and this would certainly indicate the need of conforming one's conversation to the gospel of Christ, Truth. If every idle word is to be accounted for in the day of judgment, "now is the accepted time" to purge one's thought and speech of all that is useless, gross, and impure. "Speech is a mirror of the soul," says an old Roman maxim; "as a man speaks, so is he." As one talks, so he lives. If the balance of one's thought and conversation is taken up with the discordant things of earth, it is because he is living more in the realm of matter than in the realm of Spirit. In order that this necessary correction of human thought take place,—that the balance be readjusted,—mortals must begin to think, speak, and act upon higher planes. They must change their thought-models, and begin to think in harmony with higher law and testimony. The admission that man is sick, whether mentally or audibly made, is giving expression to an untruth, and all the talking in the world cannot make it true in the eyes of God, but it does tend to deceive people into believing that sickness is an indisputable fact. The admission that man is sinful is equally unscientific, and the more that is thought and said upon such a topic, the longer do mortals grope in the darkness of fear, doubt, suffering, and unbelief. Man in Science is the image and likeness of God. He is therefore neither sick nor sinful, and it is obligatory upon every true follower of Christ, Truth, to understand and to make practical application of this great spiritual fact.

The world is hungering and thirsting for a higher realization of God's power and presence. How shall its prayer be answered? Only by adopting the Christ-standard of a perfect creator and a perfect creation into daily thought and conversation. No thought-model involving the reality, power, and presence of sin, disease, or death will ever point the way to heaven. Should there be any further incentive to cease all "vain conversation," derived not from God but from the traditions of men? Must not the apostle Paul have had in thought the perfect Christ-model when he said to the Ephesians, "Wherefore putting away lying, speak every man truth with his neighbor"?

To accept the testimony of the personal senses that one is sick, voice it to others, and believe that you are doing right, is what? It is nothing short of lying,—judging according to appearances and not according to fact. What are the facts in the case? That man is spiritual and perfect in Science, living in God and not in matter. Why not accept the fact,—that which is true concerning man,—and cease the giving forth of error, when by so doing pain, disease, and sin—all bodily discord—can be annihilated? Mankind may have been taught from the cradle to be truthful, but unfortunately they have not been given the comprehensive Biblical significance of the word truth. It has remained for Christian Science to present this word to the world in its fuller meaning, and because humanity has begun to make practical application of its increased demands upon human thought and conduct, the healing Christ, Truth, is today in evidence upon all sides, rebuking sensuality and arousing the lethargic thought of mortals to higher planes of activity.

The great mistake of the past has been an unconscious submission to the demands of the physical senses, allowing these so-called senses to formulate and define one's highest thought-models, all of which models have tended to shut out a realization of the kingdom of heaven at hand. Is it at all strange that people are not heard to talk more of God and of heavenly things, when one stops to think that their highest thought-models have involved the belief of imperfection and degeneration? Christian Science is arraigned today by the opinions of ecclesiasticism because it demands of Christendom the unconditional mental surrender of the belief that evil is power; notwithstanding the fact that Jesus, the great Wayshower, taught and demonstrated a doctrine which at no point admits any other power than that of God, good. The mission of Christ Jesus was to do away with human imperfections and limitations. "Let no corrupt communication proceed out of your mouth," was the apostle's admonition. In one's daily intercourse with his fellow-beings nothing is more corrupting than careless conversation upon the subject of suffering and disease. What a different world this would be if all humanity would cease talking upon this one familiar topic! The morbid curiosity which would hear and talk about another's misfortune, whether in the form of sickness or

sin, cannot be termed a Christian grace, while the moral courage which eschews everything that is unlike God and which insists upon hearing and seeing good only, is a Christian virtue which ought to be exercised to a far greater degree than it seemingly is among professing Christians.

The Christian world seems to have lost sight of the fact that obedience to the First Commandment includes holiness of speech as well as of action. It is a palpable inconsistency to say that one believes in an omnipotent God, and then to turn about and descant on sin or disease as being real and God-ordained. Why profess love for God, good, and then find satisfaction in talking about that which has no foundation in Principle, and no intelligence or law by which it can operate or sustain itself? Is it any evidence of Christian piety and sincerity to dwell, as some do, upon physical and moral imperfection, and leave God and His perfect creation out of conversation? Why is it, as expressed in a recent issue of the *Christian Advocate,* that "days and weeks may pass away, and no mention be made of Christ or of anything he ever did or said, or which might lead persons to think of his religion"? What strange influence has been brought to bear upon frail mortals that they should have allowed themselves to become so thoroughly taken up with that which denies the power and presence of God and the operation of His perfect spiritual law? Why should it ever have been said of any one, "God is not in all his thoughts"? The answer is plain: His education has made him what he is. Had he been taught the truth of being, his whole thought and life would have been centered in the "one good," and his conversation would have been such "as becometh the gospel of Christ." Not having the perfect Christ-idea held up before him as the only one "under heaven given among men, whereby we must be saved," it is not strange that mortals should have become a ready channel for error. Nor is it strange, after centuries of false education, that mortals should oppose the coming of Christ, Truth, the entrance into consciousness of the true idea of God, which is to rebuke sensualism in all its forms and to point out the one and only way to reach the kingdom of heaven, the knowledge of good and of good only.

Our Leader's admonition to "avoid voicing error" (No and Yes, p. 8) is to prepare thought for an intelligent

understanding of that long-neglected command of the great Master, "Be ye therefore perfect." The voicing of wrong thought gives power and reality to the belief in evil; whereas a declaration of the truth gives all power to God, good, and affords the only possible avenue of escape from the bondage of sense existence. The very first step toward the attainment of physical, moral, and spiritual betterment is to bring God scientifically into daily thought and conversation; in no other way can one obey the Scriptural injunction, "Be ye holy in all manner of conversation." Our Leader also admonishes us not to "breathe an immoral atmosphere, unless in the attempt to purify it" (Science and Health, p. 452). This accounts for the disinclination of loyal students to mingle constantly with those who are prone to converse upon uncanny subjects, or to gossip about other people's affairs. They are striving to order their conversation aright, to voice the truth about everything, to magnify the nature and character of good, to be renewed in the spirit of their minds, to do good to all men; and to accomplish this, they must, as our Leader advises, keep their "minds so filled with Truth and Love that sin, disease, and death cannot enter them" (*Christian Science Sentinel,* Oct. 6, 1906). And must not their conversation be chaste and pure, in accord with the thoughts they are thinking?

The great apostle reminds us that good only should find expression through the lips, "to the use of edifying, that it may minister grace unto the hearers;" and he goes on to say, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another." Were this Christian admonition to be observed among mankind generally, there would soon be little inclination to rehearse one's tribulations, for there would be few troubles to talk about. Peace, health, and good will would reign on earth; good would be more natural than evil and would find spontaneous expression in thought and conversation. Health and good cheer would be the only contagion to think about or to hear about. If it is true that man is the child of God, and that he has a perfect sinless state in God, this great spiritual fact must inevitably force itself home to every thinking creature, and now is none too soon to look for at least a partial cessation

of such habits of thought and expression as tend to obscure this perfect spiritual idea, the image and likeness of God.

The great problem of human life is not to magnify evil but good. When confronted with any phase of evil, the sober-headed business man should be so entrenched in Truth and Love that he can say to his caller, "O magnify the Lord with me, and let us exalt his name together;" and if questioned as to the desirability of such a course, he can reply from his own experience, "I sought the Lord, and he heard me, and delivered me from all my fears." This is what the loyal student of Christian Science is doing daily, regardless of his avocation or profession. The invitation to magnify good may not always be an audible one, lest his guest be unnecessarily arrayed against the thought of Truth; nevertheless his own thought must and does rest "in the secret place of the most High." In the secular as well as in the religious world there is a sure and practical remedy for all perversion of thought and speech. "Be still, and know that I am God" will silence all that is unnecessary, unwholesome, and degrading in one's daily conversation. In fact, there is no other remedy for the almost constant disposition of mortals to magnify the nature of evil in its myriad forms by incessantly thinking and rehearsing such things as have nothing to do with the kingdom of heaven.

If it be true that "out of the abundance of the heart the mouth speaketh," does not the constant voicing of error attest the fact that evil seems to be uppermost in the affections of humanity? If thought were rooted and grounded in that which is good, pure, and true, would there be any desire on the part of any one to uphold in thought or conversation that which is unreal and unknown to God? Would a loving and obedient child persist in saying and doing things which he knew to be displeasing to a human parent? Why then do we not manifest the same love and consideration for our heavenly Father by thinking and talking of good and good only? Jesus said that he did only those things which pleased his Father. He was about his Father's business, declaring and demonstrating the good things concerning God and His Christ. He was ever thinking and acting in obedience to spiritual law. Then why do his professed followers think sickness and talk sickness; why do they uphold and magnify false law and

evidence both in thought and in their manner of living? Can they hope to "overcome evil with good," or expect to eradicate sickness for themselves or for others, by fearing it and by constantly admitting and rehearsing its symptoms to others? Why profess to love God and then act out the very opposite mental qualities, which bear no relationship to spiritual things? Why profess belief in the Lord Jesus Christ and then give every evidence to the world of an unwavering belief in the reality of the very conditions which Christ came to extirpate? If God is holy and is man's only intelligence, why should it not be supremely natural to voice only what is true? Why should the tongue be called "an unruly evil, full of deadly poison"? Is it not because the child has not been trained "in the way he should go"?

In the ranks of Christian Science today there are many young people approaching manhood and womanhood who have never taken a drop of medicine and in whose presence the subjects of sin and disease have never been discussed by their parents. It is needless to say that these children are less prone to express sickness in mind and body, and that they are less inclined to talk error. Good is uppermost in their thinking. They have been taught the rudiments of practical operative Christianity, and their love and devotion is such that they cannot depart from the beaten path of noble thought and conversation. They do not induge the "I am sick" thought, but as living sentinels of Truth they stand ready to exclude from consciousness every suggestion of an evil power or presence. Their affections are centered in the unseen facts of being, in that which is untainted with sense knowledge, and because of this correct mental attitude their conversation is "as becometh the gospel of Christ."

Speed the time when slumbering mortals shall have awakened from the bondage of corrupt thought and speech, when they can say with the heart, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;" when "the inhabitant shall not say, I am sick," nor believe that any one else is sick, but shall believe and know that man is holy because God is holy, and shall maintain this Christianly scientific mental attitude at all times and under all circumstances. In no other way can the door of consciousness be kept open to perceive the coming of the healing Christ-idea, the "Prince of Peace," the Saviour of the world.

THE CHOICE OF LIFE.

DR. EDMUND F. BURTON.

THAT a man may choose for himself, here and now, a life to which no death can come, is not a commonly accepted thought. Death is regarded as one of the certain things in one's history; so much so that the few recorded instances of its escape by man born of woman are looked upon with much incredulity by the world at large. In the effort to accept the inevitable with the best possible grace, men have many times endeavored to persuade themselves and others that they looked upon death as a friend; but Paul's reference to it as an enemy—"the last enemy that shall be destroyed"—agrees with the general verdict.

When the lines,

> . . . Approach thy grave
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams,

were written, the poet was a boy, and death, seen through the golden haze of youth, was far away, at the end of a long vista of anticipated years. Yet the inspired writers of the book which is believed by the majority of civilized people to contain more truth than any other, teach no doctrine more plainly than that life is eternal and can be so demonstrated by man. Nor is there a living thing in which the instinct of life is not supreme. Thirty-five centuries ago Moses said to the Israelites, "I have set before thee this day life and good, and death and evil; . . . therefore choose life." And he followed this by instruction as to what would constitute the choice of life and the way to obtain it: "I command thee this day to love the Lord thy God, . . . that thou mayest live. . . . But if thine heart turn away, . . . and worship other gods, . . . ye shall not prolong your days."

Many times afterward is this truth declared by psalmist, seer, and prophet, down to the time of Jesus, who said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" and he thus assured his hearers and all to whom his words might ever come, that life without end was to be had by them, and told them how to make sure of it,—

by knowing the only true God and His Christ. He promised also that if a man would keep his saying, he should never see death; and that whosoever believed in him should never die. We are thus taught that life is not a bodily but a mental condition, and that eternity is not a duration of time but a state of mind. Frequently during his ministry Jesus answered the question as to how eternal life might be obtained, and his answers are practically all to the same end, that life depends upon the knowledge of the true God, or the God that is Truth, the knowledge and understanding of Truth; in other words, divine Science. This then is the Science of Life according to Christ, or Christian Science. And it will not be questioned that the acquisition of knowledge and the understanding following upon such knowledge, is the result of a choice made by the searcher after Truth.

Nothing is deserving of the name of science which does not appeal to and declare ultimate truth as its final authority. This is recognized in some degree by modern physical science, and in justification of its name it teaches that in large measure knowledge destroys suffering, that the understanding of the truth of a condition removes from the mind which grasps such understanding, the sense of mystery in the condition in question, and that superstition and mystery, with all their trail of terror and suffering, are thus destroyed by the knowledge and understanding of the truth of things. Its avowed aim is the destruction of ignorance and the sense of helplessness in the face of those manifestations which are the results of ignorance; it is devoting itself to the mastery of all such mysteries, and is boldly labeling all the still-unknown as knowable. Even in these high aspirations, however, it is placing for itself limitations, by the belief that all that is knowable, including the being and nature of man, is material and mortal, governed by laws and conditions above and outside of man.

This end that physical science has set before itself indicates the belief that the mental condition which is the understanding of the truth or its opposite, has much, if not everything, to do with the existence of health or disease. Students of pathological conditions in the human body have long classified certain diseases as of mental origin, that is, as beliefs; and it is noteworthy that this list is on the increase at the expense of the list of so-called organic diseases. It

is also true and noteworthy that change of mental condition and belief, as a cure for disease, is being advocated and employed to a much greater extent than formerly. The line of division between mental and other diseases is seen to be an arbitrary one, dependent entirely upon the information which these students believe themselves to possess in regard to them. And if this line of division is not where it formerly was, will any intelligent person say that it will remain where it now is?

Furthermore, the latest word in medical science is so-called "preventive medicine," and a recent utterance of one of the leaders among medical teachers declares that the work of the doctor today is far less that of curing diseases than of preventing them. The list of preventable diseases already includes many which have hitherto been classed as infectious and contagious, the causes of epidemics, plagues, and scourges of the most virulent kind, accompanied by what has been regarded as inevitable and dreadful mortality. This shows that diseases classed as mental, nervous, or functional are really not the only ones believed by modern medicine to be subject to choice, since these others are seen to be unnecessary, and avoidable through a knowledge of the material facts about them and their supposed causes. Even from this standpoint it would seem not illogical that if diseases such as these can be prevented at one time, they can be prevented at another time; that if one disease or one class of diseases can be thus overcome, all disease may be avoided by sufficient understanding, and that if all disease can be avoided, the death that is supposed to result therefrom will not be experienced, but will be done away with through intelligent choice.

This intelligent choice must include the choice of the best that is to be had. Does the man who chooses such a life as the materialist can give him, even after eliminating disease, take the best that is offered him? Christian Science follows the teaching of Jesus, that the understanding of Truth means the healing of all ills, the cure for all things that lead away from life and tend toward death; that this understanding is life, and that it is possible for every man to choose and obtain this understanding. This statement would seem to be not so very different from that of the physical scientist, according to the look we have just taken at his real position in regard to the destruction of human ills.

by the knowledge of the truth; and yet we have not far to go along the line of comparison of methods and results to discover not only that the two soon appear to part company, but that there has not been at any point a real similarity of belief or basis.

If a man believes that he is a confirmed drunkard because he has taken one ounce of whisky, or if he is the victim of any other belief which all the world will agree in calling a delusion, the statement that he will be relieved and healed by an understanding of the truth will be accepted as correct by all, and treatment by any one of various methods might be followed by a restoration to normality which would not appear on the surface to differ from that which might be obtained by any of the others. But what would be brought to his consciousness as truth by the different modes of treatment? All the difference between life and death hangs upon the definition of the words truth and life. In Science and Health (Pref., p. xi.) Mrs. Eddy says: "Many imagine that the phenomena of physical healing in Christian Science present only a phase of the action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter,—faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science."

Let us suppose that the man who thinks himself a drunkard has not simply taken the one ounce, but has drunk many ounces of whisky daily for years. The Christian Scientist will adhere to his statement that an understanding of the truth will heal him completely,—take away the desire for liquor, and also restore his organs to normal conditions. The others will probably agree that the organic change is impossible. A case of cancer, locomotor ataxia, leprosy, or other similar disease will leave the Christian Scientist standing alone upon the declaration that the knowledge of the truth will make the man sound and whole, while all the others will declare that the truth condemns him to certain death. The physicist, with his highest ambitions and broadest views of the destiny of mankind as a race, with his belief that God is in that material nature which knows not individuals, but cares only for species, stops short and can follow no farther. It will thus be

seen that the word truth is not used in the same sense by the Christian Scientist and his materialistic friends, with their conception of life as subject to the limitations and properties of matter. What then is the truth, the knowledge of which Christian Science brings to a man? What is the life that is given to one who is healed by this understanding?

The truth that Christian Science brings to him is that of the existence and reality of eternal life, the choice of the kingdom of heaven and that righteousness (right thinking, understanding) which Jesus said would be followed by the addition of "all these things." And the things of which he was speaking included those which make up material life and existence. The life that Christian Science brings to him is not only a restoration to the health he had before, but it gives him eternal life, the understanding of God. It does not bring him a life dependent upon a drug or the will of some other man, but the consciousness that Life, Mind, unchangeable Love, now is, always has been, and always will be available for all his needs. It puts death behind him instead of before him, so that he lives thereafter toward life and not toward death.

Where suggestion or hypnotism is used, there is given to the patient a sense of being mastered by another human, changeable mind, and there is also left the old belief in the reality and power of matter. If the suggestionist conveys to him a thought which he himself believes to be false, as is frequently done in surgery under hypnotism or in the control of pain, the patient receives into his consciousness, together with the sense of submission to another human mind, also the impression of being dominated by falsehood masquerading as truth, and the last state of that man is worse than the first. If he has been restored through the use of a drug, there is left in his mind the belief in the power of inanimate matter over mind, and the bonds of his slavery have been strengthened. Every attack of disease overcome by any of these material means leaves the victim less master of himself than before, more subject to further attacks, and weaker in the fight with death and its forerunners.

The apostle Paul said that he rejoiced in tribulations, "for when I am weak, then am I strong." And again, "No chastening for the present seemeth to be joyous, but

grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Even so, and by the same truth, no attack from that carnal mind which is enmity against God, whether in the form of sickness or other temptation, provided it is overcome by the understanding of Truth, leaves a man weaker in any respect, but stronger. No student is weakened in his ability to make use of a rule by the solution of problems under that rule; and the rule for man is Life understood. Moreover, an error once fully seen, and driven out of consciousness by Truth, cannot recur, and that avenue of attack is closed forever. This does not mean that a Christian Scientist incurs any needless danger, throws himself down from the pinnacle of any temple, or tempts God in any way whatever; but that every stumbling-block of trial or temptation is made a stepping-stone to higher understanding and greater health and strength, by the understanding of and dependence upon Truth. Job was brought to say, "When he hath tried me, I shall come forth as gold."

Let us be sure that we understand what it means to choose. Choice does not always, nor indeed often, mean a simple calling for the "right hand or the left" and the acceptance of the contents of the one chosen. The man who stands at the Mississippi River and chooses the Pacific Ocean as his destination, has not yet reached the coast, nor should he imagine that he has done so. He will not complain, then, while crossing the desert, of the absence of ocean breezes, nor expect to skim over the mountains under sail. His journey may be interrupted; he may experience fatigue or confusion, and stop to rest; and this stopping may be misinterpreted by those who know not the nature of his choice; but a real decision once having been made, it need never be remade; his progress will ever be in the direction chosen, and that upon which he has turned his back will continually recede from him as he goes forward. The youth who chooses his profession, does not at once become a master workman or worthy of his master's degree, but the choice separates him from that which would lead him away from its object, and brings him inevitably to his goal.

Moreover, in choice is included all that leads to the accomplishment or acquirement of the thing chosen, as

well as the relinquishment of all that interferes with it. One cannot be said to have really chosen to be at the top of the mountain until he has determined to leave the valley behind and to undergo the toil necessary to make the ascent. The traveler chooses not only his destination, but at the same time the route and the journey. He who chooses the life which Jesus offered to all, in the spirit which Jesus taught, as a seeking first of the kingdom of God and His righteousness, chooses Truth as such, knowing that a fearless search for and dependence upon Truth according to his highest understanding, wherever it leads him, will bring him nothing but good, since he has chosen good. He will always find that such choice, faithfully persisted in and consistently pursued, leads to health—mental, moral, and physical. He may not immediately receive in his hands that which at first seems most desirable, because on the way there may be other healings to be had, other lessons to be learned. Should he receive the one healing sought and then go on his way like the nine lepers who did not return to Christ, he will not have lived up to his possibilities, nor have chosen, like Mary of Bethany, the "good part" which shall not be taken away from him.

The application of this truth may be apparently limited in human experience at present, but it is so only because the understanding has not been fully grasped, because the "passage from sense to Soul" (Science and Health, p. 566) is only just begun. Says our Leader, "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth" (Unity of Good, p. 43). Christ's command that we love our neighbor as ourselves is not yet the law of mankind. We are just commencing to realize who is our neighbor, and so long as we prey upon others, we shall be preyed upon. When through Science we have become obedient to his Golden Rule, one creature will no longer be in danger from another.

But all things are working together for good to those who love God, and since the activity of the Christ-idea is being manifested today as never before in the history of the world, it is entirely logical that we are now on the verge of release from the grossness of the error that man must kill that he may live. The experiments of

physicists indicate that through further knowledge of so-called elemental substances and chemical affinity—which are the highest physical counterfeits of Mind and Love respectively—we may ere long obtain from the air about us our entire food supply, instead of only a portion of it as at present, and that its preparation, ingestion, and digestion may be without expense to any expression of life. This will certainly be a step toward peace on earth and good will among all of God's creatures, on the way to entire and direct dependence upon Mind for all things.

We have today a guide to the path shown and followed by the great Master of life, and an opportunity to choose with certainty and enlightenment the life that is eternal, such as has not been possible since the time of Jesus and his apostles; and freedom from the bonds of matter and from dependence upon any form of materiality will come just as fast as this choice is followed up by faithful, fearless, and consistent work toward understanding. In "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Principle, revealed and understood more or less clearly by the holy men of the Jewish nation and declared by Jesus in unmistakable words and works, is so clearly expounded that we have but to apply the truth in our daily lives to gain the purity of heart that sees God, and the mastery over all the ills that flesh is heir to, including the last enemy to be overcome.

Every man must choose. What does he, who fails to choose Life?

NOTICE.

The Publishing Society has decided to discontinue its custom of furnishing free of charge to branch churches and societies copies of the *Sentinel* for distribution after lectures. Orders sent before this notice is received will be filled as heretofore; on subsequent orders the usual quantity rates will be charged. It is believed that many periodicals will, in the future, be contributed for distribution by subscribers who otherwise might not put them in circulation.

THE OPEN DOOR.

ERNEST C. MOSES.

THE Scriptures are indeed rich in simple metaphors that are well designed to illustrate to every grade of human consciousness the right way out of the bondage of material sense into heaven,—into "the glorious liberty of the children of God" which Mrs. Eddy has taught us is the spiritual sense of life or being. This way of salvation is frequently symbolized in the New Testament as a door, which Jesus declared to be his own true individuality, or the spiritual idea of God. He taught his disciples that no man could come into an understanding of the Father but through a conscientious acceptance and understanding of the true idea of Life, or Spirit (which was presented through the man Jesus), the spiritual manifestation of the one and only Mind, of God.

Mortals of the time of the Master were accustomed to think, as they do today, of God as a humanly circumscribed yet far-off God. Jesus taught that God is ever-present Spirit, or Mind; therefore it was scientific and natural that the great Teacher should declare that this Mind could only be understood by humankind through knowing and loving the true idea of Mind, even as in some measure his disciples did learn to understand this idea as represented in him. This knowledge is faintly simulated in human estimates of character, by which we learn in some degree to know the architect's mental caliber and ability by his idea as expressed in some building which he has designed, the inventor by his idea expressed in some useful invention, the author by his book, the business man by his goods and service, the lawyer by his idea of law and justice proven in or out of court, and so on. Even so in a larger and more accurate sense we become better acquainted with God as Mind through knowing the truth about the highest and purest idea of Mind ever expressed among men, the God-anointed man, Christ Jesus.

The great Master could easily discern that mortals were groping in material darkness outside of the true fold in which his Christly nature dwelt continuously. He could and did scientifically unsee the error of this belief in man's separation from the real and only creator, infinite Spirit.

Otherwise Jesus the Christ could never have presented "the way, the truth, and the life" to those who would be delivered from "the bondage of corruption;" consequently his statement recorded by John, that he is "the door," is indeed an apt and simple illustration of the entrance-way to the harmony of perfect Mind, whereby mankind may become purified and finally reach this heaven which is the goal of hope for all the dwellers of earth. It is also significant that in his parable of the shepherd, the true fold and the door thereto, Jesus said that there were "other sheep"—besides those of his own country and time—which must hear his voice, find that he is the true door (or way-opener), and that ultimately "there shall be one fold, and one shepherd." Thus he declared for the absolute unity of God's kingdom, and that there is but one Wayshower or shepherd to feed and lead His sheep, even the one Christ whose theology without rent or seam is presented in Christian Science.

In this same parable of the door and the sheepfold, Jesus strongly denounced those who attempt to climb up into its protecting enclosure by "some other way" than by a meek and obedient adherence to his teachings and commands. He called such intruders "thieves and robbers," who come only to steal and destroy,—who would come into the fold only for "the loaves and fishes," to take away the fruits of honest Christian endeavor from others, and break up the peace by selfishness and mad ambition. The most depraved sinner can be healed of sin and sickness by Christian Science, and in the right attitude of heart and mind can enter the door of truth, acquaint himself with God and be at peace. But no man, whether he has or has not experienced its healing power, can steal his way into the continuation of the glorious benefits of Christian Science by avoiding the right entrance—a full acceptance of the true Christ of God and an assimilation of the spiritual idea presented to the world by Christ Jesus and revealed anew in Christian Science. Obedience to his commands, expressed in a humble following of his grand example, and in healing sin, sickness, and other discords, as these true factors of Christian living are specified and explained in the Bible and Science and Health, is imperatively demanded of those who would enter the fold wherein the peace which passes human understanding is the evidence of God's presence and power.

No man can really enter the fold of Christian Science except through the door of faith, an understanding faith in the one and only Christ. Although a man may have his name placed on a church-roll, he does not thereby become a member of the true church—"the structure of Truth and Love" (Science and Health, p. 583), for Mrs. Eddy tells us that we can only unite with the church built on divine Principle by "bringing forth the fruits of Love, —casting out error and healing the sick" (*Ibid.*, p. 35). A membership in this church can only be secured, and made secure, through demonstration, and no student demonstrates Christian Science without entering the door, entering into communion with Truth in thought and deed. The law of true church-membership is imperative and inviolate. The law itself is never broken. Mortals may fracture their own false characters and ambitions in attempting to evade or circumvent God's spiritual law of unity and harmony, but the law which governs the way of salvation is as imperative and unvarying as the law of mathematics. If we attempt to reach the heaven of love and peace by wilfully or ignorantly avoiding the door, we must be corrected and chastened until we seek the right and only way in Christ.

Mrs. Eddy, in her beautiful hymn, "Shepherd, show me how to go," has interpreted the approach to this door in language which refers to much more than a single phenomenal experience. The sentiment is a prayer for constant use. The opening of the door was beautifully symbolized in Matthew's account of the resurrection of Jesus, wherein he writes that an angel came and rolled the stone away from the door of Joseph's new sepulcher and sat upon it. Thus it would appear that this striking manifestation of God's power, which resulted from the truly wonderful work of the entombed demonstrator of God's power, not only opened the way by which he could emerge from his final trial, victorious over "the last enemy," but it also prevented any reversal of this wonderful demonstration.

In her inspiring article on "Easter Services" (Miscellaneous Writings, p. 179), Mrs. Eddy tells us that the stone which seems to lie between us and our own resurrection morning is "the belief of mind in matter." Surely we of ourselves can never roll away this stone from our sepulchers of mortality; only the angels of omnipotent Love,

which tell us of the risen Redeemer, can ever show us the eternal fact that in reality this stone has been already rolled away. The door is open. We need only to enter the kingdom of righteousness through it, by repentance, consecration, self-immolation, obedience, and demonstration of the rule in Christian Science. It surely is our work, under God's direction, to deny the material selfhood and follow the Christ with all our heart, mind, and strength, even as our Leader has pointed out this one and only entrance into the kingdom of Life and Love.

Paul, the great teacher of Jesus' doctrine to the Gentiles, recognized the true way, and once referred to it in his letters to the Corinthians as "a great door and effectual;" and again, he writes that when he went to Troas to preach the gospel of Christ, "a door" was opened to him by God, thereby testifying to the fact that Truth always opens the way when the servant is truly serving the Master. How true it is today that those who would serve the Christ in sincerity and truth invariably find, when the heart is sufficiently purified, that "a door of utterance" and of demonstration is opened, that God may be glorified—that good may be manifested. When through the application of the Christ-Science we overcome self-love, self-righteousness, self-pity, self-condemnation,—all the lusts of selfishness,—the light which is from above shines through us, and we become the instruments whereby God heals both sin and sickness in ourselves and others.

It is indeed a most glorious thought to entertain in this grand work of redemption from bondage, that in the long journey through the Red Sea and wilderness of human beliefs on our way from Egypt to the land of promise (absolute Christian Science), there are no backward steps to the honest, God-directed student. There is no reversal of God's work, even as Paul assured the Romans, "For the gifts and calling of God are without repentance" ("are irrevocable," according to Ferrar Fenton). In this connection our trembling faith and hope are reassured by John's Revelation, wherein he tells us that from the Isle of Patmos he heard the voice of the Christ delivering messages to the seven churches. One of these messages is indeed most pertinent to our topic and point: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and

hast kept my word, and hast not denied my name." Such is the absolute character of revealed truth. Jesus declared that his true selfhood was both "the truth" and "the door." Because his word was the truth, he knew that it could never pass away until all is fulfilled, although he also knew that there would be a long night following his advent in which "no man can work,"—use the truth as he demonstrated it. Nevertheless, through the inspired vision of the beloved disciple, Jesus left the final assurance to go on record for our full salvation today, that no man could ever again shut the door into heaven which he had opened.

In the same chapter of Revelation which contains the foregoing quotation the voice of Truth also declared: "Behold, I stand at the door [of the human heart], and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." When through tribulation or heaven-born desire we really hear that "still small voice," that gentle knock, that sweet invitation to let in the dearest friend of all mankind, and open the door of the heart to the ever-present Saviour, the Christ comes in, and lovingly, tenderly wipes away our tears, eats with us, and gently leads us "beside the still waters" up to the throne of grace and mercy.

Truth's door is always open! Why should we not open the door of our own heart, wider every day; let in the light of Truth, that we may do our own earthly work aright, and be prepared to enter finally the realm of eternal harmony through the great door which "no man can shut"?

THERE is healing, purification, strength, peace, and joy in reformation, but what is it to be reformed? Reformation is the taking up of the cross; it is the going through Gethsemane; it is the climbing of Calvary; it is the overcoming of all materiality; it is the way that leads to the understanding of God, when we shall see Him as He is. Our revered Leader says (Science and Health, p. 285): "By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick."—*J. L. van der Merwe.*

[Written for the *Journal.*]

"OUT OF THE ARK."

LILLA ELLEN BOWLEY.

O HUMAN love, that pleads and cries for self,
Be still! and bind not earthly ties that irk
And seem to curse the ones they fain would bless—
Be still! and know that Love divine rules all.
Selfishness can but darken all the thought,
And vain imaginations of the heart
Would drive from off the earth a selfless love
Whose dovelike wings are folded in the ark,
Waiting in patient, sacred secrecy
The slow assuaging of the floods of sin.
God made a wind to rule these floods away;
Then first appear in heart and mind the peaks
Of pure desire, not yet made practical.
The earth beneath is hid by floods, and is
As yet no place where heaven-sent blessings dwell.
Even the raven to and fro must fly
Until the floods are done; much less the dove
Could there find rest for peace and purity;
But Love sends forth again the gracious dove
To seek and judge the earth, and now appear
The topmost branches of a tree whose leaves,
Like little hands held out, are hostages
That pledge a growing love for God and man.
Far, far below lie self and fear and doubt,
Though now abating like the flood, they still
Conceal the soil—a good and honest heart.
So must a third probation-time be spent,
Till once again the searching visitant
Flies down, and now the dew-drenched earth is found
No unmeet dwelling for a holy thought.
Out of the ark, at God's command, come forth
New life and faith and hope to dwell below;
Sending up thanks to God, the chastened heart
Finds that it has a dwelling-place in Mind,
And even on the earth, while time abides,
Seedtime and harvest shall not fail, nor cease
The processes of change and growth that bring

The whole vast universe and man, by steps
On steps of grand improved beliefs, to be
Full-conscious of the God they now reflect,
For all is as it ever was to God—
His work is finished, and stands fast in truth.
See! where the token of the Lord's full year
Arches the heaven of awakening thought,
Sealing the promise that due time is given
To work repentance of the heart and deeds
Which can and shall replenish all the earth.

INVESTIGATING CHRISTIAN SCIENCE.

ELMER GREY.

A THOROUGH investigation of Christian Science by one who is not a Christian Scientist is no light undertaking. It would be an easy task if the investigator's equipment were but the narrow intellectualism with which many even brilliant men have approached it. He might then soon run against points that would bring his investigation to a fairly brief termination—some points that are peculiar to Christian Science and others that have never been satisfactorily answered by any religion. But if he is possessed of broader sympathies and insight than are included in mere brilliancy of intellect, they will carry him beyond where many investigators of another kind have stopped.

Some of those who have essayed this enterprise have felt that they met with difficulty in trying to obtain satisfactory information from Christian Scientists themselves —have felt that Christian Scientists had a point of view which did not charitably meet an outsider half-way. But, even if this were so, it is only partly the fault of Christian Scientists. The difficulty in part lies in the nature of the subject. Christian Science has to do with ultimate truths, and it thus enters the realm of idealistic philosophy.

There has never been a system of idealistic philosophy that has not contradicted finite experience, and so these systems do not read reasonably unless they are studied as a whole. A good illustration of this may be found in modern English idealism, whose leading exponent is the Hon. Richard Bordon Haldane, England's minister of war. In Mr. Haldane's two volumes of extremely interesting but rather

heavy reading (The Gifford Lectures 1902–3, The Pathway to Reality) we have the seemingly absurd paradox of the war secretary of a great nation expounding the theory that in absolute reality there is no evil and no matter!

Mr. Haldane also explains why it is that idealistic philosophy is so hard to understand. He says in part: "Philosophy has to deal with the meaning and nature of ultimate reality, and what is ultimate is rarely easy to get at. You and I can readily see through the water of a babbling brook when we cannot see to the bottom of the lake into which the waters flow. If the waters of philosophic reflection had resembled those of the brook, we should have long ago known what underlay them. Lord Gifford would not have founded a trust; libraries would not have been filled with volumes of controversy. The obscurity lies really in the topic of discourse. There have been those who have attempted, with the aid of great gifts of exposition, to set forth solutions of the problem of metaphysics in language that was apparently clear as noonday. But one after another their attempts have failed."

This obscurity may be felt the more in the study of Christian Science because of the manner of its presentation. Science and Health, the Christian Science text-book, is not primarily a treatise intended to convince philosophers, but one to reach directly the sick and sinful of all classes. The procedure common to philosophical works, of leading up to every conclusion through a process of reasoning, is often not followed. Now if a truth is not an ultimate truth it is no truth at all, however much it may appear to be. If it appears to be one and yet is logically not an ultimate truth, it is our finite limited vision that makes it appear so. If we could rise above this limited sense and view it in the light of infinity, its semblance to truth would disappear.

Mr. Haldane believes this; but he does not in consequence, as secretary of war, disregard all the claims of evil; and this because he is immersed in and to a very great extent is controlled by the thought of a world that believes and acts otherwise; and the overwhelming weight of the world's opinion and of its acts, together with his own finite sense experience, prompts him to adapt himself to the world's point of view. If you were to ask him some of the questions about matter and evil that are frequently asked Christian Scientists, his answers, offhand, would probably

sound quite as unreasonable as do theirs. While, however, his refusal to admit or accept certain things would be due to the fact that such admissions or acceptances would not coincide with his views as a philosopher, his refusal would not reflect upon his good sense so long as his acts as secretary of war, or as a man, were not rendered less commendable thereby.

It is somewhat the same with Christian Scientists. The acceptance as ultimate truths of some of the commonest ideas concerning the nature of physical phenomena is so absolutely incompatible with any rational concept of God (to say nothing of many of the most dearly cherished Biblical traditions), that every thinking man must, if he considers, conclude that these ideas are indeed absurd. The recent earthquake in Italy, for example: How can any thinking man, looking upon that catastrophe, believe, as is commonly accepted, that such destructive phenomena are under the conscious and purposeful direction of an almighty and loving God? A God conscious of and acquiescent to the innocent suffering caused by these agencies would indeed be worse than a Nero. Christian Scientists recoil from the assumption of such a God. Instead they adopt as a working hypothesis the premise that God is good; and from this premise they reach the infinitely more reasonable as well as more hopeful conclusion that such phenomena cannot be seen by us in their true light.

They, however, go a step farther than Mr. Haldane. They take their metaphysical views out of the realm of mere speculative thought and apply them to the problems of every-day life which they feel may be better solved thereby. They are aware that they too are to a considerable extent influenced by the world's limited view of things, and so, when they are wise, they work step by step toward ultimate truths. They do this by trying to supplant wrong finite views of man and his relation to the universe with views based on the premise of a good God. Manifestly, from the very nature of the position they thus lay down for themselves, they should not be judged by a finding as to how much their views do or do not correspond with the world's previous views or experience. They should be judged by the practical results of the application of their views to the healing of sin and disease, and by the effect such application has upon their worth as citizens and as men.

THE FRUITS OF THE GARDEN.

ALBERTA N. BURTON.

ONCE there was a mighty lord, the master of a great estate, the ruler of many people. Daily, as he passed among them, he saw that some of them were poor and wretched, and some of them were rich and wretched, and he spent much time in thought about it, because his heart was tender toward them. Many days he went about among them, searching for the reason of their wretchedness and that which would cure it; and he came to see that the need of a man is to feel the needs of his brother man even as his own, and to render him loving service; that this quality would lead them all toward freedom—the real freedom of peace and happiness. So to each one he gave a garden for his very own, to great and small alike he gave them, and the gardens were fair and fruitful. And he said to his people, "Behold, I give to each one of you an estate of his very own, with water for its refreshment, and seed and vines. The winds are gentle, the sun is kindly, the earth fruitful: work each of you in his own garden, develop it, and find hidden there happiness and peace." And the great lord went his way with joy in his heart, knowing that he had done well.

After a season he went again among his people, that he might see how the gardens fared. There were many which were fair to look upon, but they bore no fruit, nor anything that was useful to man, except as beauty has its own great use, and the great lord in his wisdom tried to make the owners of those gardens see the greater beauty of usefulness. Other of the gardens bore the fruits of hard and joyless labor, and the dwellers therein he sent to learn of their brothers the usefulness of beauty. As he walked about he came upon three gardens which caused him to ponder, so much did they differ. In the first grew weeds and thorns, and poisonous plants which were ill-smelling and unlovely; the earth was dry and parched, the water-sources foul and choked. In all the garden there was neither shade, nor sustenance, nor beauty, nor anything that was of use to man, and the dweller therein was wretched with a wretchedness so bitter that it made the great lord weep. He stopped, and with gentle sorrow said to the man, "Did

I not give thee a garden like unto thy fellows? The same sun shines upon it, the same showers refresh it, the hidden springs feed the plants and herbs, and yet, instead of growth, behold, there is only ruin and decay. What hast thou done unto thy garden?" And in great bitterness of spirit the unhappy man replied, "Nothing. What is the use? Thorns grow faster than herbs, and it would take all my time to keep them out; and my neighbor throws trash and filth in the stream and my supply of water is fouled and choked. If there is unending work to keep the garden fair, what is the use? My life is worth more than that, and rather than do that which is unworthy of me I have let the garden take care of itself." Then said his lord unto him, "Is it not well to do thy right labor rather than live among thorns and poisonous weeds—is it not a better choice?" And the unhappy man replied, "What is the use of living at all?" and was silent.

In the next garden sat a man who plucked the weeds that overran the ground, but his heart was not in his work, and discontent spread its shadow upon his face. Regarding him for a space, at length the great lord spoke, and caused the man to start, because he did not know that one was watching him. Said his master, "Thou dost not love thy work?" "Nay," said the toiler, "it is not that, but only that it is always the same work to do; each day must I uproot the weeds lest they kill the useful growths, each day clear out the hidden springs and the water-courses lest they become stagnant and dry. And from my neighbor's garden blow in the seeds of poisonous plants, which quickly take root and cause me added labor, and there seems to be not much use in ever doing the same work. Life is all weeds." Then the master gently questioned, "Do the seeds of poisonous plants and weeds ever blow from thy garden to that of thy neighbor and cause him trouble? Is the stream that flows from thy domain pure and refreshing to those who have need of it?" With bowed head the man made no reply. Again his lord questioned, "Art thou happy?" To which the man replied, "Yea, Lord—sometimes." Then with great tenderness spoke his master, and said, "Wilt thou search thy heart and find out what times thou art happy?" And the man answered, "Yea, Lord," and there was wonder in his heart.

As the great lord looked upon the next garden, into his

eyes there came a look of content, for there a man worked, —worked with understanding and joy, singing as he toiled, and the fruit of his labor was good to look upon. In all the garden was the smile of violets, and their fragrance reached unto the heart. The man, seeing that his master regarded his work with favor, looked into his eyes and smiled. With the memory of the others upon him, the great lord said, "Dost thou indeed find pleasure in thy work? Is it worth while—to work so hard and unremittingly—for so modest a result?" Then, with a clear gaze, the man replied, "Yea, Lord. I have learned. When first thou gavest me the garden I rebelled, for never had I labored, and I searched for one to do the work for me, but none could be found. And my heart was bitter, for that my great possessions had been taken from me and I had been given a garden no better than my fellows, and work to do in it. Then unwillingly I began, and the labor was hard and unlovely, and my heart was sore, and because I worked not with the desire to do my own right work, it was ever more and more bitter. The weeds grew apace, and the seeds wafted from the poisonous plants in my neighbor's garden took root and flourished; the streams were choked with refuse from without and within the garden, and the useful growths and trees that gave shelter drooped and died for lack of sustenance. Everywhere were ugliness and failure and danger, and the garden was not a garden any more, but a wilderness where none might live. Then I said in my bitterness, 'What is the use? I have tried, and it is no use!' Thus I sat for many days, until my sadness was not to be borne. Daily I wept, and grew to hate my garden, and because I could see no good thing in it, hated I myself, and then him that gave it to me; and at night, prostrate in the dust and ruin, I suffered and wept.

"In the darkness my cheek came in contact with something soft and tender, and its sweet perfume touched my heart. When the light came I looked, and beheld a gentle messenger, a little plant crushed in the dust, dying of thirst, but fragrant still, and I worked to save it. The ground had to be softened, the streams cleared, the weeds uprooted, and as I worked I found other flowers of love, and yet others whose presence I had not known, and I was thankful that I had found them before it was too late. I

had found the reason for work, and behold, I sang as I worked; and I loved the garden and its fruits, and was grateful to the master who in his wisdom had given it unto me. I saw that each must do his own work, for himself and for his brother, and that no work is small or to be despised. Now the violets cover all the ground; they are so strong of growth that weeds find not much room or sustenance, and are easily discernible and destroyed. The streams are beautiful and clear, and carry purity and help, both in my garden and beyond its borders. All day is the beauty of my garden before my eyes, and in the night its fragrance is in my heart, and I look forward serenely to the morrow and its work, thankful for today. When the seeds from my garden blow to my neighbors' gardens, there to take root, I know that they are messengers of good, and carry hope and promise with them. The flowers themselves I send to those who are suffering in body and soul, and they carry with them some of the other fruits of the garden, which are love, and peace, and joy, and rest, and thankfulness for work."

The great lord looked upon this laborer in his vineyard in his strength and joy, and blessed him. No longer needed he to say, as did the one in Jesus' parable—"I come seeking fruit . . . and find none."

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul streets, Boston.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

THE TRUE CONCEPT.

W. C. KENYON.

THE Old Testament being a history of the process of the establishment in the minds of men, through signs and wonders and great deliverances, of the existence of a supreme and omnipotent creator, so in the New Testament, in the life and words of Jesus the Christ, is written an unfolding vision of Truth and the unknown things of God, which yields its secret perfume to each successive mount of spiritual growth or achievement, until at last, as an unfolding rose bares its heart, so to the eyes of the seeker is laid bare the heart of the divine compassionate Father, and the truth-seeker realizes that which has heretofore been unknown to him, or but faintly perceived,—that in Christ Jesus we have beheld the Father,—a perception of that Truth, that incomprehensible, that unbelievable Love and mercy and compassion which they of his day were not able to bear. Are we, indeed, fully able?

The God of Jesus' teaching and demonstration in the healing of disease and the forgiveness of sin, was a God of such divine effulgence and mercy and love that the materialistic Pharisees could not bear the concept. They could not bear the apparent undoing of that which had transpired on the smoking Sinai, and of that which had most deeply wrought upon their sensibilities—the just anger of its great and terrible Jehovah. In Jesus, the gates of heaven apparently swung lightly open to the lowly, to the recent and flagrant violators of the Mosaic law, to those outside the pale of caste and power and wealth, even of Judaic descent; and though Jesus taught them plainly of the Father,—"He that hath seen me hath seen the Father" (*i.e.,* spiritually),—yet were they not able because of their hardness of heart to apprehend a true concept of God. "Love, whose other name is God," was not yet enthroned,—the letter but not the spirit of the law had been accepted.

The greatest service that one man can render to another is to help him to a more enlightened concept of God, for the simple reason that God is absolute Truth; therefore the only true thinking would consist in thinking (reflecting) God's thoughts. A man's concept of God is basic; it

bases all his thought, and only as his concept of God is a correct one will he be able to think correctly (think the truth) about anything. The so-called thinking, therefore, which is not based on truth (the enlightened concept of God), is not thinking at all, but is a mere distorted reflection of truth as it appears to consciousness, and has no entity because its image is reflected from a belief of matter as life; it is simply error,—has, in conformity to its assumed organic base, no enduring consciousness as measured by absolute Truth, by which all things soon or late must be tested. Like a false statement in a mathematical problem, a factor which is not subject to correction by the basic law of mathematics because untrue, error—untrue thinking—must be eliminated, destroyed, in the human equation before there can be harmony—the natural operation of truth. Thus a man's concept of God becomes the determining factor in all the affairs of his life, for to know God aright is eternal life. To obtain that true concept of God, therefore, is to possess that truth which shall make us free, which is by its very nature the most vitally important work that pertains to life.

But to know God aright necessarily involves the elimination or destruction of error in one's concept of God, for being both before and after the individual or the collective consciousness, or material evidences of life, He must necessarily therefore exist above or superior to all the evidences of material or organic life, and thus becomes the embodiment of the highest concept which the human mind is capable of entertaining of the indestructible, inextinguishable Principle, Life, which is above matter and constitutes essential Truth,—that which is imperishable, changeless, throughout all the cycles of human experience. Principle, or Life, then, is Truth, that which Jesus came into the world to declare,—"I am come that they might have life, and that they might have it more abundantly,"—and Pilate in the presence of Jesus the Christ dimly felt, perhaps, some stirrings of soul which he could not fathom. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Pilate's inevitable inquiry, "What is truth?" is the equation which includes all that enters into the life and welfare of man here, now, and for all the future, but is answered to all mankind in the here and now of existence by Christ Jesus'

words, his acts, and by the message and demonstrations of Christian Science, rising to a sublime height, for those who are or were accustomed to think of life as in or of or as matter, in the sentence, "Life is divine Mind" (Science and Health, p. 469).

That Mind, not matter, is the source of all life, is a corner-stone of Christian Science, for "Life is divine Principle, Mind, Soul, Spirit" (Science and Health, p. 468), and this is the very chrism of that truth which Jesus came into a matter-mad world to bear witness to, for "God is a Spirit: and they that worship him must worship him in spirit and in truth." Jesus recognized no other power than Mind, Spirit, the divine Principle, Life. In the Saxon tongue "God" signifies "good;" therefore literally the divine Principle of life—the basic law of all life—is good not evil, and to know that good is the basic law of his being, brings to man life "more abundantly."

The man who has borne in his belief, as have some of us, a concept of God as a vindictive being swathed in the smoke and thunders of a terrible Sinai, inaccessible to men of the level plain in the sweat and turmoil of life; a being who sends upon us, in holy judgment because of our imperfections, sickness and suffering and death, and demands of us for his appeasement blood and sacrifice, making us therefore blood-brothers to the demon worshipers of Africa,—the man thus suffering in mind and body as the natural result of his darkened concept of God, and who in his extremity turns to Christian Science that he may be made free, finds that he is healed of his so-called physical maladies, and strangely enough (to him) finds that a transformation has been effected in his consciousness, that a skylight—as it were—has been unveiled, through which glows a realization of man's at-one-ment with God; that his body has been healed by the renewing of his mind (thinking God's thoughts); that sin, sickness, and death, are not of God, and that the law of his being is the law of good and not of evil. Christian Science thus demonstrates that it is of God, and that this divine Principle, or Life, is above, superior, to all the evidences of material or organic life.

This understanding of law,—the law of impartial, unvarying divine goodness, of Love made manifest,—of God with us,—is the truth which Jesus the Christ came into the world to witness, and with the raising of Lazarus from

the dead was fulfilled for all time the prophecy of Isaiah: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand." Death and hell are conquered in the sight of all men,—the problem worked scientifically, with mathematical certainty, by the cancelation of all the erroneous factors that had hitherto been written into man's concept of God; and thus armed with "the whole armor of God," the apostle was enabled to declare that Jesus Christ "hath abolished death," and that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In our own day this true concept of God has been made so plain to us by God's chosen messenger, Mrs. Eddy, in Science and Health, that even we of sense-dulled perceptions may gain such measure of the true concept of God as to be able, to a degree, to do also the works which Jesus did.

For those of us who have been healed in Christian Science, through the true concept of God, of so-called fatal maladies, it is a very small thing to bear witness to this truth; but in thus witnessing we are exalted to the dignity of coworkers with Christ Jesus, and according to the talent that is in us doing the same work which he expressly came into the world to do, viz., bearing witness to the unchanging and omnipotent law of good as the divine Principle of life. Thus we aid in the coming of the kingdom of heaven on earth, when all shall know—be-at-one-with—God, from the least unto the greatest, and righteousness shall cover the earth as the waters cover the great deep.

SENTINELS OF SPECIAL VALUE.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published, and *Sentinel* No. 14, Vol. IX., containing the article "Harvest," also by our Leader. As these articles are of constant interest and value to the Field the Society will be glad to supply them, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

On foreign orders add 2 cents a copy to cover postage.

FAITH.

JUDGE JOHN D. WORKS.

THE New Testament is full of references to faith as the foundation of righteousness and a power for the accomplishment of good. The same is true of our Leader's great commentary on the Bible, "Science and Health with Key to the Scriptures." But we are reminded, in no uncertain terms, in both the Bible and in Science and Health, that inactive faith is dead. It must result in good works to be effective. If not, it is little better than mere belief. James said, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" And again, "Seest thou how faith wrought with his [Abraham's] works, and by works was faith made perfect?" The faith that does not inspire and impel to works of righteousness, done in love, is of little worth to the believer and profiteth nothing to others, but good works, done in faith, are profitable both to him that gives and to him that receives.

One of the characteristics of the Christian Science religion is its imperative requirement that our faith shall be demonstrated by the good works we do by reason of that faith. Jesus was not content solely to preach the gospel, but he went about doing good. He not only declared by word of mouth that God would heal the sick, he demonstrated by the healing of the sick his faith in God, thus proving that what he preached was true. So must we do, if we are to maintain the teachings of our Leader and prove our faith in God and in the teachings and works of the Master. It is not enough to say, I believe, I hope, I have faith. Our works alone will prove the strength and purity of our faith.

We are told that "the just shall live by faith," and that, "being justified by faith, we have peace with God;" but we are also told that faith without works is not faith, being dead. Therefore, to be justified and have peace with God we must be active in good works, and our faith must "not stand in the wisdom of men, but in the power of God." So, from the standpoint of a Christian Scientist our work is twofold; first to overcome and destroy faith in matter

and material things, and second to inspire and maintain faith in God and spiritual things. One is faith in the wisdom of men, the other faith in the power of God. The latter cannot exist completely, in fulness and purity, without the destruction of the former. "When that which is perfect is come, then that which is in part shall be done away." Nor can the works be effective if not done in love. It is only "faith which worketh by love" that availeth. "Now abideth faith, hope, charity, these three; but the greatest of these is charity," and if I "have not charity, I am nothing."

In Hebrews Paul defines faith as "the substance of things hoped for, the evidence of things not seen." He goes on to say that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," and then proceeds to recount the wonderful things accomplished through faith by Abel, Enoch, Noah, Abraham, Jacob, Moses, and others of the olden times. By faith in the power of God, Jesus in later times raised the dead, healed the sick, and reformed the sinning. Still later these great works were done by his disciples and followers as he commanded. Today Christian Scientists are endeavoring to obey that command, and in so doing are healing the sick, reforming the sinner, and comforting the sorrowing. It were well if more of them were proving their faith by their works; and they will, in time.

To many who seek relief in Christian Science, belief and faith are confounded. Mrs. Eddy says, "Faith is higher and more spiritual than belief;" yet she does not look upon faith as the highest spiritual attainment, for she adds, "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (Science and Health, p. 297). So our progress must be from mere belief to faith, and from faith to understanding, and we are to reach this state of spiritual understanding through faith and demonstration, —by overcoming the belief and faith in material things and establishing in consciousness faith in spiritual things, and the proof of our faith by the good we do in the healing of the sick and other beneficent works.

To accomplish this understanding and its fruits, the false beliefs in the power of evil and matter, either to

harm or protect mankind, must necessarily be met and overcome, for the two cannot exist together. Spiritual understanding can be attained only by the casting out of all faith or belief in the power of matter or material things, and the establishment of absolute faith in the all-power of God. Faith brings us a step nearer to the true reflection of the divine Mind than mere belief. Belief may rest on no solid foundation of evidence or understanding, while faith is a firm conviction induced by evidence, or representation, coming from a trusted source. In religion it is generally founded on a belief in the trustworthiness of the Bible as evidence of the truth of what it contains.

Thus we are clearly taught in Science and Health that, after we have advanced from belief to faith, we have still to overcome the testimony of the material senses by spiritual evidence, before we can reach spiritual understanding. It is this understanding which regenerates from sin and heals the sick, and the clearer the understanding the more successful is the work of the Christian Science practitioner. If all had it in perfection, as Jesus had, there would be no limitations on the power of healing, and no failures, but in this work well-grounded faith is an immense help to the yet imperfect understanding, and understanding increases with increased faith in the truth.

In many instances do we find, in Science and Health, the fact stated, reiterated, and emphasized, that to reach faith in the spiritual, and its understanding, belief and faith in the material as a reality must be overcome. It is the belief and faith in the efficacy of drugs, as a means of healing disease, that it is often necessary to overcome in order to bring about genuine healing. The belief may be general or individual. In either case it is a species of idolatry, the belief in matter resulting in faith in drugs and not in Deity as a means of healing, and it is necessarily coupled with the other false belief of the reality of disease. The remedy is to destroy the faith in matter, disease, and material remedies, and to establish faith in and understanding of the reality and allness of Spirit, and faith in God as the only source of harmony and healing. All discord comes from faith in matter, which necessarily results in a lack of faith in Spirit; and harmony is restored by the destruction of the former and the restoration of the latter.

These teachings of our Leader are accepted by all good

Christian Scientists with implicit faith and confidence. Where we fail is in the faithful and right application of them. It is not enough that we have faith, we must show our faith by our works. We must not only have faith, but we must possess sufficient understanding to prove our faith by healing the sick and reforming the sinner, thus inspiring faith in others and spreading abroad the gospel of Truth.

It was by his beneficent works that Jesus demonstrated the truth of the gospel he preached, and inspired faith in others that he was the Son of God. It has been, in great measure, by the work of healing in Christian Science that faith in Jesus' teachings has been renewed. The great work of Christian Science is to spread this gospel of health and peace by following in the footsteps of Jesus and doing the works that he did and commanded others to do. By so doing we maintain our own faith, increase our spiritual understanding, and inspire and renew the faith of others. We are specifically informed by our Leader that "we must prove our faith by demonstration" (Science and Health, p. 329). The apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works;" so we are not justified in resting in mere belief, faith, or understanding. It is our duty to use the power for good we may possess, through divine Love, as a result of our faith and understanding. We must make it an active, living faith and understanding, made evident by good works.

If faith on the part of the patient is important as a help in the work of healing, it is the more important that the practitioner should be able to establish and increase that faith by his understanding and his work.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

[From *The Christian Science Monitor.*]

"THE STILL SMALL VOICE."

Evidence that Christian Science has a practical value in reformatory and prison work has recently come to light through a letter received by Mrs. Mary Baker Eddy from Rudolph Knur, a beneficiary of Christian Science in the state prison at Canon City, Col. The letter is written on the official paper of the prison, and reads as follows:—

Name,	Name,
Rudolph Knur. Canon City, Colorado; Register No. 6228. April 4th, 1909.	Mary Baker G. Eddy. Street Number, Chestnut Hill. City, Brookline. State, Mass.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Revered Leader and Benefactress:—About to be released on parole from the state prison of Colorado, where I have been justly imprisoned for the past five years for a crime of dishonesty, I cannot refrain from telling you how much the study of your invaluable book, Science and Health, has done for me, in that it has been the means of turning me from a life of sin and so-called pleasure to a life of love and righteousness.

The study of your book has created in me a desire to live a noble, pure, and upright life. At various times in my life I have had such a desire, but could not and would not listen to "the 'still small voice' of Truth" (p. 323) calling for a better and purer existence. The religious teachings of my youth only tended to make me fear the God presented to me. How different is the God of Christian Science. Three years of the study of Christian Science enables me to understand, in a small way, your inspired definition of God as found on page 465: "God . . . Mind, Spirit, Soul, Principle, Life, Truth, Love." Life is God, and God is good. I am deeply grateful to God, and to you, to be able to say in all sincerity of purpose that I have entered upon a spiritual evolution which enables me to demonstrate that "Life is eternal" (p. 246).

Prior to coming into Science, I flattered myself in hav-

ing an ideal, consisting of a desire to accumulate, by fair means or foul, the means to spend a riotous life. Thanks to the divine Principle which changeth all things, I shall leave my penal servitude in the positive assurance that by "walking in the pathway of Truth" (p. 487) I shall be able to refrain from indulging in habits at once degrading and repulsive. "Get thee behind me, Satan." Passion, hatred, and revenge are henceforth supplanted by that divine Principle which is Love. I would not, however, overlook the important fact that only by continued practice of the truth can perfection be attained.

It shall be the effort of my life so to live as to become a positive influence for good to all with whom I come in contact, not failing to realize that the path is narrow, yet under the shadow of the almighty, infinite wisdom I cannot fail. Conscious of God-given power, success must follow.

I am glad to refute the advanced theory of criminologists that after indulging in crime for a length of time the criminal becomes tired of his mode of life. Thanks to the understanding I have of the Science of being, I am tired of this so-called life, not because it brings with it such dire consequences, but crime and sin are now repulsive to me. I find no pleasure therein.

For this and much more, revered Leader, I am deeply grateful. It shall be my continued effort to follow the words you so fitly used in your message, dated March, 1899: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them."

I could write forever on this glorious subject, but will content myself by saying, God bless you. Love will guard you. Principle will guide you.

I conclude by saying that the church at Canon City is doing a great work at the prison. The services and the distribution of literature prove helpful and an incentive. God—good—will bless them for it.

"God's will is done; His kingdom come,
The Potter's work is plain.
The longing to be good and true
Has brought the Light again."

God bless you, is the prayer of yours in love and truth,

RUDOLPH KNUR.

Colorado State Institution, Canon City, Col.

TESTIMONIES FROM THE FIELD.

THROUGH the help of Christian Science I have been healed of what is popularly termed an incurable disease. No preconceived favorable impression of Christian Science prompted me to seek this relief or aided me in adjusting my thought to its radical claims; on the contrary I was prejudiced against what I thought it was, to a degree of which I now have ample reason to be ashamed. Physical suffering from tubercular disease, with complications more discomforting even than the lung trouble, together with mental distress and discouragement for which there was seemingly no relief, drove me to Christian Science only as a last resort.

When I turned to Christian Science in the winter of 1904, there was no other hope for me. I had made a hard fight, and had gone out on the desert in Arizona, seventeen hundred miles from my home in the state of Washington, with the hope of arresting the progress of the disease. For more than ten years my health had been breaking. In 1894 I had been compelled to surrender the results of years of professional work as a lawyer in Oregon—my native state—and seek relief in change of climate. I had gone to California to begin professional life anew, and had, after years of seeming success, suffered an even more serious breakdown in health, which had finally compelled me to abandon my profession altogether. I had been advised by my physician to try the effect of ranch life, and following this hope I gave up everything and spent three years on a ranch in eastern Washington, where I had the third and most serious breakdown of all. I had been coughing for years, and had become completely disheartened, handicapped as I was. With my finances exhausted by frequent removals in search of climatic advantages, and all my chances in life apparently blasted, I was forced to the conclusion that I had before me, after a long, hard struggle, only the dismal way of those who suffer from that most dreaded disease.

A thorough examination by a prominent and able physician of Portland, Ore., in 1904, under the usual methods employed by the medical profession, confirmed this conclusion. I knew nothing of the healing Principle of Christian Science, although like thousands of others I thought

I knew enough of this belief to be prejudiced against it. I tried every remedy, aside from medicines, in which my physician had apparently no faith, in my case. I had faithfully followed a course of "feeding" on eggs and milk in large quantities; had tried cold climate and hot, dry climate, and slept out in the open in the winter season with snow on the ground. Still continuing to lose ground, I finally took to the desert in the hope of relief. Finding no help under any course of treatment, and distressed and utterly discouraged, I came to desire above all things what I regarded as relief through death. I had reached the bed-rock of human experience.

In an hour of home yearning I consented to give Christian Science a trial. Finding myself out on the desert, in a decline that was alarming, and realizing my duty to my wife and children, I took two treatments in Christian Science in Phœnix, Ariz. With these two treatments there came the dawn of a new hope into my life. I wrote to my wife that if this were the truth, as I was led to hope and believe it to be, I could study it and be healed at home among my loved ones as well as to continue an exile in the desert. I acted on this impulse, or leading, and that I might better endure the trip home engaged a week's further treatment. On passing through Oregon it was deemed best, in my weakened condition, that I stop off before going farther. A Christian Science practitioner was at once secured and my wife sent for, and together we took up in earnest the study of the Christian Science text-book. I had about two weeks' treatment, after which I went to my home in Washington.

After my arrival home I was not at any time within reach of a practitioner, but being now thoroughly interested, I continued the study of the Christian Science text-book and the Bible under the spiritual interpretation as given in Science and Health by Mrs. Eddy. Because of my limited understanding my healing was not rapid, but, although it was midwinter in what would be called an unfavorable climate, the gain was steady. After continuing this study earnestly for a year in the climate in which I had broken down, I had ceased to have serious paroxysms of coughing, had practically regained my voice, and was well on my way to complete recovery. Not only did the lung trouble from which I had been suffering for years leave me,

but other complications, which had seemingly made my recovery more hopeless, left me unconsciously.

When but a mere lad I had been seriously injured in the harvest-field, and had for a great many years suffered from a spinal complication which had at times made walking most painful, and at its worst periods almost impossible. Since my healing from the lung trouble in Christian Science, this old and very serious complication, which had been aggravated, has entirely disappeared, and I have walked five and a half miles in an hour and a quarter without discomfort. I was also subject to terrible headaches, resulting from eye strain, but I have not had one of these headaches for at least two years. I would not be doing justice to Christian Science if I failed to testify also to its service in my home life. In a family of five it has been our sole remedy and physician for three years and a half. It has never failed us, having met every problem in proportion as we have met Truth's requirements. It has substituted hope and peace and harmony for mental unrest, worry, and fear.

I have waited this long before giving my testimony in a formal and public way, for the reason that I desired the evidence of my permanent healing to be established beyond question, and so in the way of testimony more helpful to those who are suffering physically and mentally as I have suffered. There can be no doubt now that my lungs are perfectly healed, and for more than two years I have been in good health and constantly engaged in editorial work on a daily paper, not having missed a day from my work during that time. I have, since my healing in Christian Science, been reinstated in a fraternal order on a physical examination by a regular practising physician. I would say to other sufferers that it seemed necessary for me to struggle persistently against error in my own thought and to meet its claims daily with spiritual truth. In proportion as I have been able to appropriate the spiritual truth taught in the Christian Science textbook I have received healing, and throughout my struggle every lapse away from the truth, or failure to live up to its requirement, has proved a check to my recovery.

I am grateful for the satisfying and intensely practical religion which I have found Christian Science to be, for the harmony and freedom from worry and fear which it

has brought to our home, and for the spiritual peace and uplift for which I am after all the most grateful. It has cleared up for me much that was perplexing in the Bible, and given me the only practical working religion I have ever found. My gratitude to God, and to the author of Science and Health, Mrs. Eddy, whom in my prejudice I once misunderstood, is not limited to my personal healing; for the help that has come to thousands of other sufferers through her consecrated work for humanity, my gratitude is beyond expression. It is in the hope that some discouraged sufferer may be aided in seeking this relief which has fully restored me to physical, mental, and spiritual comfort and health, that I offer this testimony to the healing, uplifting power of divine Truth as taught in Christian Science.—*Seymour W. Condon, Los Angeles, Cal.*

[The statement which follows is by Mr. Condon's sister. —EDITOR.]

Seymour W. Condon, whose testimony appears above, is my brother. I was in close touch with his life during his long, discouraging illness, and have also had intimate knowledge of his work and success since he turned, as a last resort, to Christian Science for help. I wish to say that I endorse all he says, and would add this: I feel that the firm determination, shown by my brother, to get all out of Christian Science that it could give him, also the fact that his wife bravely upheld him in this effort, did much toward his recovery. For months during his struggle, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or passages from this inspired book, were kept within immediate reach, and were as eagerly absorbed by him mentally as the tonic or pellet would be taken by one who had faith in the medicine prescribed by a physician. The result has been a case of healing which is clear-cut in all its aspects, and therefore convincing, even to many who are not ready to accept Christian Science.

Mrs. Ina Condon Bean, Salem, Ore.

TRULY "the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." Just as no one can measure the extent of another's suffering, so it is impossible to give an adequate idea of the happiness of release from it. It is now five years since I began to study

Christian Science. At that time I was in a miserable state of weakness and illness consequent upon a condition of internal trouble which caused attacks of excessive pain that nothing but opiates allayed. I was told that neither medicine nor surgery could change or relieve this condition, and that there was no prospect before me but a life of increasing invalidism. After many years of suffering I have nevertheless been entirely cured of this malady and its effects through the patient work of a Christian Science practitioner, followed by a growing understanding of the Principle, and an application of the truth by myself. It seems no small thing to me to be healthy, strong, and free; to walk without pain; to stand all the exertion of an active life without exhaustion. This alone is sufficient cause for rejoicing, but Christian Science has given me much more than this in the understanding that God is perfect Mind, and in the revelation of the true nature of man's being taught by Mrs. Eddy in her wonderful writings. The whole aspect of life has changed under the guidance of her teaching, which continually unfolds the infinite capacities and possibilities of good.

True gratitude to God can only be expressed in well-being,—thus only can the created praise the creator,—but we may yield thanks in words to her whose noble and unselfish courage has surmounted innumerable difficulties to bring this truth to human consciousness. Gratefully would I echo her own beautiful words in "Miscellaneous Writings" (p. 207), and, "where heart meets heart reciprocally blest," accept her invitation to drink with her "the living waters" of her life-purpose,—"to impress humanity with the genuine recognition of practical, operative Christian Science."

Miss Margaret Harley, Eastbourne, Sussex, England.

After years of treatment for mental and physical trouble under the best physicians, my case was pronounced a hopeless one, and I was sentenced to years of suffering, which forced me to leave school. My parents finally had me try Christian Science, as a last resort. I received so much help from the first treatment that I commenced to study the wonderful text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Lesson-Sermons, which gave me a rule to work by and live by; then

new hope sprang up in my heart that there was a way to cast out all fear. One night, while laboring under a great sense of suffering, this Scriptural verse came to me, "Perfect love casteth out fear," and the demonstration was made and my healing completed. I received a purer, higher, and more spiritual concept of God, and now my daily prayer is that I may express more gratitude and obedience to this Christ-teaching that has come to us through our dear Leader, Mrs. Eddy.

Miss Emma Eggert, East Los Angeles, Cal.

FOR some time I have felt called to send my testimony to the Field, thinking to benefit some who are struggling in the dark, as was I. It is now seven years since I turned to this glorious truth for its healing power. For years I had been suffering with a stomach trouble which physicians had failed to cure, also a severe nervous trouble, so that I was a physical and almost a mental wreck, at times ignoring the existence of a God who would, as I then believed, cause me to suffer thus. Dependent upon my own resources for maintenance, among strangers many miles from home, even as a drowning man clutches at anything that appears to him, I in my desperation turned to Christian Science.

My healing was slow; at times it seemed impossible to read the "little book," but through the patient care of my practitioner God's work was realized. I was made a free woman, and instead of believing that God sent these afflictions upon me, I now know that God sends nothing but good and does not cause His children to suffer. Through following the teachings of our beloved Leader many blessings have come to me, and my desire is ever to be found worthy. God grant that these lines may guide some weary pilgrim into the haven of rest.

Mrs. S. E. Buck, Austin, Minn.

I DESIRE to testify to the efficacy of the power of Truth to overcome and destroy error. In January, 1907, my mother was taken ill with a severe bronchial trouble. A doctor was sent for, and in a few days she was able to resume her household duties, but she took a fresh cold and the trouble returned in an aggravated form. The doctor again prescribed for her, and did his best to restore her to

health, but failed. When he gave up all hope, and we despaired of a cure by any other means, we sent for a Christian Science practitioner and proved indeed that "man's extremity is God's opportunity."

Two days after Christian Science treatment commenced, the medical attendant called again. He expressed much surprise at the great change for the better, and said, "I never expected your mother would recover, for there was not a medicine in my surgery that could touch her. I cannot understand this sudden improvement." In six days mother was up and dressed, and the next day she was downstairs with the family. The demonstration was complete. She said, "I never knew before what was meant by 'the peace of God, which passeth all understanding,' but I do now." We know that nothing but Christian Science healed her, for all material remedies were abandoned when this treatment commenced. Mother had been lame in one foot for many years, but the lameness also had disappeared. We are very grateful for the health and happiness which Christian Science has brought into our home.

Mary Horsman, Bradford, England.

CHRISTIAN SCIENCE healing was first brought to my attention through taking a medical patient to a Christian Science practitioner for healing, after all material means had failed. During a period of eight years I had seen the patient suffer physically and mentally from an incurable disease according to *materia medica.* Curiosity to know what there is in Christian Science which heals patients, prompted me to read Science and Health, and I now see that I received great benefit from the beginning, as one of the greatest and most helpful changes came in freedom from a medical law to which I had been in bondage several years. I stood in this city for *materia medica,* as a graduate nurse of the Johns Hopkins Hospital, for thirteen years. Five years ago, when I first began to read Christian Science literature, my mental and physical condition was such that I was almost unable to continue my work, as a medical opinion is held that nurses are able to remain in active service only a certain number of years. This dictum was at once put aside, and I remained in the nursing work three years longer, while studying the letter of Christian Science. Life then seemed very different! I had

more intelligence, more endurance, patience, and faithfulness in my work than ever before.

During the second year of this period two cases of instantaneous healing from great physical suffering, after reading a few lines of Science and Health, were convincing proofs of the truth contained in that book. Later I was healed in one treatment of poisoning from eating a fungus growth in mushrooms, and it was during this healing that I realized how thoroughly my faith in material remedies had been destroyed. From that time I made rapid progress out of my old profession into the true Christ-healing. The case of so-called incurable disease, above mentioned, was one well known to several of the most prominent physicians of this country. The patient has been perfectly and permanently healed in Christian Science. He is now an earnest, active business man, a devout Christian Scientist, and is daily living far more than a verbal expression of gratitude. For this healing I am exceedingly grateful, as the patient was one near and dear to me.

This testimony is given in glad acknowledgment of the one great Physician, of Jesus the Christ, and of our Leader, Mrs. Eddy, through whom this truth has come to the world for the relief of suffering humanity.

Harriet Tilghman Forman (Registered Nurse), Baltimore, Md.

With a heart full of love and gratitude to God, and to His messenger for this age, Mrs. Eddy, I bear witness to the saving and healing power of Christian Science. Like many others, I came to Christian Science as a last resort when all material remedies had been found unavailing. I was afflicted—in belief—with many diseases. When a little girl, a skin trouble came upon me which the doctors pronounced incurable,—some because it was hereditary, others because the cause was unknown. I was a trial to my dear mother, as the trouble was ever manifest and had to be attended to, and I was kept on a most rigid diet ever after. My childhood and girlhood years were a living death, and I grew to womanhood nursing the disease, fighting it, and hiding it. Needless to say that I was rebellious and resentful against my mother's admonitions to be patient, because it was evidently the will of God—that my sufferings were a punishment to her.

After I became a graduate medical nurse, and continued my professional career in caring for other sufferers, I began to ponder upon the ills of humanity and the "why." I refused to accept the beliefs about God, as taught in the Jewish faith in which I was born. My inherent sense of right maintained that such inflictions were too cruel and horrible a punishment, even from a human parent, and impossible to attribute to a God who is infinite Love and of tender mercy, as the Scriptures tell us. I could find no solution to the problem, so tried at least to endure my trouble with fortitude and resignation. At times, when the trouble was at its worst,—the whole body being affected and the nights being worse to get through than the days,—suicide stared me in the face as the only relief from my agonies. In fact, the last two years of that time I slept with a sure dose of morphine within reach to end it all.

At this time, September, 1906, Christian Science was presented to me. What I heard and saw at that first Wednesday testimony meeting was a revelation, and I lost little time in looking up a practitioner. Right here let me say, for the benefit of those who may think their healing slow, and who give way to discouragement (as I did at first), that for the first nine months, in which time I was studying Science and Health with the Bible, and for the greater part of that time was having Christian Science treatment in Los Angeles, where I then lived, the skin trouble seemingly continued to grow worse. But just so soon as I was willing to "put off the old man,"—in the form of pride, self-will, self-justification, stubbornness, and some of the myriad army of sins and evils of the carnal mind,—the healing was accomplished in thirty-six hours. I accepted a position of inferior work (the kind I had said I never would do), and when I arrived at my destination (my present home), I awoke the next morning to find myself "every whit whole."

It was also proven to me that the "first shall be last; and the last shall be first," as the numerous other diseases had all disappeared before that time. Christian Science has also healed me of the worst form of rheumatic trouble of four years' standing; of difficult and short breathing, supposedly due to a weakened heart as a result of the rheumatic trouble; of very painful ingrown toe-nails that had been with me nearly a year. I have also been healed of

headaches and the necessity of wearing glasses, which I had used over seven years. One of the most prominent oculists in San Francisco had operated on my eye for an extreme case of organic trouble which I had had from birth. I was told that I would always have to wear glasses, and have them refitted every year or two. Whenever I was minus the glasses I suffered the same old torture, and this was another trial and hindrance in my work as a nurse. After three weeks of Christian Science treatment I forgot one day to put on my glasses, and I have since used my eyes for study late at night, and for fine embroidery, without even a headache, and certainly have no more need for glasses.

But, wonderful as is the physical healing, for which I thank God daily, and am ever grateful to Mrs. Eddy, even more wonderful is the spiritual uplifting. That God is a present help in time of trouble, and that there is no limit to His power and willingness to save and stay, have been positively proven to me, as I now know somewhat of the "peace of God, which passeth all understanding." Christian Science has clarified and purified my thoughts, and freed me from that evil, worry, to a degree I never thought possible. It has given me an earnest desire to "search the Scriptures," which in the old belief had been a closed book to me, as inconsistent and impractical, and the Bible and our precious text-book are my daily companions and my only medicine. I have had several demonstrations of the power of Christ, Truth, over errors of various kinds, especially over antagonism to Christian Science. I am also very grateful for the *Sentinel* and our other Christian Science literature, which I find very helpful and encouraging away out here in the Nevada desert, where I am the first Christian Scientist the people have known.

I have told the details of my "passage from sense to Soul" (Science and Health, p. 566), in the hope that it may help some one who is struggling out of darkness, perhaps but slowly. God bless our dear Leader, through whose purity and devotion this new-old truth has been given to the world. My daily prayer is a constant effort to do good, as taught in Christian Science.

Rose Bloomfield, Rhyolite, Nev.

THAT Christian Science heals our mental as well as our

bodily ills, I can from experience affirm. When first I saw Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I had been for some years little else than an infidel. Not having found in my church the spiritual light I longed for, I turned away from orthodoxy, gave up its God, its creeds, and its dogmas, closed the Bible, and ceased to pray. There remained, however, in my heart a longing for something higher than humanity could bestow. I turned to some of the "isms" of the day, hoping they could satisfy me, but only disappointment met my research. I found myself in a most dismal state of mind, and when to this was added a great sorrow, I felt I had more than I could bear, and self-destruction seemed to offer the only way out of my troubles.

It was here that Christian Science came to me, a deliverer from my woes. As I read the text-book, Science and Health, a spiritual light dawned upon me, revealing "a new heaven and a new earth," wherein dwelt a God of love, to whom I could trustingly pray and gladly say, "Thy will be done," for I learned that His will is to "deliver us from evil," and it is not His will that death should rob us of our loved ones, or that we should suffer tribulation of any kind. Heaven was no longer a far-away realm to be reached through death, and even then by only a part of the human family—a teaching that had always made me rebellious. The "Key to the Scriptures" unlocked the door of heaven for me, and I found that it is here and now, to all who live righteously; that heaven is a state of mind and not a locality.

Thus the spiritual interpretation of the Scriptures has been unfolded to me day by day, as I have studied the Lesson-Sermons given in the *Christian Science Quarterly,* and have read our Christian Science publications, the *Journal* and the *Sentinel.* This spiritual awakening and growth in the knowledge of the truth have not been all the blessings which Christian Science has brought me. By reading our text-book and Mrs. Eddy's other writings I have been healed of diseases which had troubled me for years before I came into Christian Science. I have also been healed of some that have appeared since; and today, after some six years in Science, I enjoy good health without having used a single material remedy.

I might write at length about these demonstrations over

disease; but I offer this testimony more for the benefit of those who suffer as I did when without God and without hope, trusting it may lead them to investigate Christian Science with a sincere desire to know whether it is true, knowing they cannot be disappointed in their search for spiritual light. They will also understand the deep love all Christian Scientists have for Mrs. Eddy, since it is she who has brought us this greatest of blessings, to know God aright.—*Mary M. Todd, Chicago, Ill.*

I WISH to add my grateful testimony to that of the thousands of mothers who through Christian Science are being daily delivered from the torture and bondage of fear concerning their children. Although a close Bible student, teacher of a Bible class, and the wife of a minister, I gradually awoke to the realization that so far as our children were concerned I was without the least practical trust in the presence and power of God. I was afraid of everything for them,—no wind blew, no sun shone, no meal was spread, no hour went by, without the dark, creeping presence of a deadly fear of some sort. Even when they were asleep, I felt unsettled, for the most difficult complications seemed to arise at night. I felt that the children were given me for a discipline; that if I could keep kind and good, and was desperately zealous in good works, often making myself do the most distasteful things in the name of religion, that thus I could possibly appease God and keep the children. Walking this dizzy way, I had no time nor did I really know how to love God, and now I can see how it would have been utterly impossible for any one to have loved my concept of God. Mrs. Eddy's definition of God, "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140), came to me like an outburst of glory, revolutionizing my thought and gradually changing my troubled pleadings to daily avowals of God's goodness and mercy.

It is now three and a half years since that morning when the children and I exchanged the gargles and medicines for God. There was an epidemic of throat trouble in the town in which we lived. My fear arose to a climax of suffering, and I sought God as never before in my life. A few days afterward a copy of Science and Health came unexpectedly into my possession. There was much to be

corrected in my own thought, and while we have had many and varied experiences, we have also had strong, faithful help from those advanced in the knowledge of this wonderful truth, and I can say that we have never had the slightest inclination to trust aught but God. Mrs. Eddy's words on page 571 of Science and Health, "Know thyself, and God will supply the wisdom and the occasion for a victory over evil," taking them to mean not only to know one's self, which is of course most important, but also the knowing,—these have been the open sesame to all seeming obstructions; and when the halts have seemed long and the walls brass, I have found that it was only because I was not steadfastly knowing the truth myself. So, like St. Paul, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

With the Bible and Science and Health as daily guides, and a Leader who is constantly unfolding the Christ-idea to her followers, I know that the way is safe and the warfare glorious. Words seem poor whenever I endeavor to make a verbal expression of thanks to dear Mrs. Eddy, but I am sure that the picture then and the picture now would repay her beyond any words of mine. My daily prayer is that I may be used as a channel for this healing truth to reach those who are waiting to "be delivered from the bondage of corruption into the glorious liberty of the children of God."

Florence Stratton Weaver, Baltimore, Md.

I WISH to express my gratitude for what Christian Science has done for me. Over a year ago I was taken very sick, and after six weeks of suffering it was decided by several of our best physicians that an operation was necessary. I was then carried to a hospital, and there operated upon. After remaining there four weeks I was brought home, although I could not stand up without help and to walk one step was impossible. I gradually grew worse, and the physician stated that nothing but another operation would save my life. In ten weeks from the time of the first operation I was back in the hospital for what was considered a still more serious one. The exploration revealed an abnormal growth, which was pronounced malignant by the physicians. They did not operate on the growth, saying that to do so would be fatal—that I would not leave the operating-room alive. Even without the

operation they gave me but a short time to live—not more than two months at the outside. In three weeks I was brought home again, and we had the advice of seven physicians, but they all declared the condition to be fatal.

I have a friend who had spoken to me several times of Christian Science, but while I knew that it had healed her I thought it could not help me. She sent me her copy of "Science and Health with Key to the Scriptures," but I could not read very much as my eyes were very weak from the nervous strain. As the weeks advanced the pain became almost unbearable, an attack lasting for hours. My family became distracted and begged me to try Christian Science as a last resort. Finally I consented, and a practitioner was called. After the first visit the pain ceased, and there has been no return of it since. Within six months the growth had disappeared, and my health gradually improved. I can now take long walks, and feel that I have entirely recovered.

I am indeed thankful for the knowledge I have received of this great truth, as well as for my restored health. I shall also be glad if this testimony is the means of helping a fellow-creature to see the light and to know the healing power of the Comforter as made known in Christian Science.—*Mrs. Jennie French, Bay City, Mich.*

THE wonderful blessings that have come to me through Christian Science, since my first acquaintance with it ten months ago, make each day one of thanksgiving. For three years my health was most wretched, having suffered with stomach, bowel, and heart trouble,—indeed, it seemed to me, all the ills of the flesh,—when on the 7th of July, 1907, I was stricken with my third attack of severe illness. All that medical treatment could do was done for me; if the kindness and watchful care of physicians and medical attendants could have healed me, I certainly would not have suffered long, and for all their kindness I feel the most profound gratitude. I had heard of Christian Science, but very erroneously, and did not care to investigate it. Not until all else failed me and death seemed very near would I consent to try it, but when I knew there was nothing left in *materia medica,* I turned to its healing stream like a tired child to its mother's arms.

Only those who in utter despair have come to the verge

of the grave, and then have experienced the wonderful healing power of Truth, can appreciate just how I feel. I had absent treatment for the most part, and while my healing was seemingly slow, yet it has been most complete. From being a skeleton of ninety-eight pounds I have reached a weight of one hundred and fifty-two; but the greatest blessing of all is, that I have learned where and how to find God. All my life I had had such an earnest desire to know and love Him, and to some extent I did, but there seemed to be many things which I could not understand. I always tried to know He was Love, but when I used to suffer so long and so much, I would think that if He was Love and bore such tender relationship to His children, I could not see why He did not heal me. Happily I have now learned that we only have to understand and respond to divine Love, and we are healed.

When I think, now, of what has been done for me, my gratitude to God, and to His messenger, Mrs. Eddy, who has given this wondrous truth to the world in our day, can only be expressed in reverent silence and an earnest desire to have my life more consecrated to the Cause of Truth. While my spiritual progress sometimes seems slow, yet I am patiently waiting to know His kingdom come, His will done.—*Miss Tevis E. Ward, Muskogee, Okla.*

FIVE and a half years ago I picked up a *Christian Science Journal* in the weeds, at Monrovia, Cal. The testimonies arrested my attention, and led to the purchase of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been reading the book about four months when my mother suddenly passed on, and divine Love, as our beloved Leader has made known to us through Science and Health, wonderfully sustained me. I realized then that Life, Principle, is not in the material body, and never had been; that man reflects Mind and coexists with God. In the weeks, months, and years that have followed I have felt a mother's love in the understanding of God as our loving Father and Mother. Bereft of all human companionship, this spiritual understanding of Life meant peace and strength, and if Christian Science had done nothing more than this, I should say many times with heart overflowing, "God bless dear Mrs. Eddy."

But this is not all. The study of Science and Health in search of mental harmony and freedom from sin, healed

me physically of a painful disorder of eight years' standing, of periodical bilious attacks, and of eye trouble. Since striving to practise daily what I study in the Bible and Science and Health, as outlined by the *Quarterly,* this newfound truth has been a preventive more than a cure, for I find myself continuing to be "insensibly" well (Science and Health, p. 383). Christian Science has healed me of a quick temper, a resentful, malicious disposition, and is enabling me to put under foot self-will, self-love, and self-justification. It has also given me a home akin to heaven, in place of one of utter discord. While I am grateful for all physical benefits derived from my efforts to live Christian Science, I am infinitely more grateful for great harmony, love, and peace; more grateful for the Christianizing of thought and impulse, and for the heaven here and now which is being unfolded in the truth. The *Christian Science Quarterly* has been a priceless boon to me in acquainting me with the Bible; in teaching me to love it; and in directing me in an intelligent study of it. I was an orthodox church-member for twelve years, but read my Bible only occasionally from a sense of duty, because then I could not understand it. Now, however, with Science and Health to show me its spiritual import, it is my daily study. I am also deeply grateful for the *Journal* and *Sentinel.* Several times they have come to me at a crisis and brought messages which enabled me to overcome some obstructing sinful thought. They are indeed "ministering angels."

One who has tasted of the "water of life," which is so freely offered the world today through our dear Leader, longs to purify daily living, and so manifest the love of Christ that he may bring others into the "glorious liberty of the children of God." In the "exchange" column of a recent *Sentinel* I read this: "No agency for conversion is so potent as a life in which Jesus Christ dwells in the fulness of his grace." It will be seen by an investigation of Christian Science that this is precisely the evangelistic work which Science and Health is doing all over the globe. I thank our Father in heaven for the redemptive message of Christian Science; and for His "good and faithful servant," Mrs. Eddy, who has, amid a world of opposition and prejudice, patiently and humbly stood in "the secret place of the most High," doing the bidding of the Almighty. Surely a great multitude is rising up to call her blessed.

Nellie E. Heyser Cooke, Chico, Cal.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

RELIGIOUS FREEDOM.

Box G, Brookline, Mass., April 12, 1909.

Christian Scientists in Concord, N. H.

Beloved Brethren:—Allow me to send forth a pean of praise for the noble disposal of the legislative question as to the infringement of rights and privileges guaranteed to you by the laws of my native state. The constituted religious rights in New Hampshire will, I trust, never be marred by the illegitimate claims of envy, jealousy, or persecution.

In our country the day of heathenism, illiberal views, or of an uncultivated understanding has passed. Freedom to worship God according to the dictates of enlightened conscience, and practical religion in agreement with the demand of our common Christ, the Holy One of Israel, are forever the privileges of the people of my dear old New Hampshire.

Lovingly yours,
MARY BAKER EDDY.

A VERY popular impression in regard to Christian Science is that it is merely a system of drugless healing, and this view has been so strongly held by many critics of Mrs. Eddy's teachings that they are considerably surprised when informed that the aim and purpose of these teachings is to rescue mankind from all their erroneous beliefs, whether those beliefs are in the reality of sickness or of sin. It is true that most of the testimonies to the efficacy of Christian Science, published in our periodicals or

related in the Wednesday evening meetings, refer to the healing of disease, but not all of them are of this kind. As an example of those which deal directly with the reformation of character, we would call attention to the letter received by Mrs. Eddy from an inmate of the Colorado state prison, which we publish on another page.

The reason why Christian Science is more widely known as a system of healing the sick than as a means of reforming the sinning, is that mortals are usually more interested in getting rid of their pains than in surrendering what they believe to be pleasures. If it were not that vice is painted in alluring colors, and that a certain atmosphere of romance is thrown around the commonest sins, our jails and prisons would be comparatively empty. Again, many men and women are led into temptation through their desire to be smart, or, as they say, "to get out of a rut," and they entertain the erroneous supposition that these gilded sins confer pleasure or distinction. It is only when the term sin is understood in its broadest sense, as it comes to be known in Christian Science, that mortals awake to its subtlety and learn how to forsake it.

Mrs. Eddy writes in Science and Health (p. 450), "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." It is because the writer of the letter referred to has obtained this understanding that he has enlisted in the great work of Christian Science, and he has entered upon this undertaking in the right way,—he has begun by casting evils out of himself.

ARCHIBALD MCLELLAN.

IN her statement that "evil is sometimes a man's highest conception of right, until his grasp on good grows stronger" (Science and Health, p. 327), Mrs. Eddy has directed thought to a very significant factor in the determination of duty. It would be hard to find a more stern and inflexible term than this little word duty, for it insists inexorably that he who stands for the spiritual life shall meet every moral obligation pertaining to Christian profession. The abandon of moral enthusiasm which makes a man adequate to a great crisis has always been

accounted a very splendid and moving thing, but in demanding persistent conscientiousness in little things, duty calls for the yet higher and nobler courage which is born alone of patient love and right thinking.

In some sense and degree the conviction of duty, or conscience, has had a place in all forms of religious life. Eliminate the story of its influence and achievements, and the chronicles of the race would be despoiled of their most heroic and redeeming features. The saintly and self-forgetful have always found their inspiration in the mandate of this silent but potent arbiter of men, and in the effort to maintain its supremacy they have advanced toward the realization of life's noblest ends. The appeal of this moral sense is constantly referred to in general literature and conversation, and in the sanctuary of all aspiring hearts it glows like the Shekinah, and yet when asked for its meaning and explanation even the Christian world's answer is a Babel of apparent contradictions.

St. John opens his Gospel with the statement that the incarnate Word was "the true Light, which lighteth every man that cometh into the world;" and in his letter to the Romans, Paul refers to those unchristian Gentiles who, though they have no written law, "shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." These passages have supported a universal hope, and nourished a growing conviction among Christians in general, that no one is or can be entirely separated from the divine touch in consciousness, and that every man unreached by the gospel is equitably judged upon the basis of his fidelity to his highest sense of duty. At this point, however, all thoughtful people are led to wonder how a divine law inscribed on the heart can be so variable as to explain the antagonism and conflict of those who seek its honor? This question has ever been no less troublesome than pertinent, and Christian Science brings to its consideration a light which is of inestimable value.

Etymologically the word "conscience" means knowing, or self-knowing; and since to know one's purpose is to classify it, conscience came naturally to embrace the act of ethical discrimination, the so-called moral judgment. More generally, however, conscience has signified a belief of right, and as there are all possible variations of this

belief, conscience in general literature has stood for a personal conviction, which may be good, bad, or indifferent. Christian thought has always recognized that all conduct is qualified by purpose. It follows that the ethical appears at the instant of choice between two motives. If two motives are presented, a man is moral or immoral according as he yields himself to the control of the higher or lower. The classification of motives is invariably followed by the feeling that the highest should be honored, and this sense of ought may be said to be one of the facts common to all except the very lowest grades of human consciousness. It seems to have been no less clear and authoritative with Saul the Christian persecutor, than with Paul the Christian martyr, and with unfailing constancy it follows all men, to precipitate in them the apparently interminable struggle of the inner life.

This ever-present impulsion to follow that which we recognize as highest, is clearly distinguished from both the classification of motives and the sense of right, and when this discrimination is maintained much of the haziness which has surrounded our subject disappears. The average man's determination as to what is right or wrong is always affected by his environment and education, for it is but the recognition of the contrast or conformity between a given purpose or act, and the standard of his times, sect, or level of spiritual illumination. It will not be questioned, therefore, that for the human sense, education, and especially religious education, has much to do with the individual standard of right, and it follows that the judgment of this human sense is subject to variation, and needs the progressive correction of demonstrable truth, until the sense of good alone shall rule in human consciousness and the seeking for God, "if haply they might feel after him," shall give place to the intuitive and immediate perception of spiritual truth.

This all-round glance has disclosed at least three different and distinct meanings which men have given to the term conscience, to wit: Conformity to a given standard, a sense of right, and a sense of ought. The sense of right, for which the term conscience is perhaps the more frequently used, may be thought of as effecting the classification of motives which precedes every choice that gives character to conduct. Though well-nigh universal, it is subject to

education for either good or ill, and consequently it is neither uniform nor self-consistent.

The sense of ought counsels instant obedience to the highest motive which we perceive, and conscientiousness is the loyal response thereto. This sense is not a product of education, for it asserts itself even in the consciousness of the unlettered and the unchristian. It has been a kind of John the Baptist, preaching in the wilderness of human opinions, and wherever a ray of divine truth has illumined the darkness of mortal sense, there those who have responded to this sense of duty have surely followed an ascending path.

The significance of the Master's teaching respecting the knowing of demonstrable truth, and of its reaffirmation in Christian Science, is made apparent, however, when we remember that in all the contention and conflict of religious conviction the world has not suffered from doubt as to the advisability of following the truth, but it has been in pitiful uncertainty as to what truth is, and for the reason that the effective test of truth, which Christ Jesus instituted in the spiritual healing of sickness as well as sin, has for centuries been practically discarded.

Christ Jesus and his disciples were quite as free from doubt as are physical scientists today, and for the reason that they, too, demonstrated their way; and had their followers in succeeding centuries adhered to this scientific order, there would have been unanimity in the Christian world, where there is now so much of conflict and confusion. Christian Science declares that the Christian metaphysician may be and should be as unfettered by doubt as is the mathematician. This, however, cannot be so long as he has no higher guidance than a sense that he ought to follow the best light he has. He must have not only the impulsion to follow the right, but he must have a demonstrable apprehension of what is right. In other words, he must, as Christ Jesus said, "know the truth." Conscience must become very much more than loyalty to an educated sense of right, or a sense of ought; it must be loyalty to spiritual apprehension, the divine idea appearing in consciousness and maintaining its indisputable and eternal right to rule.

Christian Science uncovers the tendency of human sense to segregation, the disposition to set up its own standard,

and it thus explains the distractions which characterize the human effort for good. We all recognize how multiplied, confusing, and contradictory the thoughts of men have ever been respecting God, Spirit, Life, Truth, substance, cause, law, right, etc. How diverse and antagonized have been the human concepts both of these basic ideas and of duty respecting them. Happily, however, the oneness and ideality of all right ideas have remained undisturbed amid the tumult, and through Christian Science men are now reaching a demonstrably right apprehension of them. The varied concepts of duty which have obtained in religious thought are now seen to be but a faulty human sense of a pure and perfect spiritual truth which is born of God, and which begets all right thinking, motive, and action.

In the realization of our true selfhood, spiritual perception will be perfect and universal. No ignorance or misapprehension will be present to mar the divine image. The sense of right will then be replaced by right sense or the true knowing, and Love unobstructed will impel unfailingly to faultless doing. Christian Science finds no place for ethical discrimination, save upon the plane of human consciousness, where more or less of doubt and instability will mark conviction and conduct until, through the faithful following of the light of divine Truth, each one of us shall have awakened to the blessed and holy consciousness of good alone.

JOHN B. WILLIS.

LONG ago, the great Teacher said to some cavilers, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (Rev. Ver.). Our revered Leader says, "The Scriptures are very sacred. Our aim must be to have them understood spiritually" (Science and Health, p. 547). In order to do this, our interest must center in the spiritual, and the Christ-idea must be our interpreter. Mere human opinion is valueless, and our aim should ever be to find in our study of the Scriptures some vital truth which will quicken ourselves and thus heal us and others, for healing in its truest sense means that spiritualization which makes us "every whit whole."

In the 8th chapter of Matthew is a wonderful account of the healing of two insane men, and this story is also told by Mark and Luke with some slight variations which are not necessarily contradictions of Matthew's account. It is true that Mark and Luke mention only one man, but they dwell at greater length upon the healing, and tell how the poor, tormented sufferer began to express that perfect ideal of manhood which not only recognized the Christ that had healed him, but which loved his deliverer and desired to follow him wherever he went. We might linger long over this wonderful story, and see how the blind ferocity of so-called material force, which could break material chains and fetters but which could not break the fetters of sin and of false belief, was proved powerless by the majesty of divine Mind expressed by Christ Jesus. Another of its most beautiful lessons is to be found in the Master's insistence that the man who was healed go back to his home, there to work out the problems which he perhaps had neglected in the days gone by. He was now fitted to serve, by living the truth which had healed him, as well as by telling others of its power.

But the story has another side! The people who heard of the healing were far more interested in what they considered one of its incidents than in the healing itself; and strangely enough, many who read the story today almost forget its wonderful spiritual appeal because of their interest in the fate of a herd of swine. They seem to assume the very attitude of Jesus' enemies, who sought to make him responsible for the destruction of these animals, an opinion which has no support in the facts of the case as seen in the light of Christian Science. Jesus cast out of the man's consciousness the belief that evil had power and reality, and this healed him. The people about him doubtless all believed that the evil which seemed to control the man was real,—an entity having intelligence and even a name,—as so many believe today respecting the various manifestations of disease; but had Christ Jesus held such a belief he could not have healed this man, or others, as he did. (See Science and Health, p. 75.)

Those who believed in the reality of evil would naturally expect it to go somewhere when cast out, and this is what seemed to happen, but many of the best commentators are agreed that Jesus should not be held responsible for the

destruction of the swine; that his work was the casting out of the devils, whatever these might be. They do insist, however, that if the healing of the man required the sacrifice of the swine, it was not too great a price to pay. Jesus had said on another occasion, "How much then is a man better than a sheep?" These creatures were only being fed for slaughter, yet the people besought this mighty healer to "depart out of their coasts," because some swine had been lost, though a fellow-being was saved!

At that day, superstition peopled rock, tree, and stream with uncanny and often malignant sprites or spirits, and it was also believed that some of them entered into human beings or into animals, a belief which strangely enough survived the enlightening influence of Christianity and came down to quite recent times. The poor man who was healed by Jesus doubtless had shared the superstitions of his fellow-countrymen, believed himself the abode of evil personalities, and probably felt that these must find some other abode if they left him. We therefore need not wonder that when the light of reason began to dawn for him, he should have seemed to see the specters of his dark dream entering the swine and rushing to their complete destruction in the sea, that "symbol of tempest-tossed human concepts" (Science and Health, p. 536), but he was not concerned at their fate; his solicitude was how best he could tell the whole city what "great things Jesus had done unto him."

But, says some one, the swine perished, did they not? How do you explain this? We do not attempt to explain it, further than to recognize it as an illustration of the self-destruction of error. That with which we need to be concerned is the man's wonderful healing, with its immortal promise of salvation for all who suffer from the belief in a mind separate from God,—salvation brought near to human need as in the Master's time. Shall we risk missing our share in this salvation by turning away from Christ, Truth, to watch the antics of error as it is loosed from its mortal lodgment and is tumbling into the nameless nothingness whence it came? Shall we not instead let the swinish elements go, while we follow the healing Christ as revealed anew in Christian Science, and publish this salvation by doing the works for which it calls today no less than in Jesus' time?

It may be asked why the evangelists included the destruction of the swine in their account of this remarkable case of healing. The reason is obvious, since the story shows so forcefully the devotion of the carnal mind to material possessions, and to its own lustful appetites and passions, typified by the swine, and its consequent rejection of the Saviour in that age, and in every age in which materialism is permitted to hold sway. The account also shows the inevitable conflict between truth and error, and the oppositeness of Spirit and matter, and to this vital fact the priests in the temple were apparently as blind as were the owners of the swine and their sympathizers. Hence the account as we have it, contrasting the indifference of the many to the Christ-healing, with their keen interest in all that would feed their sensual appetites. The story appeals to us, in that it asks if we are ready to let all our evil beliefs go into the abyss, while we follow Christ with ready obedience, glad to serve as Truth commands.

It is worthy of note that almost immediately after this case of healing (according to Mark and Luke) Jesus healed the woman who had suffered for twelve years, and raised Jairus' daughter from the dream of death, and this reminds us of the words of our revered Leader where she says, "We need to understand the affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ" (Science and Health, p. 149).

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVII JUNE, 1909 Number 3

CHRISTIAN SCIENCE: ITS TEACHINGS, METHODS, AND WORKS.

A Lecture Delivered by Judge Septimus J. Hanna in The First Church of Christ, Scientist, Boston, Mass., April 15, 1909.

WE who have been Christian Scientists for a number of years are apt to assume that all thinking and intelligent people are more or less familiar with the teachings, methods, and works of Christian Science. Because of this, we wonder why any class of people who have the good of humanity at heart should oppose the teachings, methods, and works of our movement. We are prone to forget past history in reference to reforms and innovations, including the history of the Christian religion. We almost forget at times how the early Christians were hated, despised, and persecuted; how they were tortured, burned, and put to death, and how the greatest exponent of divine Love the world has ever known was crucified upon the cross. What was the cause of this? Largely ignorance and prejudice. The latter is always the result of the former. We do not mean ignorance of the kind implied by the ordinary use of the word, but that ignorance which comes from so ignoring facts that facts are not known.

Those who most bitterly opposed Jesus and his mission were among the recognized scholars and philosophers of his time. They represented the highest learning of their day and generation as well as the best social standing. The scribes and Pharisees of that day were the doctors

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of the law, the theologians, and leaders of thought. They were by no means ignorant in the usual sense, but they nevertheless wholly misapprehended the teaching and practices of Jesus and his disciples and their followers. A well-known writer says that "while the Christians were the most harmless, they were also the most hated and most slandered of living men." Not only were the Christians hated and slandered by the scribes and Pharisees, but they were despised and maligned by the pagans as well. I notice only the accusation made by the tyrant Nero against the Christians, that they had destroyed, by fire, the then Roman capital. They were the most innocent and faithful of Nero's subjects; the only subjects who offered heartfelt prayers on his behalf. It is not strange that a character like Nero should have made his best subjects the particular object of his cruelty, but it now seems surprising that the great Roman historian, Tacitus, supposedly a careful gatherer and recorder of facts, should thus have referred to the Christians of his day:—

"Nero exposed to accusation, and tortured with the most exquisite penalties, a set of men detested for their enormities, whom the common people called 'Christians.' Christus, the founder of the sect, was executed during the reign of Tiberius by the procurator Pontius Pilate, and the deadly superstition, suppressed for a time, began to burst out once more, not only throughout Judea, where the evil had its root, but even in the city, whither from every quarter all things horrible or shameful are drifted, and find their votaries." And why this ignorance and prejudice on the part of the great historian? A later historian tells us:—

"The lordly disdain which prevented Tacitus from making any inquiry into the real views and character of the Christians is shown by the fact that he catches up the most baseless allegations against them. He talks of their doctrines as savage and shameful, when they breathe the very spirit of peace and purity. He charges them with being animated by a hatred of their kind, when their central tenet was universal charity. The masses, he says, called them 'Christians;' and while he almost apologizes for staining his page with so vulgar an appellation, he merely mentions, in passing, that, though innocent of the charge of being turbulent incendiaries, on which they were

tortured to death, they were yet a set of guilty and infamous sectaries, to be classed with the lowest dregs of Roman criminals."

History Repeats Itself.

How true it is that history repeats itself. Much of the violent opposition to Christian Science, whose sole mission is the reinstatement of the teachings, methods, and works of early Christianity, is due to exactly the same cause which accounts for Tacitus' ignorance of early Christianity,—that lordly disdain which prevents inquiry into the real views and character of Christian Scientists or into the teachings and works of Christian Science. Charges quite as erroneous and untrue have often been made against Christian Science, its Founder and her followers, by some of the lordly ones of our times. Prophetic Scripture clearly foretold all that has transpired relative to Jesus and his followers. Isaiah said of Jesus: "He is despised and rejected of men; . . . and we hid as it were our faces from him; he was despised, and we esteemed him not." Jesus foretold the reception that his teaching and works would receive at the hands of the lordly of the world; and his prophecies have been literally fulfilled.

Indifference is also a cause of ignorance. Not long since, in an important city, the present lecturer was introduced to a large audience by one of the most eminent lawyers of the city. In his introductory remarks he frankly stated that he knew nothing of Christian Science. After the lecture he said he was surprised to hear that Christian Science was a religion, and especially surprised to learn that our teaching was so fully based on the precepts and works of Jesus. He said it was a revelation to him, and he was ashamed of his ignorance concerning a subject which was so largely engaging the attention of thinking people. He expressed satisfaction that he had been invited to introduce the lecturer on that occasion, for had he not been so invited he would not have had interest enough to attend the lecture, and would no doubt have remained ignorant of the subject.

Novelty of Methods.

This instance illustrates a condition that is more prevalent than we may be aware of, as well as the necessity for

continued effort in the way of publicly presenting our teachings and methods. Some of these methods are so contrary to established usage that it is not strange they impress strangers as ultra. Some striking innovations have been made. The elimination of personal preaching and the substitution of a Lesson-Sermon for the usual sermon, is perhaps the most radical departure from other methods. To those within our ranks this is regarded as one of the most important measures pertaining to our outward forms of service.

A glance at its advantages may not be out of place. The Lesson-Sermons are prepared by a committee of experienced Scientists, one Lesson for each Sunday, published quarter-yearly in pamphlet form, convenient for reading and study. They are composed of Scriptural passages, together with correlative and explanatory selections from the Christian Science text-book, in explication of a subject set apart for each Lesson. In the churches and societies these Lessons are publicly read by two Readers, one reading the Bible, the other from "Science and Health with Key to the Scriptures." This reading is accompanied by appropriate preliminary Scriptural selections, the singing of hymns, and prayer. The service, with the exception of the sermon, is much like that of other churches. Throughout the entire Christian Science field the same sermon is read at substantially the same time, thus giving out a uniform discourse, the purpose of which is to aid and heal mankind.

In addition to the public reading, the students and adherents of Science usually read and study these Lesson-Sermons every day. They can be carried about in the pocket, read and studied anywhere and at any time. Thus the Scientist has constantly with him his sermon and his preacher. He can hold a service whenever he chooses, being dependent neither upon a person to deliver a sermon, upon a church edifice in which to hear it, a particular time to attend service, nor an assembled congregation. We are wont to pride ourselves upon the many modern conveniences of a material kind. This surely is a modern convenience of a spiritual kind. It may truly be said to be in accord with the spirit of the present age,—a practical kind of sermonizing, free from sensationalism and personal magnetism.

We frequently hear expressions of surprise from our outside friends that so many thousands of people go regularly to church merely to hear read a prepared Lesson-Sermon which they may read at home or elsewhere. It is a fact, nevertheless, that the attendance upon our Sunday services and our Wednesday evening meetings is uniformly large, the church edifices being as a rule taxed to their capacity. Why is this? The Scientist will say, that no matter how many times he reads and studies the Lesson, no matter how many times he hears it read, he finds in it each time fresh and helpful and healing thought and food. It is a well-known fact that often persons are healed of physical and mental troubles as the result of these Lesson-Sermons.

Convenience of Healing Methods.

The age is reaching out for quick methods of healing sickness, as well as rapid transit, swift personal communication by telegraph and telephone, wireless telegraphy, and aerial navigation. The whole tendency of modern activity is in the direction of swiftness and time-saving. In consonance with this spirit, surely, is the Christian Science method of healing. Its Physician is ever at hand. He may be summoned instantly, and if the summons be of the right kind, He responds with lightning speed.

I will illustrate with a paragraph from my own experience. Soon after I began the investigation of Christian Science I was called by business to a city where diphtheria was epidemic. I was there for two days. On my return homeward I had to stop over at an intermediate city. I retired early at my hotel, going to sleep in my usual health. About midnight I awoke with a severe pain in my throat, a high fever, and a badly swollen and inflamed condition of the throat and neck. Being a mere tyro in the Science, I was at first much alarmed. My first impulse was to call the hotel clerk and have him send for a physician. Then I remembered my Science, and instantly I turned my thought with confidence and trust to God. I felt at once His presence and power. I communed unreservedly with Him, knowing that His law is a law of health, not of sickness; of love, not of fear; of life, not of death. Thus praying and communing, within a few moments I fell into a peaceful slumber, and in the morning awoke at the

usual time with not a vestige of the trouble in evidence. The fever had entirely subsided, the inflammation had gone, the swelling and every discordant symptom had disappeared.

Laying aside all sentiment, if you please, think for a moment of the convenience of that method of curing a malignant attack of sickness which I had learned so early in my investigation of Science. It was not necessary to call the hotel clerk, nor to disturb the midnight slumber of a physician. I did not arise from my bed nor turn on the light. I do not remember that I even turned in my bed. I had not to take unpleasant drugs nor submit to swabbing of my throat. None of these things had to be resorted to in what seemed, from every ordinary standpoint, to be an emergency. All must admit that there was demonstrated in this case a marvelously quick method of healing sickness. This instance is simply illustrative of the general healing work that has been going on, through Christian Science, for more than forty years, and which is being constantly practised in this country and in other countries.

What has been said was to illustrate the healing of one's self through the divine aid. The same understanding which enables one to help himself may also be employed for the benefit of others. The Science practitioner who is called upon to help another can respond as quickly for the benefit of the other as in his own case, allowing only for the time necessary to call the practitioner. Frequently before the receiver of the telephone has been hung up the healing work has begun, and often the patient reports instant relief. Every active practitioner can testify to many cases within his own experience where the severest maladies have been healed without the practitioner and patient ever seeing each other.

Therefore we say with truth and confidence that the greatest and best Physician in the universe is ever ready to respond to those who have learned in some degree at least, how rightly to call Him. If one meets with an accident, he may call the great Surgeon on the instant, for the same divine power that heals sickness will also heal wounds. The instances of such healing are numerous, and many of them, viewed from an ordinary standpoint, are nothing less than miraculous. Nothing is impossible that has been already accomplished. Sincere investigators can easily in-

form themselves of the truth of all that has been said, and vastly more, for the above is but a hint at actual achievements during the past forty years. Nor do we regard such things as supernatural. Rather do we look upon them as divinely natural. And what is the divinely natural? It is reasonable to say that anything which is in accord with unvarying law is natural. Then, if all true law is of divine origin, all true law is divinely natural.

There is plain Scriptural authority for the assumption that God is changeless Being. The apostle James believed God to be "the same yesterday, and today, and for ever," for he thus speaks of Him: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Divine law is changeless and uniformly operative. Therefore the same understanding of that law which produced results in past ages will produce like results in all ages. This is the uncompromising position of the Christian Science text-book. If we accept the teaching of the Bible, we must forsake the notion that God is changeable and a capricious being, giving of His power, mercy, and love at one time and withholding at another. An unvarying God acts by and through unvarying law. Obedience to the divine law brings the blessings of peace, joy, and health, or wholeness. Disobedience, of necessity, brings due penalty.

The purpose of divine Love is to correct the sinner by saving him, not by destroying him. Whom the Lord loveth He also instructeth, even if the instruction have the semblance of punishment. To undertake to instruct or teach a person by placing him beyond the possibility of instruction or teaching would be anomalous, and would imply a god of caprice, of hatred and revenge, rather than a God of love, of infinite mercy and everlasting kindness, The purpose of punishing by enforcement of human law is the reformation, not the destruction, of a wrong-doer. Shall the divine Lawmaker be less just, merciful, and loving than human lawmakers? Yet if it were true that there is no chance for the reformation of the sinner after this phase of mortal existence, capital punishment would be a heinous crime, for it would place the unrepentant and unsaved sinner who is hanged upon the gallows, or electrocuted, beyond the possibility of reformation, and thus would defeat the very purpose of the human statute.

Christian Science teaches an after-death probation. It affirms that the infinite and eternal Being who is Love, could not by the necessity of His infinity and eternality ever become separated from His own creation, His own children. Were it otherwise, the words infinite and eternal as applied to Deity would be misnomers.

The True Creation.

In Genesis there are two accounts of creation,—one the record of the spiritual creation, which is declared to have been finished; the other a material record of creation, which begins with dust and ends with destruction or annihilation. Christian Science teaches that the first record of creation is the true, or the real one. It affirms that the man created in God's image and likeness is the real man, the spiritual man. It gives to the words "image" and "likeness" the only rational meaning of which they are susceptible. It takes the words seriously and applies them logically. The image and likeness is the reflection of the original. If it is not this, it is nothing.

A changing and fitful reflection would not be a true reflection of the unchanging and unfitful. The reflection, to be true, must be uniform, exact, and certain. Therefore, if God is Spirit, His reflection, or image and likeness, must be spiritual. The feeble, sickly, and dying man of the flesh, therefore, cannot be a true reflection of the infinite and eternal God, whom the Scriptures declare to be Spirit. Science affirms that the immortal man is the image and likeness of God,—not the mortal man. The image and likeness of God is not a reflection that is here today and gone tomorrow, but a forever reflection; that reflection or image and likeness which is the necessary result of fixed and inexorable law; that reflection or image and likeness which is ever, and of necessity, true to the original. Time forbids further reference to this question, but a careful and intelligent study of the Christian Science textbook will answer conclusively all questionings concerning it.

Not Merely Another Sect.

Many suppose that Christian Science is merely another sect, or a new religious theory. If it were but another sect, adding nothing of value to the many sects already in existence, there would be no reason why it should have

been established or why it should be perpetuated. There is no need of a further multiplication of sects, or of intensifying in any degree the sectarian spirit. Better were the number of sects diminished and the sectarian spirit destroyed. The vital purpose of Christian Science is to unify, not to divide. No one can impartially and understandingly read the Christian Science text-book without seeing that the central idea of the author is to carry out and establish a full gospel of Christ. Her earnest purpose is to renew and reunite, not to distract, the true gospel elements. If her teaching seems in some respects to differ from prevalent theories and interpretations, it is only that true theories and interpretations, and consequently more correct practice and living, may be substituted.

All sincere Christian strivers, as well as all good people of whatever religious views, or of no settled religious convictions, desire to know and do that which is best for themselves and for all mankind. If there has been in the world too much religion and not enough of true Christly living, or Christianity; if there has been too much of form and ceremony and not enough of vital Christian activity; if there has been too much of doctrinal bickering and not enough of practical application of the true teachings of the Founder of the Christian religion,—if any or all of this is true, then surely there should be a sincere desire for the correction of these shortcomings. If a fundamental part of the gospel of Christ has been neglected or lost sight of, then surely all good people wish a reinstatement thereof. If mankind are needlessly suffering because of any failure fully to understand and apply the great precepts of the Bible, then surely all reasonable people must agree that such failure should be supplanted by success, if it be possible.

If we have wrong conceptions of God, of heaven, of life and death, of man and the universe, and it is possible to correct such conceptions, surely there can be no rational objection to all well-directed and honest effort in that behalf. Any teaching, method, and works which tends to make life better, brighter, happier, holier, healthier; anything which will aid in destroying the dreadful delusion of sin, with all of its blighting and cruel consequences, anything which will lessen sickness, sorrow, grief, woe, the squalor and wretchedness of poverty, disease, death, and destruction, should be welcomed by every rational being

upon the earth. If it be possible, then, for us of today to get more fully established in us the same Mind that was also in Christ Jesus, thereby becoming better able to do the works which the possession of this Mind necessarily implies, why should we not do so? If Christian Science is in any measure whatever supplying any lack of the kind indicated, who, having the best good of humanity at heart, can consistently say it nay?

CHRISTIAN SCIENCE IS NOT PANTHEISM.

Christian Science boldly proclaims an all-powerful, all-present, all-wise, all-loving, all-active, all-seeing God; a God who is universal and all-pervading Mind; a God who, in Bible language, is infinite and eternal Spirit. These terms for expressing Deity are found running all through the Christian Science text-book, and especially are they grouped together on page 587 of that book. It has been charged by some theologians that such a conception of God is pantheistic. It is not my purpose here to enter upon a doctrinal discussion of pantheism. I sometimes wonder how much most people know or really care about pantheism. It has been a kind of a theological bugbear, used largely to frighten people, and by wholesale warning against it to keep the faithful in line. Because Christian Science declares for the omnipotence, omnipresence, and omniscience of God, it is therefore indiscriminately charged with being pantheistic. Perhaps as concise a definition of pantheism as can be found is that given by Webster, who, for many recognized scholars, is yet the best lexicographical authority we have in America. Webster thus defines pantheism: "The doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe."

The common acceptation of the word "universe" is that which we call the material universe, the laws of nature or matter. This conception is at direct variance with the Christian Science teaching of the non-existence of matter; therefore Christian Science teaches the very opposite of pantheism. It declares that the omnipotent, omnipresent, and omniscient God is Spirit, as the Bible clearly teaches. If, as Spirit, He is truly all-powerful, all-present, and all-wise, He fills all space; and if He fills all space, where is

the room for matter, if matter be a real substance or entity apart from Spirit? Therefore the Christian Science insistence upon His allness and His absoluteness is the reverse of the pantheistic conception of both ancient and modern materialists, that the universe of matter constitutes the only life and power existent.

Let us take the distinct assertion of Jesus that God is Spirit. Couple that assertion with the generally admitted doctrine that God is almighty and all-present, and we then have a certain basis for Paul's grand conception of the allness of Spirit: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." It will be observed that Paul does not separate God from His creation nor from His children, but brings them, in the spiritual sense, into one harmonious whole. This is what the Christian Science text-book does in terms equally as plain as Paul's, as witness this statement on page 465: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe. *Omni* is adopted from the Latin adjective signifying *all*. Hence God combines all-power or potency, all-science or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle."

Thus all through the text-book is clearly drawn the distinction between Spirit and matter,—the former being held to be all, the latter as having no eternal or real existence. No one, therefore, who disinterestedly and correctly reads the Christian Science text-book will have the hardihood to assert that Christian Science teaching in any sense savors of pantheism. A singular inconsistency in connection with the charges against Christian Science in the respect mentioned is that those who most strenuously object to the teaching that matter, as real entity, is nonexistent, are also the most insistent that Christian Science is pantheism. It remains for our friends to explain the logic of their position. Until they do, we are content to let them fight the windmills of their own inconsistency.

Jesus' Teaching of Life.

I think I am correct in saying that a very prevalent re-

ligious view has been that Jesus taught mostly with reference to a future life, or the life beyond the grave, and that the great effort of the striving Christian, in order to be saved, should be to die rightly. This is partly true. But has not the necessity for right living, as a means of future happiness and salvation, been too much overshadowed by the idea of so dying as to pass directly from earth to heaven? I shall endeavor to show that Bible teaching relates largely to the necessity of right conditions in this world, and to such living here as will tend toward future safety and happiness; in other words, the establishment of God's kingdom upon earth is the great Scriptural theme. I shall be brief, and confine myself to the New Testament.

A significant lesson is taught in the account of Jesus' birth. If a far-away and future heaven had been in the mind of the sacred scribe, we would reasonably expect that an event which ushered into this world him who was to lead the people to heaven would have furnished the occasion for a full and glorious description of the heavenly kingdom. The time was most opportune. So wonderful and impressive were the accompanying signs, so celestial the setting of that mighty event, so near the angelic host to earth, that even now we almost wonder the veil had not been drawn and the very throne itself shown to the anxious vision of the watchful shepherds. But what sang the angel visitors? Only this: "Glory to God in the highest, and on earth peace, good will toward men."

They sang not of a great white throne, surrounded by the innumerable hosts of heaven, but of that heavenly condition to be established upon earth by the Saviour who that day had been born to them in the city of David. Only this! Only these few simple words! Yet words of fullest meaning and profoundest import to all mankind, words whose deep significance reached through all the cycles of time; nay, throughout eternity, for they foretold, in prophetic amplitude, the Messianic mission of the Bethlehem babe,—Christ the Lord. "On earth peace, good will toward men." Ah, were earthly peace now an established fact; were that good will today among men! Then indeed would be verified the mighty prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Another occasion on which a great discourse on the future kingdom, the New Jerusalem, might have been ex-

pected, was when Jesus himself was asked by some of the disciples sent of John the Baptist, if he really were the Messiah, or whether they should look for another. Jesus was engaged at the time in showing, in a very practical way, the actual presence of the kingdom of heaven which he was preaching. Hear the record: "And in that same hour he [Jesus] cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." He was thus engaged when he made answer to the momentous question as to the evidence of his Messiahship, the signs of the heavenly kingdom. Here surely was a great opportunity to descant upon the glories and grandeur of the heavenly country. Now for that mighty sermon on the New Jerusalem. Now for a brilliant description of the golden streets and pearly gates. Now for the flashings of heavenly wisdom. What was the reply? "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

A mighty sermon, it is true; a most practical answer to the anxious question, for it pointed to actual works, to specific results, to those heavenly things which were transpiring upon this earth. This was the answer of the greatest heavenly visitant the world has known; this his conception of God's kingdom,—a kingdom reached not through death, but through righteous works,—right living. We remember, too, Jesus' repeated illustrations of the kingdom of heaven set forth in parables,—the parable of the sower, the parable of the grain of mustard-seed, the parable of the woman with three measures of meal,—all practical similes of this earthly life and experience. Not once did he undertake a description of a literal, material, or localized heaven.

One of Jesus' simplest yet most instructive lessons was the parable of the prodigal son. The bad boy who had strayed away from home and given himself up to dissipated and licentious living, and who had become so reduced in circumstances that he fain would have eaten of the husks which were fed to the swine, had no sooner turned his face toward his father's house than the father ran to meet him, and meeting, fell upon his neck and kissed him. The best robe was placed upon this wayward youth, a ring put on his finger, shoes on his feet, and the fatted calf

killed. A commonplace but beautiful and touching illustration of the all-mercifulness, compassion, and forgiveness of divine Love; an overwhelmingly impressive evidence of the affluence of the Father's house; a severe rebuke to the spirit which condemns rather than reaches out to save the wayward; and an unsparing condemnation of the self-righteousness exhibited by the elder brother, whose jealousy was aroused by the bounteousness of the father's love toward the son who, notwithstanding his foolishness, was nevertheless a son.

Jesus distinctly taught the possibility of a present kingdom of heaven. When the Pharisees demanded of him to tell them when the kingdom of God should come, he answered that the kingdom of God was within; that is, that it was a state or condition of consciousness. All his teaching is to the effect that this condition of consciousness is possible of attainment here upon this earth; a possibility reached through true living, rather than through dying. If we fail to reach this heavenly consciousness this side the grave, we shall some time in the future attain to it; for sooner or later sin must be destroyed, and the destruction of sin in individual strife is the substitution of a heavenly state of mind for that opposite condition which indeed may be likened to hell.

Abundance the Divine Law.

A common conception has been that one cannot be a true Christian unless he be poverty-stricken. The parable above referred to of itself sufficiently refutes this conception. The Bible as a whole teaches the affluence of infinite Love. This great storehouse is filled to the full. There is no lack here, and it is always open to those who seek in the right way. Seek first the kingdom of God, and all needed things shall be added. Turn to the Father's house; forsake the foolishness of wicked and riotous living; look to the source of all true supply, and the supply will surely come in due and rightful measure. We can take instructive object-lessons from nature, so called. If we meet the necessary conditions of agriculture and horticulture, how abundant the reward! If we do our part, the Father meets us and puts upon us the best robe, the most valuable ring, and lays before us the fatted calf. These material similes are but types of the spiritual superabundance of

infinite Mind,—the heavenly Father. Witness in this connection the widow's cruse of oil, and the story of the loaves and fishes.

Another respect in which Jesus' teachings have been unheeded is with reference to bodily conditions. He distinctly enjoins his followers to take no thought for the body, nor what they shall wear, eat, drink, etc. How fully have his teachings been obeyed in this respect? If there is one thing people do think of, it is the body; especially its ailments, its aches and its pains, its clothing, its food supply. Remove these things, and the weather, as topics of conversation, and what would there be left of the topics that poor mortals think and talk about? In this regard do we or do we not offend in one of the least of his commandments?

As to Healing the Sick.

Among Jesus' plainest and most emphatic commandments was the one relating to healing the sick and doing the other works specifically mentioned therein. The first record of this commandment is in the tenth chapter of Matthew. Has this commandment been carried out in its fulness by his professing followers? Have the sick been healed, devils cast out, the dead raised, the lepers cleansed, as these works were done by him and his disciples, and as he commanded they should be done by those who believe on him? The answer we used to hear to such queries is no longer satisfactory. Thought has been too much aroused along these lines to be quieted by the former assurance that these commandments related only to early times. Jesus' distinct saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," has been so repeatedly urged upon public attention, through Christian Science, that the old excuse for failure in this behalf is no longer accepted.

An eminent divine recently said through newspaper interviews that he could no longer ignore the questions which were being asked by many of his parishioners, "Why are not the healing works enjoined by Jesus now being done? Why has the church ignored this part of the teaching? Why is it yet failing to do those things which Jesus said must be done by his followers?" And to quiet these inquiries the minister said he was making an effort to adopt

into his church a means of healing without drugs or medicines; in other words, what is nowadays called mental therapeutics, which to the Christian Scientist are but so many names for that other comparatively modern word, hypnotism. I do not intend here to go into the question which is naturally suggested by this reference. I shall simply emphasize briefly the teachings of the greatest Physician and Metaphysician known to history.

According to the record, he healed "every sickness and every disease." He made no distinction between so-called nervous and so-called functional or so-called organic diseases. Note this from Matthew x.: "And when he [Jesus] had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." In like manner he commanded all of his disciples. To them he gave explicit instructions to heal all sickness, and we are told that they accordingly did heal all manner of sickness. The great Teacher and Physician undertook to place no limitations upon the healing power of Almighty God. He unqualifiedly declared that "with God all things are possible." To be consistent followers of his teaching we should undertake to do what he did, and what he said those who believe on him must do, in the way he taught and by the methods he pursued, so far as we can know them. Otherwise we are, in part at least, departing from his teaching, and cannot consistently lay claim to a full discipleship.

May we not, therefore, consistently ask whether Mrs. Eddy, in her insistence upon a complete and unreserved reliance upon the divine healing power, is not more in harmony with the real spirit of the Christian religion than those who are relying partly upon the divine, but more upon the human power? If we adhere to the view that the less dangerous diseases can be entrusted to the divine power, while the more serious must be placed in the hands of human physicians, it would seem that we were giving greater homage to man than to God. We believe that if God's power is worthy of reliance in case of any disease, it is worthy of reliance in case of all diseases. This is the undoubted teaching of Jesus to his disciples, and through them to the whole world. Let us be consistent, then, and

conform our actions to our professed belief that God is, in deed and in truth, almighty, all-wise, and all-present.

If we admit that God is less than almighty, we might as well declare our unbelief in any god. A limited, circumscribed, and inadequate god is not the God of the Bible, not the God whom Jesus worshiped and of whom he taught. If God's power is almighty in one instance, it must be almighty in all instances; otherwise there is no almightiness attaching to His character.

The Final Commandment.

I desire to call attention to a part of Jesus' final commandment to his disciples, for the purpose of emphasizing it. The whole of it is this: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

I call special attention to the words "teaching" and "observe." They are significant words in the connection in which they are here used. To teach is to show how to do things. To observe is to do things. One is not well taught until one can do that which he is taught. One does not observe things, in the sense here used, until one does things. Therefore the words thus used manifestly meant that the disciples must show those with whom they labored how to accomplish the things they were teaching. We need no better evidence of the sense in which Jesus used the words than the fact that his disciples went forth and did the things which he had taught them to do. They put into actual practice the things he taught them to observe. They healed all manner of sickness,—not only some kinds of sickness but all kinds of sickness. I deem it safe to say that had they drawn the line on some classes of sickness, declaring that some could be healed through his teaching, but that others had to be turned over to the human physicians, they would have been rebuked by the Master for their lack of faith. They would either have been further instructed, or else would have been declared unworthy of discipleship. While it is not claimed that Christian Scientists are infallible healers, it is claimed for them that they are sincerely endeavoring to place such full reliance

upon the divine power that the teachings and promises of the Scriptures may be verified—now in part, and sooner or later in whole.

One of the most remarkable things in connection with the wonderful career of Mrs. Mary Baker Eddy is the fact that she began her evangelistic career by teaching students how to do things,—how to overcome sin in themselves, and how to aid others in overcoming sin in themselves; how to heal sickness in themselves, and how to aid others by healing their sicknesses and showing them how to heal themselves. Mrs. Eddy taught many hundreds in this way; and through her teaching thousands of her followers are today healing "all manner of sickness and all manner of disease" among the people. Many hundreds of cases have been healed when all other means and methods had failed. Scores of diseases pronounced incurable by the best physicians in the world have been wholly cured, others have been wonderfully helped. These are facts now so well known that mention of them here is almost superfluous.

In conclusion, then, I say that through Mrs. Eddy's consecrated labors, extending over more than forty years, a fuller and higher gospel of Christ has been taught and practised; and that the wonderful works thus far accomplished are but harbingers of the greater works yet to come. We believe most devoutly that "the Sun of righteousness" has arisen, "with healing in his wings;" that the glorious promises of the Scriptures will sooner or later be amply fulfilled, and that the spiritual vision of John on Patmos shall become a realized verity: "There shall be no more curse: . . . And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

LEADING CAPTIVITY CAPTIVE.

BLANCHE HERSEY HOGUE.

IN the fifth chapter of Judges it is written, "Arise, Barak, and lead thy captivity captive;" while in his letter to the Ephesians Paul says of Christ Jesus, "When he ascended up on high, he led captivity captive, and gave gifts unto men." Nothing more majestic than this statement can be found in the elder Scriptures, nothing more inspiring, save the words of Christ Jesus, has been uttered in all history.

To lead captivity captive compasses the full measure of salvation, completes the sum of individual ascension above all the discords of earth. Captivity led captive means all mental and moral servitude abolished, all temptations and torments quenched. It means the sick one raised from his helplessness, the sinner cleansed from his sin, the fearful and discouraged one loosed from his burden, the prisoner to self set free. It means the worldling chaining his appetites, the self-lover being transformed to an altruist, the tyrant becoming the servant of mankind. The binding of captivity means the direct reversal of all that makes for mourning, the ultimate conquest of all the asserted evil of the human mind, and such ascendency of good in personal and general affairs as shall cause God's will to be done, "in earth, as it is in heaven." As individuals and nations rise to lead their captivity captive, the vision of St. John, in which "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," will come to possess active daily experience, and all things will indeed be made new.

The tear-stained history of the generations of mortals might lead to the belief that captivity to evil is inevitable, were it not for the clear line of escape from it evident in the lives of the prophets who preceded Christ Jesus, in the experiences of the disciples who followed him, and in the matchless victories of the Master himself. Under careful analysis, two reasons for the captivity of the mortal stand forth clearly: the one, an unwillingness to acknowledge the captivity as captivity, inasmuch as thought endeavors to believe that it is "all for some good purpose" and to encourage resignation to it; and the other, an actual igno-

rance of the hidden methods of the captor, and a consequent inability to cope with the situation in any satisfying way.

The coming of the Science of Christianity, through the life and the life-work of Mrs. Eddy, has opened the way of redemption to the captive, for Christian Science reveals the Principle whereby the master Christian led captivity captive, and uncovers the myriad subtleties of that carnal mind which would continue to entrap and enslave mortals until perception is disabused of belief in it, fear of it, and love for it. Captivity cannot be put in bonds except as its interweaving multiplications of erroneous methods are uncovered and its unlovely host of suggestions bound and cast out by the divinely kindled understanding which intelligently refuses any least obedience to the evil captor. To enable each mortal who will, to accomplish such deliverance for himself, the Christian Science text-book has been written. Pointing the way, as it does, to enlightened comprehension of Scriptural teaching, its revelation of the nature and presence of the divine Mind and its perfect direction concerning the complete analysis and dissection of the intricacies of the carnal mind, equips its student with the knowledge which enables him to prove his discipleship in the ways which Christ Jesus commanded.

Paul pointedly writes, "'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." And again he speaks of "bringing into captivity every thought to the obedience of Christ." Paul understood the mental realm to be the field in which captivity is to be faced and conquered, and Christian Science leads the activities of thought straightway to mental issues, contending that Christian victories are won primarily by the forces of right thinking, in their prevailing over every unwholesome mental suggestion which would hamper and imprison righteous effort. Right thinking is equipped with power from on high, to compass the destruction of all wrong thinking, and the one who would do the will of God learns to begin humbly and patiently the readjustment of his own thought-processes.

Men of high ideals are prone to believe that in some far day, under some auspicious change of circumstances, their ideals may become actual, but many are too easily per-

suaded that such fair hope is not for today. To such an one Christian Science brings that which makes possible a more immediate achievement, for it teaches him the powerlessness of evil to resist good. To the other, the mortal who perceives only dimly that he has ideals, Christian Science brings the upward-springing impulse which lifts desire and quickens aspiration, that the ideals may take form to him. As the ideal is lifted, and as its realization becomes to some extent a present possibility, the student recognizes that one cannot reasonably hope to escape the vicissitudes of the captivity while dwelling in the realm of the captor. The evil territory must be abandoned and a righteous foundation discovered for thought, from which one can look out upon the sense of captivity and see it as separate from man or Mind.

Such a basis is furnished by the revelation of Christian Science, which discovers man to be spiritual, not material, to be in the likeness and image of an altogether good God, not after the similitude of an Adam. The mortal cannot, alone and unaided, lead his captivity captive. Human desire and human will have never accomplished it. But the shining forth of the spiritual man, whose verity is revealed in Christian Science, so exposes the falsity of the whole material sense of manhood that the springs of the captivity are uncovered, and the loosing of thought from the bonds of materiality becomes a positive possibility for present achievement, with the capacity to be and to do all that is right increasing daily toward the full measure of freedom.

Christian Science directs each individual's thought to the field of his own temperamental weaknesses, idiosyncrasies, and sins, as the battle-ground upon which captivity is to be made captive. That which has bound him is to be bound. The sum of appetites, of inherited dispositions, of educated beliefs in the sins and sicknesses, mistakes and weaknesses, pleasures and pains, of materiality, the elusive forms of self-love, self-indulgence, self-aggrandizement, those seductive phases of the intellect and the emotions so frequently mistaken for spirituality, and the whole paraphernalia of the passing phenomenon called life, substance, and intelligence in matter, combine to make as hydra-headed a captor as can well be conceived; and it is the question of escaping such captivity which engages the attention of the Christian Scientist. Not in some far-off land nor in some far-away

day is the student to be transplanted to a celestial surrounding or transformed into a celestial nature, but here and now, in the din and turmoil of today, he is to begin the subduing of that which has claimed for so long to subdue him.

The prophet Isaiah has said, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Love-inspired patience for a love-appointed and love-lighted task! And no other way than this daily unfolding of higher righteousness and daily elimination of some taint of earth is open to the Christian Scientist. Step by step,—patiently, persistently, right thought displacing wrong thought and so destroying the seeds of unrighteous speech and action, logical progression is accomplished and a logical end attained. One must think in each waking moment, and each thinker can choose for himself what he will think and how he shall think it. Suggestion does not rule man. True wide-awake manhood, spiritually guided and guarded, dominates and silences suggestion. Each mortal is the guardian of his own mental gateway, the keeper of his own mental citadel. If he be alert, challenging every thought which would enter, knowing its quality before he bids it welcome, then can he "here a little, there a little" capture captivity, and walk in freedom to the degree he masters that which would try to rule him.

The way to that which Paul calls the "glorious liberty of the children of God" opens wide in the light of Mrs. Eddy's words (Science and Health, p. 462): "Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error." Christian Science leads its student, day by day, into clearer discernment of the quality of thought, and day by day the distinction between divine Mind and human thinking becomes more apparent. If the student is honest in desiring good above all else, he cherishes divine thinking just so soon as he perceives it, and so he gains the measure of liberty which cancels the opposing measure of captivity. This thought adjustment continues, stimulated by higher views, encouraged by broadening possibilities, until all shall be accomplished. Jesus said, "No man can serve two masters." Truly no mortal can indulge the sense which leads into captivity, and at the same time walk at liberty. To

gain his freedom from the discords of earthly relationships, habits, and conditions, and to spiritualize all human living, the individual must explore beneath the surface of phenomena, in the realm of thought where evil has its inception, and there deal with evil suggestion before it can grow into such proportions as to deal harshly with him.

Perchance the mortal whose captivity claims the complications of a "legion" captivities, may feel himself so tied that he knows not where to begin to loose his bonds. To all bondage of wrong thinking which is claiming to enmesh man, the law of God is saying, as Jesus said to that which bound Lazarus, "Loose him, and let him go." Because of this, the captive is encouraged to begin anywhere, with any inconsistency in himself which may seem first apparent to him, to refute its claims and to maintain the birthright of God's man—the right to think, say, and do just the opposing "rightness" which will silence the insinuating error. The first step taken, other steps will follow in logical succession, for the larger liberty gives greater capacity and courage to smite again the captivity.

Christian Science does not ask the individual to give up anything real. It calls him into his own, and all that does not belong to him falls away as he finds his own. Every Christian Scientist, indeed every right-doer who can say honestly that he yields less than of yore to the clamor of self, is to that extent resisting his would-be captor, and to that degree leading captivity captive. And so the ascending thought, escaping little by little from the thraldom of material sense, can share the hope of the psalmist, and in joyous anticipation exclaim with him, "And I will walk at liberty: for I seek thy precepts."

CHURCH TREASURER.

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THE TRUE EDUCATION.

MARY JEAN MILLER.

IT may not be generally known that the probable origin of our present public school system of education in the United States is a statute which dates back to 1642, when the General Court of the State of Massachusetts ordered that children should be brought up to learning and labor, and imposed fines upon parents and others who neglected their duty in these particulars. Of greater significance, however, was the statute of 1647, in which the statement is made that "in order to thwart the designs of that old deluder, Satan, every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read." The clergymen, or "comforters of the sick" as they were called, were frequently the schoolmasters, for they combined the highest intellectual, moral, and religious training in the community.

The Puritan pioneers evidently believed that ignorance was the cause of evil and crime, and that by education all evil, or the designs of Satan, could be frustrated. Two hundred and fifty years have elapsed since that statute became effective, and much good has resulted; yet the hoped-for end is not reached. Crime is prevalent, and not by any means the invariable accompaniment of ignorance; neither does ordinary education give assurance of goodness. It is not infrequently remarked that a thief who is educated is the most difficult to catch and reform. If ignorance is the cause of crime, so-called education fails to destroy it, for often the educated are found guilty of unspeakable evils. We must conclude, therefore, that education, in part at least, fails either in its aim or its method, or in both.

To search out the cause of these conditions has been, and is, the endeavor of many earnest and thoughtful men and women. The great Teacher, Jesus, offered a solution in that remarkable statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is to this philosophy and order of education that Christian Science is today direct-

ing the world's attention. By way of illustration of Jesus' method of thwarting the delusions of evil, we may consider his temptation in the wilderness. The first design of the deluder was to try to make Jesus a slave to so-called physical appetites by asking him, when hungry, to make bread out of stones. His answer was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Education today directs attention more to the consideration of the passing, transitory, and material, than to the lasting, changeless, and eternal. It lays so much stress upon the five physical senses that little time is left for even a recognition of the child's spiritual sense. That capacity which reveals to the child his creator, God, and which spiritually interprets the universe, is left to haphazard conditions rather than to definitely planned aim and method in school or home. The Bible, that book which contains the revelation of the unlimited source of supply to meet the needs of the pupil's unfolding spiritual sense, is left out of the course of study entirely. The kindergarten, based upon the philosophy of Froebel, has taken, however, a step in the right direction in accepting the fact that

> Easy may a symbol teach
> What the reason may not reach.

In his "Education of Man" Froebel says, "In all things there lives and reigns an eternal law . . . this law is unity . . . this unity is God." In his "Mother Play Book" he defines God as

> The life of all life,
> The light of all light,
> The love of all love,
> The good of all good—
> God.

Then man, made in the image of God created to have dominion, can and must represent Life, light, Love, good. Represent means to present again, and the life which expresses unity and harmony does present again, as an image or reflection should, that which it was created to present—Life, light, Love, good. The kindergarten aims to surround the child with so harmonious and healthful an environment that only good can be expressed and represented. Song, story, and play present only what calls forth "clear thinking, pious (reverent) feeling, and noble doing."

That material sense testimony is not to be relied upon, children early learn through sign and symbol. The unseen power on a windy day can cause more activity than many large objects which sight and touch would tell us are more powerful. In the game of "hide-and-seek" the child learns that it is not separation which gives pleasure, but reunion, wherein is the consciousness of belonging each to the other. Though the sun seems to rise, the child must learn that really it is he and the earth who are moving and changing. Much of the education of today consists of undoing what, through the five physical senses, has been taught to be seemingly true. Why not give the spiritual and real facts first hand? The complication and implication of the design in present education, to center everything about the five physical senses, tends toward falling into the hands of materialism and delusion.

The second step in the lesson of the temptation of Jesus takes us to the pinnacle of the temple in the Holy City. Thus we are led to the seat of power, to discern who really is the supreme ruler. The deluder, Satan, tries to dull the spiritual sense by directing attention to the corporeal senses, over which, in the third step of the temptation, evil claims to possess all power. Jesus baffles Satan's designs by the comprehensive and universally convincing command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." This completely undoes and therefore destroys the power of the deluder, for there is but one power, omnipotent good, everywhere present and possessing all wisdom. This brings us to the saddest of all conditions of our present-day education, the delusion of the belief of the existence of intelligence in matter, a teaching which even natural science is today disapproving. The belief that man is material, or "clothed in clay," hides the real, spiritual, and eternal universe and spiritual man from the child in the home, the pupil in the school, the student in college and university, as well as from adult men and women in their vocations.

These false beliefs are the deluder, Satan. They are the seeds of discord which threaten to envelop humanity as the earth did Korah and his company, and to rouse men out of this day-dream of materialism is the need of the hour. We are ready, with Mrs. Browning in "Aurora Leigh," to say,

> For everywhere
> We're too materialistic—eating clay,
> . . . Clay by handfuls, clay by lumps,
> Until we're filled up to the throat with clay.

The parent or teacher who can grasp in Christian Science the highest ideal of man, as the image of God, spiritually created and not materially born, is far on the way which Jesus came to show us. To take away the false beliefs of material sense which hide this highest of ideals, is the immediate opportunity of the open-minded teacher or parent. The time for right thinking is come, and education based upon spiritual law in a spiritual universe, with but one Principle, God, eternally acting through multitudinous ideas, brings the dawn of that millennial day where "right is might." Education of the right sort destroys ignorance, evil, and crime. To arrange a course of study which shall first and foremost consider the child as spiritually possessing a spiritual sense with which to discern and understand a real, spiritual universe, governed by divine Principle, eternally and consciously acting, is to begin rightly. It will eliminate much of the cumbersome material which now threatens to swamp our public schools in a slough of despond, causing dissatisfaction on the part of parents, impatient teachers, and overstimulated pupils.

Mrs. Eddy says in Science and Health: "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. It is the tangled barbarisms of learning which we deplore,—the mere dogma, the speculative theory, the nauseous fiction" (p. 195). In "Miscellaneous Writings" she says: "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (p. 61). Such education has as a basis a perfect God, who has no consciousness of evil, and man, His image and likeness, reflecting and bearing the "fruit of the Spirit," which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The environment of the child in family and school will only be permitted to be such as shall foster and nurture the good, beautiful, and true; and in loving the truth it shall make him free from material sense delusions and lift him into the kingdom of the spiritual, where false designs fail and satanic darkness disappears in the light of eternal Life and Love.

FROM CONSERVATISM TO CHRISTIAN SCIENCE.

REV. WILLIAM L. SWAN.

THE paths by which people come to Christian Science are almost as varied as the individuals who come. Two general types were pointed out by Jesus in the parable of the hid treasure and the pearl of great price. In the first a man is digging in a field, and apparently by accident he comes upon a hidden treasure. In his enthusiasm he sells all that he may possess it. Then we have the woman who, on meeting Jesus at the well, by what seemed to her an accident, in her haste forgot her water-pots, and ran to the town to tell the people she had found the Christ. There is also the man who is seeking for goodly pearls. At last he finds what he has been seeking for years, the pearl of great price, and in a very deliberate way he goes and sells all, that he may possess this great treasure. Such an one as this was Nicodemus, who came to Jesus cautiously by night, after a careful study of his works; then, at the trial of Jesus, when most of his immediate followers had forsaken him, this man stood faithful.

At an early age I became dissatisfied with many of the traditional beliefs of the church, and later was not fully satisfied with my religious experience. I occasionally met people who seemed to have a peace and joy which I did not possess. Some friends at college became interested in what was known as the "higher life," and I studied and investigated it for some time. Some of the teaching did not appeal to me, in fact it seemed fanatical, and I saw some inconsistencies in my friends, so I gave up the search for a time. Again, after leaving college and the seminary, I met a few men who convinced me that there was something in Christian experience more than I knew. I studied the Keswick movement in England, and then visited Northfield, the Keswick of America, founded by Mr. Moody for the deepening of spiritual life. With a theology that it was impossible for me to accept, there was mixed a teaching which I found very helpful. I also found there men who met on the common ground of spiritual experience, but there was no harmony of teaching when they came to theology. They all spoke of a "full salvation,"

and a God who is a very present help in time of trouble, also of the peace and joy of God, but very few of them said anything of the healing of disease.

By persistent endeavor I came to know something of the joy of God as a living presence, and gradually came to see that physical healing was taught in the Bible and was the logical outgrowth of the teaching at Northfield. It was at this stage of my experience that a relative was healed in Christian Science, but I considered it as merely one of the many phases of faith-healing in which was a very large admixture of nonsense. This case of healing was followed by another very remarkable demonstration in my immediate family, and then several friends were healed. With a rather superior air I began quietly to investigate. A paper was written on the topic "Divine Power, How and to What Extent Available." Every phase of faith-healing was studied. I bought every criticism I could find on Christian Science, and collected quite a library, keeping most of it out of sight. I tried to read Science and Health, but it upset so many of my material and theological notions that I frequently threw the book down with annoyance.

About this time I read a symposium on Christian Science by a number of ministers, but most of them, in a spirit that was anything but Christian, it seemed to me, disposed of the text-book and its teachings as a mass of absurdities and contradictions. Three of the writers, however, had a very different spirit, approaching the subject with more of an open mind. They found very little to condemn and very much to commend, and seemed to comprehend the subject, at least in a measure. They were all men of intellectual ability, and I said I would gain their view-point if it took all summer, and would postpone criticism until I could do the works which fair-minded men admitted were done by Christian Science. I saw that experiment was the only fair method of study; that every system must be estimated by its fruits. I began to feel that my ministry was a failure in part, as the signs promised by Jesus did not follow my preaching. I saw that a comparatively small part of the members of my church, as well as those of nearly all other churches I knew about, cared at all for the devotional meetings, and many converts failed to hold out. Was it because we were preach-

ing a limited gospel that did not meet the need of the age?

I observed that the numbers at the Christian Science testimonial meetings frequently were larger than the church-membership and that a large number of those who began continued steadfast. I then tried to develop a system which would bring the desired results and make room for drugs. I did not wish unnecessarily to antagonize so seemingly important an element in society as the medical profession. It would be impossible at present to preach in most orthodox churches if one did. I did not want to leave the ministry or the denomination if I could possibly get a system which would work in the church. I would not be the cause of a division.

I turned to "mental science" as a system which claimed to furnish this compromise. But I soon saw that it was largely reliance on the human will, and after quite a little experimentation and observation of results I saw that it could not satisfy me. I must have a system that relied wholly on God, Spirit, divine Mind. I saw that Christian Science seemed to develop reliance on God as did no other system. I had discussed and experimented with a brother minister who was also interested to get at the truth. We decided that the ideal was for the spiritual man to subsist wholly on spiritual bread, but here it seemed that we had to use material food; so also the ideal man might get along without medicine, but under present conditions there seemed to be a place for it. Then I went over the life of Christ Jesus again, to establish myself in this position. It was true that he gave bread to feed the multitude, but he did not give pills and potions for the sick. He healed by the power of the Spirit all who came to him, and if I took Jesus as the ideal physician I must do away with drugs.

The next phase of thought encountered was the limitation of mental healing. I could see how the mind could cure functional and nervous troubles, but not organic. Yet I was met by the fact that a number of my friends had been healed in Christian Science of so-called organic diseases, according to the diagnoses of noted specialists. Then, too, Jesus made no such distinction. He healed all manner of diseases. He diagnosed the mental condition, not the body. I found no warrant in the New Testament for these distinctions. Another prop was gone. Parallel

with these changes in the spiritual ideals was a change in theology. I had had a very careful religious training in childhood, and was also taught to think for myself. This habit of thinking led me to change, one by one, most of the concepts gained in childhood. These changes went on through college and seminary. I was fortunate in having a large-minded, broad-spirited college president, and when I went to him with my long list of objections to current theology, the summary of his advice was to be absolutely loyal to Christ Jesus, to live a spiritual life, to think honestly, not to take the non-essentials too seriously, and to remember that the basis of all is Christian character. These fundamentals became the guide of my life in the ministry.

One by one the old doctrines began either to be modified or to slip away altogether. Close communion was one of the first to go. Then the particular mode of baptism assumed less and less importance. I was less dogmatic as to any particular form of church government. After years of prayerful study, the doctrine of substitution was given up as unscriptural and not even ethical. Very soon after leaving the seminary I listened to a paper that seemed to me to establish the composite nature of the Pentateuch. The various documents did not agree. There were unmistakable contradictions. I at once began a paper on the topic "Does Christianity Stand or Fall with the Inerrancy of a Book?" I read, studied, discussed for months, and finally decided that without doubt it did not; but my paper caused some criticism.

Then for several years I sought to apply the scientific method of study to the entire subject of religion. Here the fundamentals given me by my college president were a very great help. My thinking and study helped me in my religious experience. It began to be clear that truth is a unit, that it is simple. Complex theology was distrusted for its very complexity. One by one, as the doctrines were reviewed, the creedal statements of the Trinity seemed utterly confusing. Election made God a respecter of persons, neither kind nor just. I noticed that the phrase, "the anger of the Lord," did not appear in the teachings of Jesus. The parable of the prodigal son seemed, to me, to teach clearly that all men are the children of God. The foreknowledge of God I gave up as non-

understandable. The teachings of the church as to the nature of Christ Jesus failed to give me any clear apprehension of his relation to the human race. The distinction between the human and the divine was among the questions I held in a process of solution.

I studied the various theories of materialism, dualism, and idealism, and decided that in theory I was an idealist but in practice a materialist. The study of Christian Science was beginning to enter into the formation of my opinions. I decided about this time to do as we sometimes do in geometry,—assume a basic truth as true before you have demonstrated it, and reason from that basis. I said, I will assume the fundamental proposition,—God is infinite, All, good, Mind, Spirit, Truth, Love. It was like finding the stone which the builders had rejected! I was now able to find a place for the stones that had needed all sorts of trimming, and even then did not fit very well. This fundamental doctrine having been thus assumed, the other ideas that had caused me all sorts of trouble, one by one found their proper places. The structure was all the better for not having the few that did not fit, such as eternal punishment. Idealism was found to be by far the most practical philosophy ever tried. Here was a basic law by which we might distinguish between the history of error and the history of truth in the Old Testament. The human Jesus was the one who said he could do nothing of himself. The Christ was "the true Light, which lighteth every man that cometh into the world." When we discern this Christ within our consciousness, then we shall be like him. Henceforth we are to know no man after the flesh, not even Christ Jesus.

The threefold manifestion—Life, Truth, and Love as the one and only God—is a trinity that is understandable. God foreknows all that is true. It is eternally in the divine Mind. He could see nothing else, any more than could rational thought know the delusions of the irrational. The old doctrine of the perseverance of the saints declared that all who were born of the Spirit of God would be saved. Christian Science says that as all spiritual individualities are made in the image of God, they are sons of God, the begotten of Spirit, and hence are forever saved. The apostle John wrote, "Whosoever is born of God doth not commit sin; for his seed remaineth in him." Thus God elects all

His children to be saved. I saw that God makes man at-one with Himself, not by slaying the innocent, but by destroying all sin. This certainly is rational and ethical. As the study of modern philosophy forced upon me the conviction that monism must be the truth, I seemed to be compelled to consider God the source of all evil and accident. Here the fundamental teaching of Christian Science, which makes God—good—All, makes evil unreal or negative, and this disposed of another very troublesome conclusion.

As the full scope of Christian Science began to dawn upon me, I saw that it is not the religion of a sect. The demands of each denomination are here met. The punishment of sin is sure and severe enough, and lasts as long as the sin. The probation taught makes universal salvation a logical conclusion. The "one Lord, one faith, one baptism" (of the Holy Spirit) will furnish a common ground for all, and dispose of some troublesome historical problems. The Unitarians may here find the truth for which they have contended. The Methodists will find free grace and the proper insistence upon the need of being born of the Spirit. Even the Jew will find here the God of Abraham, of Isaac, and of Jacob, and that their fathers "drank of that spiritual Rock that followed them: and that Rock was Christ."

If Christian Science is truly named, then it must be a deduction from eternal Truth as revealed in Christ. As a Science is provable and thus self-evident, is it too much to expect that Christian Science is to become universal? The road traveled by the individual is traversed by the nation and the church, ultimately by the world. The journey of Israel from Egypt to Canaan is the journey of every individual "from sense to Soul" (Science and Health, p. 566). It need not surprise us if the careful church pursues the road of the conservative individual. The great danger lies in the refusal to take the advance steps as the light comes, to be frightened at the breakers that seem to threaten, to fail to declare the truth seen. There may be things that the people cannot bear yet, but there must be continual advance in teaching, and in time the whole truth must be declared, whether men "will hear, or whether they will forbear." The breaking with tradition—this was what awakened such antagonism to the

teachings of our Leader, Mrs. Eddy; but loyalty to the revelation of God, at all costs, is what has enabled her to bring so great a blessing to the world.

To hold firmly to a single vital point until mortal mind becomes sore, and then to persist—anything short of this ends in failure. To insist upon a truth because we see it to be truth, to pursue it until despised and rejected of men, and then, if need be, to continue until crucified without the camp,—this is the path our Master trod, the way of the cross; but it is the certain and only road to victory, harmony, heaven.

THERE certainly was not a time when God was not the Father. Neither, indeed, as though He had not brought forth these things, did God afterward beget the Son, but because the Son has existence not from himself, but from the Father. Being the brightness of the eternal light, he himself is also absolutely eternal. For since light is always in existence, it is manifest that its brightness also exists, because light is perceived to exist from the fact that it shines, and it is impossible that light should not shine. Now this word "I am" expresses his eternal substance. For if he is the reflection of the eternal light, he must also be eternal himself. For if the light subsists forever, it is evident that the reflection subsists forever. And that this light subsists, is known only by its shining; neither can there be light that does not give light. We come back, therefore, to our illustrations. If there is day, there is light; and if there is no such thing, the sun certainly cannot be present. If, therefore, the sun had been eternal, there would have been also endless day. Now, however, as it is not so, the day begins when the sun rises, and it ends when the sun sets. But God is eternal light, having neither beginning nor end. And along with Him there is the reflection, also without beginning, and everlasting. The Father, then, being eternal, the Son also is eternal, being light of light; and if God is the light, Christ is the reflection.—*Dionysius* (About A.D. 249).

THE PASSING AWAY OF HUMAN THEORIES.

LAWRENCE BEESLEY, B.A.

NO one who has studied natural science, even in the most elementary way, can fail to be struck by the fact that one by one various theories have been put forward by human ingenuity to account for the relation and interaction of the constituents of the material universe, and that one by one these theories have been discredited and destroyed by the light of discovery and experimental research. Paul was well aware of this when he said, "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Nothing, perhaps, better illustrates the unreliability of human theories and so-called knowledge, or science, than the history of what is known to chemistry as the phlogiston theory. This theory was enunciated at the commencement of the eighteenth century by Stahl, a doctor at the court of the King of Prussia, and was accepted with readiness by all scientific men; so much so, indeed, that it dominated and controlled all natural science for a period of half a century, and was in fact considered the basis of all scientific knowledge. Briefly, the theory was this: that all combustible bodies contained one and the same "principle" of combustion—phlogiston (from the Greek, *phlogistos,* inflammable). The escape of this phlogiston from a heated combustible body, becoming apparent to the physical senses on liberation, is called fire; or, to put it in another way, the phenomenon of fire is a manifestation of the imprisoned phlogiston escaping from its prison. The presence or absence of phlogiston was held to determine all the properties of bodies, to cause all the changes they were capable of expressing, to decide their color, taste, smell, and even their physiological and therapeutic value. The material phenomena of fermentation, decay, growth, and life-processes of plants and animals were all explained on the assumption that phlogiston was present in varying amounts or was absent entirely.

Now what truth or reality is there in the phlogistic theory according to the natural science of today? None, absolutely none! Physical scientists today know that there never was and never will be such a substance as phlogiston,

for it never had any existence except as an illusion in the human mind; it was a false hypothesis from start to finish, and yet it was the paramount doctrine of the natural scientist for fifty years. Stahl and his followers certainly thought phlogiston was a definite substance, possessing all the essential attributes of matter, and that when isolated it would be found to be a solid, earthy body. Had a man in those days dared to stand up and say boldly, "There is no phlogiston," he would have been shouted down as an ignoramus, because he would have been opposed to all the learning of the day; he would have had no standing in the scientific world of thought.

Now, as experimental research opened up fresh fields to the scientists of those days, facts which seemed to be not in accord with this theory began to accumulate, and though every effort was made to expand the theory to make it fit the facts, there came a time when this was no longer possible; the new wine could no longer be placed in old bottles, and by the end of the century the phlogiston theory was placed on the long, long list of discredited human doctrines. But while its props one after another were being knocked away, it did not lack the whole-hearted defense of many distinguished men, and even when it might have been said to be disproved completely, two of the most eminent men of science of the day,—Cavendish and Priestley,—men who contributed so much by their labors to the experimental knowledge of science, were found ranged on the side of the waning doctrine, and to the end of their lives did not acknowledge that they had believed in a falsity. The irony of their position, too, was that their own discoveries had contributed very largely to its downfall, and the words of one of them—Priestley—on another subject seem almost to mock his blind defense of the phlogistic theory. He says, "We may take a maxim so strongly for granted that the plainest evidence of sense will not entirely change, and often hardly modify, our persuasions; and the more ingenious a man is, the more effectually he is entangled in his errors, his ingenuity only helping him to deceive himself by evading the force of truth."

As is the history of phlogiston, so is the history of hundreds of other human theories; from the commencement of time—all down the ages up to the present hour—men

have been discarding the beliefs which their fathers held, and yet it has never seemed to teach them that theories based on materialistic evidence of the human mind have no value in the realm of absolute truth. The Christian Scientist will recognize that the passing away of this one theory of phlogiston is but an index of the final collapse of the whole structure built up by mortal mind on the basis of matter as an entity. What gratitude must we not feel to the pure-mindedness and spiritual insight of Mrs. Eddy, which enabled her in the latter half of the last century to stand before the world and declare boldly, in opposition to all the scientific and theological thought of the age, "There is no matter." The world laughed the statement to scorn then, but this declaration has shaken the citadel of belief in matter to its foundation, and ever since that time its supports one by one have been knocked away, until at the beginning of this century we are told by the physical scientists themselves that matter is "explained away," or that it is a "thing of thought."

It will be observed that Mrs. Eddy has not said that all our present knowledge of material phenomena is wrong, or that we are foolish in continuing to make use of material things and knowledge. She has pointed out that such things are not real and lasting, but temporal, yet glimpses of the truth lead us to the eternal things of Spirit by our elevation in thought, step by step, above the evidences of human testimony. In Science and Health (p. 195) we read, "Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. . . . Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." This is in exact agreement with Paul when he said, as quoted before, "Whether there be knowledge, it shall vanish away." Professor Drummond, commenting on this, says, "Many things Paul did not condescend to name; . . . He picked out the great things of his time, the things the best men thought had something in them, and brushed them peremptorily aside. Paul had no charge against these things in themselves. All he said about them was that they would not last." The whole situation is summarized in that beautiful sentence from the scientific statement of being, "Spirit is the real and eternal;

matter is the unreal and temporal" (Science and Health, p. 468), and so of course all hypotheses based on a material foundation are but temporal and unreal.

The inquirer into Christian Science is at first, perhaps, dismayed by the fact that its teaching seems to be in opposition to all the so-called scientific and medical thought of our times. He need not be; let him reason to himself somewhat as follows: History shows me that human opinions and theories have suffered a complete and radical change—not once, but scores of times; therefore it is inevitable that what is stated as fact today must in the course of time be cast aside as out of date. It cannot therefore, be truth, and I need not be awed by its claim to be regarded as truth. Continuing his inquiry into Christian Science, he finds that it differs from other science in that it is not human in origin or in unfoldment, but is divine Science. Mrs. Eddy says (Science and Health, p. 110): "In following these leadings of scientific revelation, the Bible was my only text-book. . . . No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it."

Again, the inquirer may say to himself: Christian Science appeals to me as very beautiful and wonderful, and I hope with all my heart it is true, but it is a new idea to this age; may it not, perchance, come under the category of those new ideas which I have seen are doomed to pass away? He soon learns, however, that Christian Science is not a new idea, but as old as all time. He sees the unbroken link of healing which connects the patriarchs of the Old Testament with the Messiah and his students in the New, with the early Christian fathers up to 300 A.D., where it seemed to receive a check as a systematic practice, but from whence careful investigation can trace its appearance, spasmodically, wherever was found a heart so in tune with God's love as to rely solely upon Him for healing. He sees how, in 1866, a woman was found pure enough, humble enough, loving enough to experience this healing from God, and patient and wise enough to labor for the full understanding of the absolute rule and Principle of the healing she had experienced. He sees that Christian Science, as he finds it today, is the direct outcome of this woman's experience and practice, and the full wonder and glory of the

continuity of the healing Principle begins to dawn upon him. He sees the idea not as human nor as new, not as changing nor as disappearing, but as "Truth's immortal idea . . . sweeping down the centuries, gathering beneath its wings the sick and sinning" (Science and Health, p. 55). He begins to realize what all Christian Scientists know, that here at last is a demonstrable Principle, not a theory based on the shifting sands of human speculation and hypothesis, but on the rock of Truth, apart from all material testimony.

[Written for the *Journal.*]

LOVE'S MANIFESTATION.

MARIAN COOK STOW.

A FLOWER in a vase,
Set tall and fair;
A glint of glowing gold
And perfume rare;
One flower in a vase—
Yet love was there!

A curtain drawn aside,
A day to share;
God's sunshine streaming in,
And spring's sweet air;
One window to the sky—
And love was there!

A room in beauty set,
By hands that dare
To do the simple things,
And burdens bear;
One tiny, hidden room—
Yet love was there!

A light for tired feet,
Far up the stair;
One waiting just beyond
In quiet prayer—
O pilgrim, enter soft,
For love is there!

COURAGE.

EDITH C. CARTER.

MRS. EDDY tells us that "Christian scientific practice begins with Christ's key-note of harmony, 'Be not afraid'" (Science and Health, p. 410). This is surely the fundamental note on which alone the full and perfect chords of love, joy, and peace are based; and these go to make up the harmony of being. Courage is a human stepping-stone leading to the attainment of this harmony. Every day, every hour we need to have the unfaltering courage which in the face of fear still maintains what it knows to be the facts of existence. The effort that turns perseveringly from the mortal sense of sorrow, separation, and loss which clamors for recognition, and which seeks to rise to the understanding of the unreality of any seeming trouble or regret, demonstrates true courage. When faults of character yield slowly to the declaration of Truth, courage of the highest order is necessary to hold steadfastly to the idea of spiritual perfection which characterizes the real man. This patient persistent work brings its own reward, slowly perhaps, but with such absolute certainty that each one may look back and, comparing past with present conditions of thought, say with gratitude, "I am less afraid."

Courage must not, however, be confounded with indifference. We are sometimes tempted to look over or round a difficulty,—to say, "That is not my problem," and so dismiss it without further thought; but every discordant condition is our problem, to the extent that we must clear the belief in its reality out of our thought. The slurring over of even the smallest portion of a problem leads to inaccuracy, and consequent delay in getting the correct solution. We need to look fearlessly at every form of error, to recognize it as error and therefore unreal.

As we advance spiritually, Truth sometimes seems to demand the relinquishment of much of that which we have hitherto considered essential to our happiness, and material sense shrinks from anticipated suffering, but when we learn that we suffer only as we resist the truth, we gain the courage needful for that complete dependence on divine guidance which in its turn brings perfect freedom. It is the

striving of material sense to assert itself which causes discord. If the guiding voice of spiritual sense were consistently listened to and obeyed, we should find, even in the face of apparent distress of mind or body, that our way in reality lies through the "green pastures" of Love, and beside the "still waters" of unchanging peace.

The story of Abraham and Isaac is helpful in this connection. Although at first it appeared to Abraham that Love was claiming all he held most dear, he obeyed unquestioningly this demand of his highest concept of obedience and loyalty to God. Then, when his courageous adherence to this interpretation of Truth's commands led him to prepare for the supreme sacrifice of his only son, his thought became so spiritual that his eyes were opened, and it was at once proved to him in a practical way that Love never has demanded, and from its very nature, never can demand, a sacrifice of the true idea.

When describing the events which led to his acceptance of Christianity, St. Paul uses the following words: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." The unassuming simplicity of this statement does not conceal the helpful lesson it contains. The courage necessary for such a radical change of thought and life as this obedience entailed for the apostle, must have been enormous, but he received his reward in spreading the truth through many lands. We, too, must strive to be obedient to "the heavenly vision" in every detail of life, obedient to the highest conception of God, good, which our present understanding reveals to each of us. Disobedience precludes that increase in understanding which will continually raise our standard of thought higher.

Mrs. Eddy has shown us to what heights of accomplishment true courage can lead. Let us therefore cultivate this courage as a necessary stepping-stone across the quagmires of doubt and discord, knowing that every temptation overcome helps to emancipate both ourselves and the world from thraldom to false beliefs. The recognition of this fact is a constant spur to individual effort, and a source of joyful gratitude in each triumph won. Every victory, however small, imparts an increased realization of the power of good, and emphasizes the impotence of evil. It is noticeable how often, in the Old Testament, the words, "Be thou strong and very courageous," or "Be of good

courage," preceded the promise of divine guidance and support. And how unfailingly that help came! What marvelous victories, against apparently hopeless odds, were won by fearless reliance on God! We as Christian Scientists are learning that these promises and their glorious fulfilment are still open to us. We shall no longer hamper spiritual attainment by discouragement when we remember that though it is ours to do the work, God will supply the needed strength.

[Written for the *Journal.*]

IN A CHRISTIAN SCIENCE READING-ROOM.

HON. ELEANOUR NORTON.

HERE in this shrine of harmony and peace,
Illusive discords and despairings cease.

Here pure and gracious flowers star the air,
Shedding their silent sweetness everywhere!

And here are uttered only lovely things,
Angels of thought, with healing in their wings,

That tear the veil from matter's false disguise,
And lift the heavy scales from Christless eyes!

E'en as of old, to hill-crowned Galilee
Thronged the infirm and cried their misery

Aloud to Jesus Christ, and round him prest,
So throng the stricken to this place of rest,

Hung'ring for healing; and, behold, they find
That sordid mortal sense alone is blind!

And this by Truth corrected cannot seem
To bind them to a tortured mortal dream!

For man is ever spiritual and free;
God's children dwell in God's own harmony!

TESTIMONIES FROM THE FIELD.

WITH a deep sense of thankfulness to God, and to our dear Leader, I would like to send my testimony to the healing power of Christian Science. It is now two and a half years since I began the study of this truth. I had had very delicate health from childhood, and when thirteen years of age I met with a serious accident. A surgeon attended to the injured limb, and all seemed to go well for a time, but soon it was found that the spine was seriously affected. At the age of twenty my health quite broke down, and I was sent to a specialist in Liverpool, who put me in a plaster cast for three months. The discomfort of the cast was very great, and when it was removed it was found that it had done no good. A high boot was then suggested, one leg being shorter than the other. This proved a little help, but as years went on there were abnormal internal conditions which grew worse, and again my health broke down. I had now moved from North Wales to Eastbourne, and the doctor here did all he could for me for about two years. He then suggested a London specialist, who said the spine was in such a condition that I could not possibly have kept my balance more than another week or two. He also examined my heart, which he said was organically affected,—and that neither he nor any one else could do anything for that. He gave me a mechanical support for the spinal trouble, and after wearing it for eight months the spine was much straighter, but the pain from the straps was so great that I had to give up wearing it. The spine soon went back to the old position, and frequent attacks of internal illness again followed, besides which the neck and throat were now very much affected.

At this time a book was given to me which taught me that sickness and suffering are not God's will for man. The thought appealed to me very much, and as my idea of God changed I began to get stronger and better. I had a great desire to know what Christian Science is, and when I found that there were services held in the town, I went at once. A copy of Science and Health was lent me, and I was delighted with the book, for I saw at once that it

was the truth. I read it day and night, and as I read I was healed. My spine grew straight and strong, and I was well in every way. My great thanks are due to the one who so kindly helped me to understand this great truth, and who told me I would not long need the high boot. In about a fortnight from that time half was removed, and before the month was out the shoe was made level.

It is now over two years since Christian Science came to me, and there has been no return of the trouble. The spine is straight and strong, and from the time I began to read Science and Health I have never felt anything of the heart affection, although four doctors had said it was incurable. I have since had many beautiful proofs of the healing power of Christian Science, one a few months ago, when a large abscess formed under each arm. As I could not meet the pain myself, I asked for help, which was very kindly given. During the first treatment all pain ceased and never returned. One of the abscesses disappeared; it was about three days before the other one broke, but during that time I suffered no pain or inconvenience. For the harmony, the joy, the peace, the spiritual understanding, which this truth has brought to my life, I can never be grateful enough to God, and to Mrs. Eddy, for this wonderful truth that sets us free.

Elizabeth Pickrell, Eastbourne, England.

I WRITE my testimony in grateful thanks for what Christian Science has done for me, and I hope that through it I may be able to reflect a little ray of good to some one, in return for the great amount of good which has been reflected to me. On the twenty-first day of June, 1907, Christian Science found me—an invalid, given up to die by several physicians. Previous to this time I had been ill for a year; not all the time in bed, but always miserable, having suffered all my life from heart trouble in a more or less active form. I had traveled all over the world, and physicians of every country had treated me, yet scarcely two diagnosed my case alike. All said I had heart trouble, but each one had a different decision to render and a different remedy to offer. Just before my healing in Christian Science two physicians of different schools had advised my husband to send me immediately to the coast, with the hope of prolonging my life. My heart at that time gave me

great trouble, its action being supposedly kept up by frequent and very strong doses of a poisonous drug.

Christian Science had been offered me twice before, but each time I had scoffed at the suggestion and refused its help. On the day before mentioned, however, it came to me in the form of several copies of the *Journal* and *Sentinel* and some pamphlets, which were brought me by one who had not accepted Christian Science. This gentleman, who had known me from my infancy, came to my bedside and said, "I can't understand this, but maybe there is something in it that will help you." He laid the books down, and the pamphlet, "Healing through Christian Science" by Judge Septimus J. Hanna, was the first to meet my gaze. As I noticed this pamphlet the word "Healing" seemed illuminated; and what a vista of joy it opened up to me few can imagine.

I thought a while, and then I called my little girl and asked her to hand me the book. I read it carefully through. The thought of the miracles of Christ and other Bible healing was not new to me, but I read on and finished the pamphlet. Not seeming to get any light or peace, I started in to read it again from the beginning; and while I was reading the first section, the healing of the man sick with palsy, as given in the second chapter of Mark, came to me, and suddenly I seemed to hear a voice saying to me, "Arise, take up thy bed and walk," and I knew instantly that the Christ was with me and that I was healed. I obeyed the command. Getting out of bed quickly, I went to the kitchen and told the friend who was staying with me that I was well. She thought I had gone mad, and so did my husband when he came home, but I knew that I was completely healed. I have had the very best of health and spiritual happiness ever since. From that memorable day I read everything on Christian Science I could get hold of. It was some weeks before I knew there was a Christian Science society here in Goldfield, but as soon as I learned this I began to attend the services regularly. I also bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study it earnestly. I must mention, that at the time of my healing of heart trouble my eyes were also healed—my glasses were simply forgotten; in fact, my physical healing was complete.

For this healing and for the spiritual uplifting I am truly

thankful to divine Love, and to our dear Leader, Mrs. Eddy, who has given us so much, and who has shown us the way to a better, clearer understanding of the true life, as Jesus lived it.

Ethelyn Lerch Esternaux, Goldfield, Nev.

WHEN one has passed through many years' experience of severe illness, both to one's self and family, when trouble comes in an unending cycle and sicknesses follow each other until pain and misery seem to stretch out limitlessly before one's view, when this was the prevailing condition until Christian Science changed all things, how could you or I show more gratitude than by trying to help others to be healthier and happier, and to enjoy the same blessings we now enjoy. When a sick man's greatest desire is health for a dear wife and himself, when all that he asks is just a chance to struggle on in search of happiness, and his unexpressed wish is that he may bear his burdens at least long enough to see those he loves free from a load of sickness and above want,—when these are all he desires from life, and when suddenly all good things are made a reality, and more, much more, than he ever hoped for is rendered to him, then I ask, is it any great wonder that he and many others who have been sick should love to help those who are now struggling as they struggled and doubting as they doubted, those who are striving to overcome suffering and sorrow in their own lives? It is to those who now are sick and hopeless as I was, to those who are striving against sickness and pain to hold their positions, though fearful that the day is coming which will render them useless, a burden and a care to those they love; it is to the man who after working all day cares for a sick wife by night, his heart filled with fear and doubt of the morrow; it is to the brave wife, in whom hope is being fast killed,—it is to such as these that most of all I wish to write. To these, and to all who sorrow and are heavy laden, Christian Science carries a message of health and hope. It restored me to health, in spite of my open doubts and my incredulity, completely healing me of many troubles. My wife, too, has been eased from pain, and rejoices in renewed health and increased happiness.

About nine years ago I first took medical treatment for stomach trouble. It had not at that time assumed a serious

form, but after about three and a half years it had become very serious. Shortly after the first-named trouble made its appearance, I was attacked with a disorder of the bowels, which together with the other made me very miserable. My condition grew steadily worse, and in addition agonizing headaches made their appearance, these sometimes lasting for one or two days and rendering me almost useless both at home and in my business. I then decided to take up a system of physical culture, but a faithful trial of this method left me thinner and in more pain than when I began it. After some months of experiments, and what had now become six years of struggle with increasing illness, I began to take opiates, in small quantities at first, to relieve the pain. From that time on the need for the drug came oftener, and more of it was required each time. Looking back to that time from the present, it seems to me like a dreadful dream, but it makes me the more thankful for the happy present.

For nearly two years I was under most rigorous treatment, as both stomach and bowels absolutely refused to do their work. Several doctors who diagnosed my case said that an operation was inevitable, in fact it seemed to be my only hope, but there was so much difference of opinion that it was thought better to wait a little longer, until it became surer that an operation was an immediate necessity to save life. The advice of my wife and a friend settled that question, and I decided to wait, trusting in something, I did not know what, to help me. A short time after this, while suffering greatly and weak from the after-effects of morphine, a friend told me that I did not need to be sick and suffer. He pointed out to me that there was one way which I had not tried, and that this way was Christian Science. I thanked him, and not so much from faith in Christian Science, because I knew nothing about it and up to that time was very indifferent to the subject, as because I wanted to be just and courteous to a man whom I knew to be my friend, I went to see a Christian Science practitioner.

Faith in Christian Science or love of its teachings then meant nothing to me, and had nothing to do with my subsequent healing; in fact, I had no faith in any creed, philosophy, religion, or God. Those things that I lacked, —hope, health, happiness, and a knowledge of God,—

Christian Science gave me, gave them to me in abundance. From the hour of my first visit to the practitioner I began to improve, notwithstanding the fact that I saw and talked with him three days before I received my first treatment. From that first day I ate what I wished; the heretofore impossible became not only possible but easy. In ten days I was a new man, both physically and mentally. The bowels became normal, and have never pained me since. The headaches ceased at once, and from that day to this have not returned. Not only did my whole body begin to express harmonious action, but the growths, strictures, and ulcers said to be in my bowels disappeared completely, the discharges from them disappearing with them. For a year and a half now I have enjoyed perfect freedom from all physical pain. About four months ago I went to a surgeon for a complete examination, and he pronounced me in perfect health, without the slightest sign of a physical disorder.

Three days after my first treatment in Christian Science, my wife was to undergo an operation. After years of suffering, during which time she endured one capital operation and other minor ones, she was still weak and in continual pain. The last operation she, however, escaped, and like myself took Christian Science treatment. She has been free from pain ever since that time, and has gained steadily in weight and strength. Today, hand in hand, we can testify to the blessings that Christian Science has given us. For the love and hope and peace it has brought into our lives we are truly grateful. We can never adequately express to others (no one can fully) just how much this has meant to us or how thankful we are for this Science. We are thankful not only for the glorious hope and promise it contains, but also for its practical daily help everywhere and at all times. It is an open fount that blesses the whole world and invites all to come and drink. The truth of its knowledge is health and life, and it is constant, firm, and sure. The love of this Science brings to us a nearer understanding of God, making fruitful our knowledge of Him, and divine Principle is bringing hope and peace to our lives.

The study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," has placed me at a point of view where the Bible not only appeals to me as beautiful

and good, but as active and alive with truth that is not merely theoretical, but which has vitality and life, which is positive and practical; truth that can be lived and proved right here in this world, both at home and in business. The Christian Science text-book makes the teachings and works of Jesus something more than wonderful miracles and beautiful thoughts; it makes them natural, new, and real to us, and shows us the basic law governing all his words and deeds. It teaches us to follow his directions and fulfil his commands. Christian Science not only heals but it regenerates, it replaces evil with good, ignorance with understanding, it removes all evil and leaves nothing but the good. We owe it to those we love and who love us to test its claims, to try it as I have done, putting aside prejudice and snap judgment, listening neither to our own ignorance nor the ignorance of others, and I know that every legitimate need will be met.

When sickness has been turned into health, misery into happiness, and life is made to express beauty and harmony instead of blackness and discord, our gratitude and love must go out to the one who has made this change possible, and whose life and teachings opened the way for us and made us healthier, happier, better men and women, clearer and cleaner in thought and deed, more useful to ourselves and others. Love for Mrs. Eddy, devotion to her wishes and the truth she teaches, must surely follow when we reap such benefits through her life and her love. A verbal or written expression of thanks for great benefits such as I and many others have received, is but a feeble way of showing gratitude. I feel as though I would be weak indeed did not my love and thanks to her find expression in my daily thought and life, in trying to live her teachings and striving to fulfil her highest hope.

Alden F. Potter, San Jose, Cal.

I CANNOT refrain from giving my testimony of what Christian Science has done for me. I have been studying this truth since August, 1907, and am now in business for myself. Six years ago I had a severe attack of illness. After the doctors had failed to diagnose my case correctly, and my family physician had kept me filled up with an opiate for over a week, I was in such a condition that I had to be placed in confinement. My wife and a gentleman from the

mayor's office took me to an adjacent town, where I stayed at a so-called rest-cure for some time. I finally returned here, in a sort of dazed condition, but able to work in the office of a large manufacturing concern, where I had previously been located for sixteen years, except a year and a half which I had spent with a big firm at Dayton, O., as manager of the cost and employment departments. I state these facts to show that my positions were important and executive.

My condition during the next five years was just like one serving in a trance, and in June, 1907, through pressure, the president of the concern said it was necessary to reduce their force and let me out. A friend secured me temporary employment with the president of a large university in this vicinity. I went to him on August 6, and worked part of a day, then went to the house where I was to live, ate my supper, and finally retired. During the night I had a second attack of the illness from which I had suffered before. The physician who waited upon me had me taken that night to the sanitarium where I had been before, and the next morning my wife came and took me home. I had no sooner arrived home than I sought a friend (not a Christian Scientist) and secured a letter of introduction from him to a Christian Science practitioner. From the time that I met the practitioner there began within me an absolutely new sense of life. I had been afflicted for twenty-five years with severe eye trouble, and wore glasses at all times, as I was "at sea" without them. I took off my glasses as soon as I understood that God is "a very present help," and have never worn them since.

I had been subject to nervous and stomach trouble since boyhood, and suffered for twelve years with hernia, for which I had worn a truss, but I took this off the same day that I did my glasses. I threw a pocketful of cigars out the practitioner's window that day, and have never touched tobacco since. The nervous ailment had produced a serious kidney trouble, generally believed incurable. This, however, left me immediately, although there were trifling troubles which required attention for months. A friend often said I would always be afflicted this way, from the fact that previous to eight years ago I had been a confirmed drinker, but this habit was taken from me and I have never wanted liquor from that day. This I now real-

ize was an act of divine mercy, and since so much was done for me at once through Christian Science, can I doubt that God is good? No, never! The habit of profanity has also left me, and I never permit an oath to pass my lips. I endeavor to keep consciousness filled at all times with the thought of Life, Truth, and Love.

How can I express my gratitude for the great good that has come to me—the spiritual uplift! Mrs. Eddy's words, "O'er waiting harpstrings of the mind there sweeps a strain, low, sad, and sweet" (Miscellaneous Writings, p. 396), to me mean much, and the Bible, "Science and Health with Key to the Scriptures," and the Lesson-Sermons, are my daily companions. Sometimes I cannot help comparing my past record with the present, and then I wonder how I could have existed so long without this truth. My one prayer now is to do some good to my fellow-men, which will redound to the honor and glory of our dear Father. Thus may we all grow into that life eternal which knoweth no end, and to this I devote my every effort. That my testimony may be of service to other sufferers, is my heartfelt wish.—*Harvey Kenton Greble, Hamilton, O.*

When but a child I had a distressing nervous trouble and a paralytic affection of the left side. Although I was said to have been cured by *materia medica*, the cruel traces remained in a weakened constitution. As I was obliged to gain a livelihood, I lived in constant dread of the time approaching, which to me seemed inevitable, when I would not only be unable to work, but would be helpless.

I tried to get consolation from religion, but my hopes extended no farther than to expect strength to endure my lot uncomplainingly. I was always considered an active church worker, leading the meetings in the young people's societies, engaging in public prayer, and for three years I taught a Bible class of twenty or thirty young men. As they were earnest Bible students, it can readily be understood how much time was necessary on my part to devote to study and prayer in order to teach the class. At the end of three years I found that this religion did not satisfy me, I was still in a wilderness of doubt, because I knew nothing of the God who is Life, Truth, Love. I left the church, and for two years the Bible was a closed book, while prayer seemed a hollow form.

Christian Science was then brought to my attention. From the first it appealed to me more as a religion than as a system of healing. I felt that I should be happy if I could only get anchored somewhere; consequently, when I found that the study of Christian Science was making my body strong, I was greatly surprised. During the past six years I have been healed of a number of ailments. Fear of the future and of want have disappeared, and the power of endurance has been increased several times. Fatigue from daily work has given place to vigor, so that instead of retiring almost as soon as I enter the house, I am able to spend three hours every evening in reading and study.

I am very grateful for all these blessings, but infinitely more grateful that Christian Science has not failed me as a religion. The Bible is my constant companion. It is now aflame with interest, and I gain a wonderful understanding through the daily study of the Lesson-Sermon which constitutes the main part of the Christian Science Sunday service.

As I now look back upon my efforts during past years to understand the Bible, I can but compare them to the Jewish law as characterized by Jesus,—the laying on of "burdens grievous to be borne." The way in Christian Science is to me the fulfilling of the law—the taking away of burdens. As our Master said he had come to fulfil the law, so Christian Science has come to fulfil every possibility of true religion. I am trying to show my gratitude to God, and to our beloved Leader for this wonderful revelation, by proving the truth daily, and by working for the universal salvation of mankind, for the time when all shall know God, from the least to the greatest.—*Bird Stewart Scotland, Cleveland, O.*

CHRISTIAN SCIENCE has done so much for me the past year, in which I have tried to live up to its teachings, that I wish to express my gratitude to God, and to Mrs. Eddy for this wonderful truth. When first I came to Christian Science, I was laboring under a very heavy burden. In May, 1907, my health began to fail. I lost the use of my right arm for several days, had a very severe cough with alarming symptoms, and I suffered intense pain day and night, so that I lost all hope of ever getting well. After

having been treated by several doctors in Houston and finding no relief, I was frankly told by the company doctor (I am a railroad telegraph operator) that I would have to leave Houston at once; that I was practically in the last stages of lung trouble, and if I did not leave, I could live only about three weeks. This was after I had been thoroughly examined by him.

I had given up all hope, when a friend asked me to attend a Wednesday evening meeting at First Church of Christ, Scientist, of this city, which I was only too glad to do. I found such peace in this meeting as I had never before experienced, and after three weeks' treatment I was completely healed. I wish also to say that I have received many other blessings through Christian Science, that I have found something which meets every human need, and for all this I am very grateful.

R. G. Leo, Houston, Tex.

For nearly twenty years I was a constant sufferer from severe backaches and other ills of womankind. I was treated by the best physicians, and I believe they were conscientious in their endeavors to help me, but they finally gave up and said that nothing except an operation would relieve the trouble. This I would not submit to, and for a time it seemed there was no help for me. In July, 1906, while in Ashland, Ore., I met some Christian Scientists, who, after learning of my case, advised me to read some Science literature. I became interested, and purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My improvement was phenomenal. I did not take a drop of medicine for more than a year, and now at the end of two years I can hardly realize that such a change was possible,—pain and suffering gone, strength and hope returned. I had one month's absent treatment.

Annie G. Smith, Yreka, Cal.

It has been about ten years since I was first led to Christian Science through the healing of a disease pronounced incurable by the best physicians the country afforded. For six months I suffered constant pain, except when lying down. I was becoming a victim of a paralytic trouble, and could not dress my own feet for weeks and was numb and lifeless in my hips. As a last resort I was persuaded to

try Christian Science. I was greatly benefited by the first treatment, returned to my work as a locomotive engineer within a few days, and was entirely healed in about three weeks.

Since that time I have had many wonderful demonstrations of the power of Truth, one of which I will mention. I was taken suddenly with a most severe pain in the kidneys, the pain being so great that I could only walk the floor in agony. I called on a practitioner for help, and the pain was overcome in about fifteen minutes. The next day it returned, seemingly more severe than the previous day, and this time it continued an hour or more; twice my circulation seemed to have stopped. It seemed twice as if the end of the struggle had come, and I was very grateful to get relief. The next day the obstruction of the kidneys passed away painlessly in the form of what is known as gravel, and I was perfectly healed. I consider this a perfect operation performed by the power of Truth, as understood and demonstrated in Christian Science. For this and many other blessings which my family and myself have enjoyed, I find no words to express my appreciation. My daily hope is to know more of God and of man's relation to Him. I am very thankful to Mrs. Eddy for her great good work for the benefit of humanity.

John Bienfang, Guthrie, Okla.

With gratitude to God and the hope that these few lines may be of some help to others, I gladly give my testimony. About a year ago, when suffering from a most painful sense of mental depression, groping in the dark, seeking for something, the want of which made life as then known blank and dreary, I turned to Christian Science. My physician had told me that *materia medica* could do nothing for me, and at the same time he remarked that I must cure myself. I, however, felt that I could do nothing for myself, but hoped that Christian Science might supply the help I needed. In this I was not disappointed. Mine has truly been a case of "out of darkness into light;" out of troubled waters into the peace of God's presence. The joy of knowing God as Life, the ineffable peace and security of consciousness, the certainty of immortality, before which the blankness of despair gave place to the joyous feeling that "all is well,"—all these, with many other bene-

fits, including the abandonment of the smoking habit after thirty years of slavery to it, are the results of one year in Christian Science.

I can truly say with the psalmist: "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

Thus it is that I have been brought to express in these few inadequate words my heartfelt thanks to God, that through the teachings of His servant, Mrs. Eddy, I have found the priceless blessings of peace, of Truth and Love.

Hugh L. P. Chiene, Spokane, Wash.

I DESIRE to express my deep sense of gratitude for the many blessings I have received through Christian Science. It is just four years since this truth was brought to me. I was then suffering from a complication of diseases, with which I had been afflicted for many years,—rheumatic, bronchial, and heart trouble, in fact it was the doctor's written testimony that I had not a sound organ in my body, and I had lost the sight of one eye. I was very miserable and considerably crippled with the rheumatic trouble, from which I had suffered for over fifteen years. At times I was wrapped in cotton-wool and not able to move a joint. I had been treated by many doctors, tried all kinds of remedies, baths, etc.,—everything that was suggested to me,—but gradually got worse. In fact I was a physical wreck, and was given no hope of recovery by the doctors.

A dear friend who came to see me, asked me to try Christian Science, though she was not a Scientist herself. She said it would do me no harm, even if it did no good. She knew I had tried all kinds of things, and was very anxious that I should get help in some way. I decided to do as she wished, for I was glad to try anything that offered me help. My friend went to see a practitioner, who called on me, and I began to have treatment. From the first I felt that I was going to be healed, and I began gradually to improve. My healing came very slowly, but I am very grateful for this now, as it made me strive more earnestly to gain a knowledge of the truth that makes free, through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I am very grateful indeed for the physical healing, but I am more grateful for the spiritual help,—for a better understanding of the Bible and of a God who is Love and gives His children all good. I am now perfectly strong and well, and since being healed have never had to miss a day from the mill, where I work, through ill health. The sight is also coming back to my eye. All this is due to Christian Science, as I have taken no medicine or used material remedies of any kind since knowing of it. My heart goes out in thankfulness to God, and to Mrs. Eddy, and I am so grateful for the kindness and patience with which I have been helped and encouraged. My one desire is to gain more and more understanding, that I may be able to help others as I have been helped.

Mary A. Holmes, Manchester, Eng.

HAVING been pronounced a victim of serious lung trouble, I was sent to the southern part of California in the hope that the climate there might be of some benefit. This was three and a half years ago. I gained considerably in weight during the five months of my isolation, and thinking I had been completely cured, I returned home; but in three days I found myself in a most serious condition. Medicine had been given up in despair, and climate was only a temporary relief.

At this time Christian Science was recommended, and as I had heard of the wonderful cures effected through its teachings, I decided to undergo a course of treatment, fully realizing this was the last resort by which to recover my health. I was cured in less than two months by the help of a practitioner; but since then the many little complaints which are apt to accompany this disease have returned for me to work out by my own understanding. All of these have been overcome through the knowledge of the healing power of God, taught and demonstrated through Christian Science, viz., that the scientific teachings of Christ Jesus during his ministry can and will heal today as then.

The first time I opened the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, these words were before me: "It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and

then punishing the helpless victims of His volition for doing what they could not avoid doing" (p. 230). This has proven a great help to me when erring mortal mind has tempted me to look to the material instead of the spiritual. I am grateful for the Christian Science literature, and words are inadequate to express my gratitude for all the help given me; to divine Love for having sent our beloved Mrs. Eddy, so that we all might through her realize heaven on earth. My present health is very good.

Edith L. Moore, Berkeley, Cal.

I FEEL it a duty as well as a pleasure to give my testimony for publication, hoping thus to help some one who may be discouraged, as I was when I first learned of Christian Science. I had been under medical treatment for many months, but was not receiving any benefit. A growth in my breast seemed to be much worse and was extremely painful. Indeed I cannot describe my suffering, both mental and physical, at this time. When I went to my doctor the last time I asked him what could be done for me, but when he proposed an operation, I told him I would never submit to it. A friend who was a Christian Scientist then asked me to try Christian Science, as she said I could be healed. I visited a practitioner, and I was healed. This was more than six years ago, and I am perfectly healed of the trouble in my breast and many others. I am truly grateful to our dear Leader, Mrs. Eddy, who has brought to the world this great truth.

Mrs. W. E. Frost; East Oakland, Cal.

The Christian Science Journal

FOUNDED APRIL, 1883 BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO WHOM IT MAY CONCERN.

In view of complaints from the Field, because of alleged misrepresentations by persons offering Bibles and other books for sale which they claim have been endorsed by me, it is due the Field to state that I recommend nothing but what is published or sold by The Christian Science Publishing Society. Christian Scientists are under no obligations to buy books for which my endorsement is claimed.

MARY BAKER EDDY.

Box G, Brookline, April 28, 1909.

NOTICE.

I HEREBY request Christian Scientists throughout our continent and in other lands to observe the following By-law.

MARY BAKER EDDY.

AN AMENDED BY-LAW.

ARTICLE XXIII.

NO INTERFERENCE.—SECT. 10. A member of The Mother Church may be a member of one branch Church of Christ, Scientist, or of one Christian Science society holding public services, but he shall not be a member of both a branch church and a society; neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church, shall interfere with its affairs.

A CLEARER UNDERSTANDING.

ON April 29 our Leader, Mrs. Eddy, made an important change on page 55 (69 of the old edition) of "Unity of Good," and requested that it be published in the *Journal*. This change does not in anywise alter the meaning of paragraph four of the chapter, "Suffering from Others' Thoughts," but it more clearly elucidates the scientific meaning of Job's words, and will help Christian Scientists to a clearer and better understanding of this well-known and much-discussed passage of Scripture. The wording of this paragraph from this date will be as follows:—

"Job's faith and hope gained him the assurance that the so-called sufferings of the flesh are unreal. We shall learn how false are the pleasures and pains of material sense, and behold the truth of being, as expressed in his conviction, 'Yet in my flesh shall I see God;' that is, Now and here shall I behold God, divine Love."

We are sure that our readers will be greatly pleased with this evidence of our Leader's constant thought and labor in their behalf.—EDITOR.

AT the present time as never before the Bible is being explored by eager searchers for truth, those who desire to acquaint themselves with reality, and who seek to learn from its pages how God has dealt with those who have sought after Him in all ages. In spite, however, of a sincere desire to know God, many of these seekers are troubled by apparent contradictions in the sacred record, and it is important for us to know that these seeming discrepancies are only apparent, for when we grasp the spiritual facts we are bound to agree with Mrs. Eddy when she says that "the Scriptures . . . grow in beauty and consistency from one grand root" (Science and Health, p. 341). Those who really desire to know the truth should remember St. John's words, "It is the Spirit that beareth witness, because the Spirit is truth;" and in Science and Health we read, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice" (p. 241).

If we take the book of Job, which is characterized by a famous writer as a "masterpiece of Semitic genius," we are quickly confronted with seemingly serious difficulties in the matter of consistency; that is, if we attempt to interpret the book from a material or personal standpoint. The average reader is apt to overlook the fact that in this great religious drama we have, in the first place, a presentation of human belief which attempts to show that there are two powers at work in the government of the universe, viz., God and the devil, a belief which seems to be held more or less by all of the *dramatis personæ* who figure in the controversy. It is not necessary to follow in detail the various arguments of the speakers, but it is well to note carefully that at the conclusion,—the summing up, as it were,—God speaks for Himself and for His own idea, and rebukes those who have blindly attempted to interpret His nature and judgments. We have been accustomed to read the utterances of Eliphaz, Bildad, and Zophar, and to think that, being in the Bible, these statements must of necessity be inspired, therefore true; but God says to these men, "Ye have not spoken of me the thing that is right, as my servant Job hath."

Now Job had actually seemed to question both the justice and the love of God, but what he questioned was the false concept which he had probably held unquestioningly up to the time of his great affliction, and to this personal and limited concept Job's friends appeared determined to hold him; but at length the light of spiritual revelation broke his fetters and showed him the ever-living Redeemer, who is Truth and Love. This revelation of Truth dispelled the darkness of doubt and dogma, and it not only healed Job, but it also overcame his sense of poverty. His friends doubtless were famous theologians, but they were blind to the power of prayer, as are some theologians today. Not so Job—after his illumination! We read that he was divinely directed to pray for the friends who had done nothing but condemn him, and we are told that God accepted his prayer, which was the prayer of spiritual understanding and of demonstration. Job had demanded a just God or none, and when the scales of false belief fell from his eyes he saw that God was not only just but infinitely just. He also had a glimpse of the eternal fact that God shares not His omnipotence with evil,

and even a glimpse of this great truth saved Job from his afflictions and will save every one in any age who honestly accepts it.

The justice of God is written upon every page of the Bible, and it is never marred by inconsistency if we have eyes to see the spiritual fact. It is also written upon the very constitution of things, upon our individual lives if we are ready to discern it and to let it govern us in all that we think and do. This means that we must think and speak of God and man "the thing that is right," for this was Job's lesson. Shall we not learn from the sacred Word the same lesson, and leaving far behind us the inconsistencies of material sense, bear witness to the power of Truth's idea, which is greater than the "leviathan" of ancient lore, for as Truth said of this idea, "He maketh a path to shine after him; . . . Upon earth there is not his like, who is made without fear."

ANNIE M. KNOTT.

HOWEVER substantial the visible foundations of a structure may seem, unless they are laid upon the solid rock there is no absolute assurance of stability; hence the wise builder spares neither patience nor expense in his effort to gain this end. He continues to excavate the superimposed earth and débris until he reaches a ledge which has the planet behind it and which will not fail him when the fortieth story is added.

No less true is it that the structure of an abiding faith or philosophy cannot be reared save upon eternal truths, the things that forever remain because they are of God. This raises a question which is of vital interest, and concerning which Christian Science has very much to say, namely, Is truth relative, a form of value which is to be determined by subjective need and serviceability, and that has solely to do with "practical consequences," or is it an unchanging entity, a stable ultimate of supreme worth to all men and in all times? The answer to this question has immediately to do with another, namely, Are we to think of an idea, a statement, as useful because it is true, or as true because it is useful? Are we to think of knowledge, of right understanding, as of definite and eternal value, as that which is to be sought and prized apart from

any sense of immediate profit, or are we to think of truth's possession as always a means and never an end in itself?

In considering this matter one cannot ignore the fact that to the superficial Bible reader, as well as to him who bases his philosophy on the phenomena of human experience, there is much in apparent support of the contention that all truth is relative; that an idea or point of view which contributes to the pleasure and welfare of an individual, in his time and place is the truth for him and should command his obedience, though for those who come after him, or for others in his own time, perchance, it may contain no value and merit no loyalty. The concept of service and sacrifice which Micah presents as acceptable unto God differs very materially from the concept of some of the earlier prophets. The requirements of divine law given by Christ Jesus are in striking contrast to those of the law delivered by Moses, and an order of Christian conduct and procedure seems quite legitimate today which in many important respects is far removed from that of the early church.

All these things are easily adjusted to the asserted relativity of truth, and support that contentment with whatever serves the present purpose and convenience which flourishes itself not a little in the garb of common-sense liberalism. Further, for those who have been taught to think of drug medication as a divine provision, the radical and ever-recurring changes in the remedies prescribed and the course of treatment conventionally approved seem to indicate that what heals one case may not heal another of the same type; and for the asserted reason that "everything depends," there is no abiding panacea, say they, because there is no absolute truth.

This belief in the relativity of truth finds expression today in that phase of utilitarian philosophy which makes not only truth's values but truth's very existence depend upon "verification." In other words, it declares that only that is true for a given individual and time which has worked satisfactorily, which has in greater or less degree proved serviceable in the attainment of the things sought for. This philosophy may seem the more plausible and commendable at first thought, because of the emphasis it lays upon the practical proof of all asserted

values. The claim that that only is true which works well, seems to parallel Christ Jesus' teaching that all things are to be known by their fruits, and one may very easily overlook the fallacy embraced in the assertion that the only truth there is for men is that concept of things which they have found to work well, or which on the whole seems to tend to the advancement of their interests.

In declaring that infinite Mind, Life, Truth, Love is the source of all being, the standard of all excellence, the basis of all real values, Christian Science takes direct issue with this human belief respecting the relativity of truth. While the verity of the divine law and order may be established through the Christ-coming in human consciousness, and thus becomes demonstrable in human experience, the divine ideas are not dependent upon or determined by human sense. Their ideality and their eternal value inhere in the unvarying intelligence of the infinite Mind they image forth. This alone makes a discrimination between truth and error, right and wrong, either possible or legitimate, and hence it is the only refuge from confusion and doubt. Mrs. Eddy refers to "eternal Truth, or the divine Mind, expressed in Science," and declares that "the truths of immortal Mind sustain man;" that "Truth demonstrated is eternal life" (Science and Health, pp. 178, 103, 289). The lack of at-one-ment respecting truth, upon the part of Christian prophets and teachers of both ancient and modern times, certainly evidences that there yet remains an apparent association of truth and error in their thought; but the oneness and stability of God and His ideas are quite unaffected by this fact, and when all "know the truth," come to embrace the right idea in consciousness, there will be no conflict in conviction.

The acceptance of the relativity of truth involves the acceptance of the relativity of error, and it is manifest that in such a realm of thought there can be no absolute evil as well as no absolute good, varying conceptions of right and wrong may succeed each other as legitimately as changes in the style of one's dress. In support of this idea an American college professor has recently been quoted as having said that "the moral standards of life are perpetually changing," the inference being conveyed that he accepted this order as normal!

Christian Science looks away from human sense for its

ground of philosophy and faith, its standards of determination respecting truth and justice and morality. It builds on the oneness and harmony, the unchangeableness and the eternality of all-creative Mind. It declares and is proceeding to demonstrate that every right, every divine idea is practically provable, and upon this "rock" it bases its "Science of being" and its rule of practice.

JOHN B. WILLIS.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVII JULY, 1909 Number 4

THE PASSING OF THE DREAM.

SAMUEL GREENWOOD.

THE Scriptures refer to human existence as a sleep or dream, which evidently implies that so-called life in matter is an abnormal state of thought, in which the normal conditions of being are not cognized and from which mortals must awake to become conscious of man's spiritual identity and dominion as the child of God. David must have realized this when he wrote, "I shall be satisfied, when I awake, with thy likeness;" and Tolstoi evidently caught a glimpse of the same truth when he said, as recently reported, that he looked upon this life as but one of many dreams. This thought has been expressed by poets and philosophers of different ages, so that Mrs. Eddy is neither unscriptural nor peculiar in teaching that the sense of material life, with its dire details of sin, suffering, and death, is of the nature of a dream, and not real being. The distinctive feature of her teaching is that she has scientifically analyzed the dream, pointed out its false basis, and revealed the truth which is already awakening mankind to spiritual reality.

Our Master declared of mortal man that he must be "born again;" in other words, he must become spiritually conscious of life before he can enter the kingdom of heaven. If his first birth were the true one, if it were the point where individual man begins to live, a second birth would not be necessary. Jesus' words indicate that mortal birth, life, and death do not express God's creation, but are the illusions of a false, material sense of that creation. In the first chapter of Genesis the normal state

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of man is defined as "the image and likeness of God," but no mortal presents or embodies this ideal condition. Christ Jesus was the highest approximation that has been or can be manifested in the flesh, and he rose altogether above physical sense in perfecting his demonstration of spiritual being. His mission was to bring to human recognition the truth of man's divine origin and sonship, and as he declared that his followers must repeat his works, it is evident that mortals must likewise overcome physical sense before they can fully realize what man as God's likeness is. It is only reasonable to conclude that what Jesus overcame and rose above was not truth but error, an unreal sense of man and the universe, and not a divinely created condition.

Advanced scientists agree that "things are not what they seem;" that what appears to mortals as a physical universe and physical man are not the substantial realities of things. Thus even human wisdom directs mortals to reject the evidence of physical sense and to seek reality apart from matter. Mankind as a whole have an intuitive sense that there is a life higher than that of which they are now conscious, and that they must some time reach that plane of being in order to attain to immortality. The most sought after of mundane pleasures and achievements falls so far short of satisfying the human heart or intellect that humanity instinctively turns toward an unknown beyond for the possible realization of its hopes and ideals. This tends to confirm the position of Christian Science, that the truth of being, the secret of eternal life, which has so long eluded the material search of scientist and philosopher, is not in matter, but in the unseen realm of Spirit.

Christian Science rests on the fundamental statement, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Therefore in Christian Science no scientific reality is attributed to material phenomena, either as good or bad, but these phenomena are understood to proceed from a false view of things, and are as dream-illusions in comparison with the spiritual facts. As in dreams, illusion passes for reality, and shadow for substance, so in the human concept of life as separate from God, Spirit, matter masquerades as both creator and creation, as mind and man, and flaunts its assertion of law and its personification of evil in the very

face of the infinite. So-called mortal man, formed in belief of material elements, seems to himself to be the real and only man; yet human experience itself proves that this mortal concept is not God's man, for man in this concept exercises no dominion over earth or matter, but from birth to death remains in subjection to it, and in abject fear of the very forces he believes have given him life. The prevalence of disease and mortality is evidence of the inability of matter, or of so-called material law, to preserve the health it is claimed to produce, or to maintain its claim to life. Truly, as Mrs. Eddy has written, "the history of error is a dream-narrative" (Science and Health, p. 530).

In place of the human material concept, Christian Science presents the spiritual idea of creation, in which only good is reflected, and which embodies no ungodlike qualities or conditions. If the truth of creation is represented in this spiritual idea, it is obvious that its opposite material concept is illusion, or that which seems to itself to be, but which is not. Error is always falsity, though it may not be so recognized until the truth is discovered. The belief of material life never has been a part of true being if it is not true being now, although mortal man, who is the embodiment of this belief, may not be aware of its falsity. It is certain that if mortals were conscious of being deceived by the errors which constitute mortality, their false sense would yield to the immortal sense of being. The material concept is identical with the "old man" which the apostle declares must be put off, in order that the spiritual idea, in which all things are "new," may be realized, or put on.

The Scripture declares of the material dream that it will eventually dissolve, its heaven and earth pass away, its death and hell be consumed and their nothingness made manifest; and that in this perfect awakening there will be no consciousness of pain or sorrow or death, for the "former things" shall have "passed away." Obviously, to awaken from the dream, rather than to delve into its false phenomena, is the work with which mortals should be most concerned. To bring this awakening to mankind, through its revelation of man's real and only being in God, is the mission of Christian Science.

In this connection it is sometimes asked, if material

existence is only a dream, why one's recognition of that fact does not dispel the dream and usher the individual at once into the consciousness of spiritual being. This question assumes that the dreamer is the divinely created man, instead of a false, self-deceived sense of life as mortal. The belief that God's likeness was or is involved in the "deep sleep" of Adam, and that he is now submerged in materiality, is the only dream or dreamer in the case. It is unthinkable that God's image, the manifestation of good, could wander into the delusion of sin, to be compelled to seek salvation from its resultant suffering. Divine Life is not expressed as a dream, nor is God's ideal man a dreamer, an invalid, or a sinner.

In a sermon, "Christian Healing" (p. 11), Mrs. Eddy says, in referring to "the dream of life in matter," "A dream calleth itself a dreamer;" from which it follows that the dream includes the dreamer, as well as *vice versa.* It is important to understand this point, that "the dreamer and dream are one" (Science and Health, p. 530), in order to see its logical consequent, that the self-conviction or self-discernment of this error, or dream, must precede its disappearance. Referring to the healing of the insane man, Mrs. Eddy says, "The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed" (*Ibid.,* p. 411). It would appear that Jesus' knowledge of God as the only Mind turned the evil of dementia back upon itself, causing it, so to speak, to realize its own nothingness, whence it dissolved in self-destruction; just as a lie, when confronted with the truth understood, yields its claim because it has no foundation for its continuance.

Upon the same basis, Christian Science today effects the healing of disease and many other errors. The human understanding and demonstration of the omnipresence of God lays bare the falsity of evil, and in its degree causes evil's inherent self-destructiveness to become operative. Error disappears as the truth is humanly understood and accepted, because error has no basis for resistance other than human ignorance of the truth. The whole dream or error of material existence would disappear before one's understanding of Christian Science as quickly as does the sense of disease, if the truth obscured to human vision by this material dream were wholly discerned and understood. Although one may accept the teaching of Christian

Science that sickness is a false sense, it frequently requires time to assimilate the truth sufficiently to outgrow this sense. If it requires time to demonstrate one of the smallest problems in Science, how can mortals expect to solve the final problem until, as our Leader puts it, they have "yielded to each lesser call in the growth of Christian character" (*Ibid.*, p. 291)?

It may seem paradoxical to speak of error as recognizing its own mistake, or of a dream awakening to see itself as a dream and to make place for the reality, but the difficulty lessens when we see that mortal man is both dream and dreamer. This so-called man is the expression of the belief in intelligence and consciousness apart from God, and includes all the manifestations of evil. Mrs. Eddy defines this condition as mortal mind, or the asserted mind of mortals, that which is only an erroneous sense of intelligence as opposed, and not related, to the divine Mind. This erring pseudo-consciousness or mind seems to be self-cognizant, but does not know itself for what it is. It stands mystified in the presence of its own phenomena, not knowing to what to attribute them nor how they originated. If this "mind" knew itself for what it is, this knowledge would undeceive it, and it would begin even to its own sense to disappear. When mortal man knows himself as not being what he claims to be, he will be ready to deny that self, as Jesus commanded, and seek the knowledge of man from a spiritual standpoint.

Paul said in his letter to the Corinthians, "As in Adam [the material concept] all [mortals] die, even so in Christ [the spiritual idea] shall all be made alive;" and Mrs. Eddy, striking a similar note, says of Jesus that he was the "life-link forming the connection through which the real reaches the unreal" (*Ibid.*, p. 350). Christ Jesus discerned both the truth and the error of the human problem. He was aware of the errors that compose the material concept, and he was aware also of the spiritual or true idea of being, and this knowledge enabled him to demonstrate his dominion over all the manifestations of evil and all the claims of mortality. His spiritual knowledge made him the Messiah, the Wayshower out of error. The mortal consciousness returns upon itself in the light of this Christ-knowledge, and begins to discover its own errors; materiality is seen to be but a false belief, and mortal man

begins to reach the self-recognition of his unlikeness to God. Peter voiced this self-awakening when he said to the Master, "Depart from me; for I am a sinful man."

When it is understood from Christian Science that human thought, and not chance or material law, is the author of human experience, and produces its own physical conditions, it will be seen how this thought must discern and correct its errors before it can bring out the true sense of being. Christian Science teaches that matter is the "subjective state" of the mortal mind, and that physical personality is its "objective state." (See Science and Health, pp. 114, 374.) It follows, therefore, that the phenomena of disease and discord, with all the sinful conditions pertaining to the material concept, are but the thoughts of mortals and not external facts. If the material sense of heaven and earth—a term that includes the whole of human experience—is a wrong sense, as the Scripture implies, its very falsity dooms it to "pass away" when the true heaven and earth, the real creation, shall be discerned and understood. The process of awakening from the belief of matter is the "new birth," wherein Truth touches the Adam or material concept to perceive and deny its false self, and the spiritual sense of being begins to appear.

The follies and disappointments of mortals may convince them that materiality is but "the stuff that dreams are made of," but this alone does not release them from their dream-thraldom. It is one thing to recognize that the human concept is not ideal, but it is quite another thing to become fully conscious of spiritual being. To do this would involve a state of consciousness equal to that of Christ Jesus at the time of his ascension. The question as to an instantaneous awakening from an erroneous sense implies a real dreamer in an unreal dream, whereas in Science both dream and dreamer are found to be one illusion, which disappears only as Truth appears. It is true of night-dreams that they pass in a moment, but they come as quickly. In such cases the sleeper's knowledge of and relation to waking facts prevent more than a passing illusion, but the dream and dreamer of material existence have no such inherent knowledge of spiritual Life. For mankind to arise out of the belief of matter into spiritual consciousness means infinitely more than shaking off the

momentary illusion of a night-dream. It means the awakening of human sense to the true genesis of man as spiritual, not material, and the growth and development of that idea until the apprehension is reached that Spirit is the only creator of man and the universe; consequently, that "spirituality" is "the only fact of creation" (*Ibid.*, p. 471). Thus the material dream will be self-destroyed as mankind realize the truth of being.

Sudden disillusion is seldom realized. Freedom from error is achieved only through a knowledge of Truth, not a mere belief in it. One cannot force the change from the material to the spiritual concept. Even the mental shock called death cannot usher mankind into the consciousness of spiritual reality, for the belief in death is but a phase of the material dream, and must itself be overcome and destroyed in the awakening process. One might as reasonably expect a babe to develop suddenly into full-grown manhood, as for a mortal to emerge at once from his lifelong belief in materiality into the full recognition of Spirit. Human thought is not yet prepared for all that such a transition would involve. Human experience is the result of erroneous education, based on a belief in good and evil, and humanity must begin at the beginning to remedy that error. This does not mean that men must return to the beginning of their earthly experience to apply the corrective truth, for that would be impossible, but it means that they must begin by correcting the premise, of which all human error and suffering are the conclusion, namely, that there is intelligence, life, and power apart from God. It is vain to begin at the conclusion to correct a wrong premise, but this is what mankind are vainly striving to do.

As mortals seem to have begun materially from an embryonic germ, so the regeneration of their fleshly sense begins with their first faint conception of spiritual being. As this idea advances in human thought there is less dependence upon material evidence, and to that degree the spiritual fact is replacing the material illusion. If the mortal dream-picture had appeared instantaneously, as do night-dreams, it might be possible to obliterate it as quickly; but this phantasmagoria, being the development of a false mental concept, disappears only as the true concept or idea is gained and thought becomes transformed thereto. In the regenerative or awakening process no error, however

small, can be ignored or left behind. The truth of being must be understood and patiently applied until every error in individual thought is corrected.

If one had based his calculations upon a wrong concept of numbers, until his affairs became hopelessly confused, he would not expect them to become perfectly adjusted as soon as he became aware of his error, and neither should mortals expect this in regard to their life-problems. Mankind in belief are under the dominion of a false rule, an erroneous sense, and they cannot hope for a complete transformation the moment their mistake dawns upon them, nor that their first feeble apprehension of the right rule will solve all their problems. If one fully understood the omnipresence of good he would have no sense of evil, but one's salvation is not accomplished while this sense remains. However longingly human thought may turn toward the realization of the ideal, it cannot shake off its errors by any quicker or easier process than by overcoming evil with good.

Christian Scientists cannot be too grateful because they have been awakened through Christian Science to the unreal nature of evil, and because they have discerned the truth of the allness of God sufficiently to undertake in part its demonstration; but that is only the beginning of their work. Final deliverance from all the claims of evil must be won through persistent wrestling with the sense of sin and the belief of selfhood apart from God. Error seems successful because of mortal ignorance, but as this ignorance is removed through a knowledge of the truth, error has no longer a basis for its deceptions, and must disappear. As the light of revealed truth in Christian Science shines upon the human concept, it produces, as it were, a sense of the self-knowledge of its error, and so-called material consciousness begins to recognize its nothingness. Thus is initiated the process of unknowing what should never have been known, a sense of evil; and the knowing of good as the infinite God, the eternal All.

After all, the question of time is but a relative one. Time is but a symbol of change and decay, and is alien to the thought of spiritual things and of immortality. Time pertains alone to the material concept, hence years do not properly measure one's spiritual progress; one's growth in conscious goodness alone does that. So-called material

living and dying, the coming and going of mortal concepts of childhood and old age, the joys and griefs, the loves and disappointments, the ambitions, conquests, and defeats experienced by mortals,—all these are but the varying tints, the lights and shades of the dream-picture we call human life. The Life divine, which is neither matter nor mortal mind, wherein is neither dream nor awakening, and which enfolds the consciousness and identity of the true man and woman, goes on in unbroken continuance and perfection, unheeding, because unconscious of, the mistakes and mutations of mortal existence.

But while mortals cannot reasonably expect a sudden transition from evil to good, from matter to Spirit, there is no excuse for needlessly continuing the delusions of a false sense after its falsity has been recognized. Although the journey from the unreal to the real promises to involve many stages and much prolonged effort in its accomplishment, it does not mean that we can afford to be laggards on the way. Because we have a long race to run, it should be our daily effort to progress as rapidly toward the ideal as is our privilege and possibility. In place of asking why one's salvation from evil is not achieved more quickly, one who declares the allness of God would better ask why he is so often tardy in abiding by the consequent nothingness of evil. If it is our desire to overcome error more quickly, we should not cling so tenaciously to the things we pronounce to be untrue. If we regard evil as a dream, an illusion, we should not consent to the details of sin, but rather test our strength to the full against them. If we continue to manifest ungodlike qualities, indulge in jealousy, dishonesty, evil, malice, etc., how can we believe in our hearts that man is the image and likeness of God, as we say with the lips that he is?

While it is not well to be overimpatient in working to bring out our ideal, it may be well to discover whether we cannot do more than we are now doing. It is probable that most of us could rise above discordant conditions more rapidly if we were willing to pay the price, that is, to meet all the demands of Truth. When a particular form of error has been recognized for what it is, it should be our effort not to accept or obey it any more. When we recognize the hatefulness and the misery of hatred, when we see that it is but a phase of an evil dream, it should

be our privilege and joy so to be liberated by the thought of divine Love as never to hate again. So, too, we have no lawful need to be unkind, untrue, disloyal, unjust, if we understand that man is the divine idea, and not a sinning mortal. It is plainly folly, then, to plead for a quicker awakening from the material dream, while we cherish its illusions as realities or while we are reluctant to rise to more spiritual experiences.

The awakening from a dream dissolves it, and is simultaneous with the discernment of truth. The self-seeing of evil, to which Mrs. Eddy refers, is the necessary prelude to its self-destruction, for a false sense cannot continue self-deceived when convinced of its error. The point for us as Christians is to let error destroy itself, and the dead to bury its dead, as fast as the nothingness of evil is discerned. We must not rehabilitate uncovered and disowned errors if we would not renew their claim to reality and power. No consideration should impel us to retain a sense of evil, or to reestablish it in our thought, after we have seen it in its true light as a deception, since it is only our belief in evil that prevents our discernment of man's spiritual perfection. One's own false concept of God is the whole illusion of evil so far as we individually are concerned, hence it can be seen that the process whereby we may be delivered from it is within our own reach. If we are indeed watching and praying for the kingdom of God, the reign of reality, we shall not neglect the smallest opportunity to hasten its coming in our hearts. Thanks to Christian Science, mortals are awakening from the long dream of human error, and its illusion is disappearing before this "great light."

The writer has made frequent quotations from the Christian Science text-book, since it has seemed impossible to treat the subject fairly and intelligibly without so doing. Christian Scientists know that they owe their awakening to the unreal nature of evil and matter, and their present ability in overcoming disease and sin, to their study of Mrs. Eddy's writings, and are glad to make acknowledgment therefore. One cannot investigate Christian Science in an earnest Christian spirit, and faithfully practise its rules, without feeling that it is indeed the promised Comforter that is to lead humanity out of all error into all truth.

THE PERFECT DUTIES.

EDEN TATEM.

IN one of those inimitable essays which keep bright the memory of a radiant and dauntless personality, Stevenson decries the idea abroad among moral people that they should make their neighbor good. "One person," he says, "I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may."

Tolerance in our attitude toward our neighbor's life and creed, which may differ widely from our own, is frequently an outward and visible sign of an inward and spiritual grace—a Christian courtesy that goes hand in hand with loving-kindness. That most tolerant of men, the Nazarene, who found sermons in stones, in the fall of a sparrow, and in the smile of a little child, was master of the rare art of sympathy,—that intuitively divines some common ground on which, first, to win the confidence of men; thence, to meet their need. In reverence for the real man, which the mirage of false sense and sin and shame could not hide from his clear vision, he ministered alike unto rich and poor, high and low, saint and sinner. They felt his spiritual wealth to be no barrier, shutting them out in their sordid materialism from his unfailing tenderness. Royal in his humility, he answered to the timid touch upon his garment amid the throng, to the despairing wail "Unclean," to the penitence of a dying thief; while at the bitter cry of Mary and Martha, "Master, if thou hadst been here, my brother had not died," his own tears fell. Wherever he found sin setting up its false claim, he smote and destroyed it; the sinner he saved.

With the smug respectability of the Pharisee, however, the great Teacher seems to have had scanty patience. This is worth remembering. Error has sought out many inventions. To lull us to sleep in the complacent belief that we are the people and that wisdom dies with us, is not the least of these. It is such a temptation to pick flaws in our neighbor's point of view, to look down from our own dizzy height of the "unco' guid," with a relishing sense of complacency, upon a standard of conduct and morals quite different from and hence very much inferior to our own.

Are we fond of resisting temptation? Here, then, is one to be resisted. There is no screen so opaque as that of self-righteousness to shut out from human consciousness the light of heaven. Before an unmeasured thirst for good the narrow human creeds of right and wrong must ever fade. If we are content to live what we know of truth, and to keep burning brightly the lamp of a consecrated service, no matter how humble, we are preaching the only sermon acceptable to our neighbor—we are making practical, in the one way convincing to him, the Christ-life.

Readers of "The Pilgrim's Progress" will recall a young woman, Madam Dull, whose companions were Simple, Sloth, Presumption, Short-mind, Slow-pace, No-heart, Linger-after-lust, and Sleepy-head. The danger of dulness is not merely to exist among stupid and hackneyed beliefs until one loses bright and vigorous touch with the world of larger sympathies; there is the deadlier menace of being content to have snatched from the garment of truth a scanty portion, barely sufficient to cover with a narrow code the naked barrenness of a sterile life. The windows of such a life are no longer open to all vivid perceptions of truth, but are barred and shuttered by a blind egotism that, seeing no good in any one else's point of view, has long since ceased to be receptive to fresh infusions of the infinite Life, and exists under the ever-deadening influence of the letter that killeth, to the ever-increasing poverty of the spirit that maketh alive. Such dulness may attain to the happiness of the self-satisfied, but it is a species of happiness never desired by those awake to the greater possibilities, the deeper meaning with which life thrills.

Simplicity of life means neither dulness nor stagnation, but ever tends toward intenser and completer living. It is the constant disentangling of the thought from all servile service to the authority of false tradition and materialism, and the fearless living up to the demands, higher each day, and still higher, of the greatest good we know. It means a thought which, kept clear, vigorous, and keen, firmly and fearlessly to weigh motives and acts, has gained through experience and the inner light (that guides more surely than outer circumstance) the power to deal directly with men and things. It needs a voice of cheer, a heart of sympathy, a hand of help, a life of love for each day in the year.

The men and women whom the wise tolerance of love has fitted for a life of unique service to mankind, have ever held as the perfect duties, loyalty and obedience. No lasting work nor permanent influence has been wrought out of anything less than a life controlled by those two supreme demands, which no practical idealist face to face with the potent issues of existence dares evade. To be loyal is to be obedient. The loyal person obeys. There can be no real obedience without loyalty—loyalty not merely to an individual but to a cause, a cause in whose service one shall find the fullest self-expression, the work, the significance, the glory of life itself, to lie.

In "The Philosophy of Loyalty" Josiah Royce tells the incident of King Charles I. suddenly appearing before the House of Commons and demanding that the Speaker of the House point out and surrender to his Majesty certain men suspected of treason. Falling upon his knees before his sovereign, the Speaker exclaimed: "Your Majesty, I am the Speaker of this House, and, being such, I have neither eyes to see nor tongue to speak save as this House shall command; and I humbly beg your Majesty's pardon if this is the only answer that I can give to your Majesty." Thus does true humility, in an unconquerable assertion of the right, sound its clear note of noble defiance in the defense of its cause. To the loyal person his cause shall be the means by which he shall lose his own life to find it in the illimitable service of good, in a life whose thought and word, desire and act, shall be consecrated to obedience.

In every cause there are a few upon whom devolve positions of great trust and arduous responsibility; but it is the active work, the faithful support, the unfaltering adherence of the many who, humble and even obscure, serve in all diligence, that is the bulwark of any cause, national, social, religious. It is in the ready response of each private to his officer's command that the hope of victory lies. If there be unity within, the citadel of their cause shall stand in its serene strength, unshaken by warring forces without. Of the humblest and of the highest, nothing more, nothing less, is expected than obedience to Principle. The safety of the whole depends upon the degree in which each one performs these, his perfect duties, loyalty and obedience.

It is not from without, but from within that danger in its most insidious form may threaten. Secret resentment

of the praise accorded another, whose selfless effort for the cause which he serves may have forced him to the front and placed him in a position of public prominence; envy, jealousy, self-pity, the criticism of gossip,—all these would mean the weakening of some part of the citadel which every loyal and obedient worker is bound in honor to defend; mean that error is seeking an entrance and is working stealthily to enter their midst.

Our individual effort is either constructive or destructive. It is either building up or tearing down. If we accord no word of helpful encouragement to the efforts of those who for us breast the storm and lead the onset, who cut away the underbrush that our path may be more smooth, who warn us of the morass that our feet may not flounder; if we love them the less for being fallible,—men and women like ourselves, except that their spiritual grasp of the great verities of life has enabled them to lift their torch a little higher, the better to shed light upon our way; if in the hollow emptiness of our hearts is heard no echo of grateful appreciation, at least let a wholesome shame lock our lips in silence against any murmur of blighting disparagement, the weapon of disloyalty and discord. More than a thousand years ago the criticism of gossip was branded, and to the ear that hears, "What is that to thee? follow thou me"! still rings down the ages. Only those who answer to the Voice neither the "Why" of reluctance, nor the "How" of doubt, but the "Yea, Lord," of cheerful readiness, shall enter into that harmony across whose threshold the loyal, who love much and serve in all humility, shall pass into the joy of eternal good.

It has been given to one woman of deep spiritual insight, with a passion for humanity, out of a life of self-surrender and self-sacrifice, to reveal, in all the significance of its practical application to every need of our complex modern life, the message of Truth and Love brought long ago to a weary, sinning, and heart-sick world. Upon him who receives this message devolves the duty, in turn, by a life of service to hand it on intact. When the many ceasing to produce live upon the fruits of the few, disintegration begins. In a field of honest workers there is no room for the so-called "spiritual" parasite. The humblest worker, showing no fruits, will vainly plead as an excuse his tools too rude, his opportunity obscure. "Knowing ourselves,

our world, our task so great," we can ill afford to waste time in repining over present conditions or in waiting for a more auspicious hour to strike.

The law of Life is love—love enduring in spite of doubts, cherished in the midst of oppression, sustained through suffering, and amid encircling gloom following the gleam. "Love preceding power, and with much power always much more love." How fearful is our love, how little worthy! How sore afraid, lest having Him we must have naught beside; only to find after long bitterness and grief and pain, that having Him we have no less than All.

We believe that selfishness can be cured only by religion —by a social religion, the aim of which is not to land the believer in heaven but to reform human nature upon earth. Religion has never fairly set itself to that direct object, though incidentally it has done much to promote it, often without intending it, and sometimes in spite of its own dogmatic precepts. Once make religion the dominant force in human life, make the sole business of religion to moralize men, to control self-interest, and to purify society, and we shall have a power equal to cope with all extant forms of human selfishness. Those who mock at our hopes that this, after all, is the only remedy against social oppression have but little true sense of the enormous power of a really social religion. Even in its forms of fictitious abstraction and celestial dreams religion has been strong enough to conquer some of the deepest vices of our imperfect nature and to stimulate the development of the sublimest virtues.—*Frederic Harrison.*

"Too good to be true!"

Can anything be too good to be true?

Rather, can anything be true which is not good?

Is God true? And is God good? Then, assuredly, only that which is good ought to be true, only that which is good can be true.

That which is good, then, by that very token, is true.

Mary Wheeler.

[Written for the *Journal.*]

THE MUSIC OF SPIRIT.

MARY J. ELMENDORF.

A SONG was born in the heart of Love,
To leap in flame from the lips thereof—
A song of rapture, whose rhythmic grace
Brimmed the epic silence of space;
A song of wonder, a song of might,
Its measures life, its melody light;
A song of glory, its thundered theme
Truth imperial, Truth supreme.

Fleet it flashed as an anvil-spark—
A Titan thorn—through the flesh of dark,
While down from the widening wound dripped dawn
In petals of pearl and saffron and fawn;
Like a torrent, it swept over desert and pass;
Like dewdrops, it gleamed on the wayside grass;
It shook the stars; it pathed the sea
With metrical trails of radiancy;
It leashed the winds with a silken cord;
And it fell a flambeau, a naked sword—
Too swift, too bright for outward ken—
On the naked and tenebrous hearts of men.

One exalted and lowly, One flawless and fair,
Stood aloft in the peace that is perfect prayer;
One whose sandals the angels bound,
Stood aloof and aloft on lilied ground,
Sceptered with splendor of holiness wrought,
Robed in the purple of towering thought—
Aloof at the head of the heavenly throng,
Aloft in the solar surge of the song—
And the mighty measures his white heart heard
Blazed through that whiteness the way of the Word.

The uplifting of all the world his aim,
Down to the discords of men he came;
The burden of all the world his load,
Bravely he sang on his thorny road.
And his psalm, that never gave falter nor sigh,
Was a rainbow agleam on an angry sky;

The flag of freedom unfurled on the height;
A pool in the desert; a torch in the night;
His psalm was home to the homeless and lost;
A blossoming violet cradled in frost;
The iron bell whose reverberant stroke
A world from its sodden slumber woke.

From Bethlehem to Bethany
The darkened eyes were made to see,
The muffled ears to hear; the lame
Were shod with wings; the slaves of shame
And sorrow freed; the hungry fed;
And the altar of death despoiled of its dead.
In his bosom of love surpassing deep,
The Shepherd lovingly sheltered his sheep;
Tenderly held them, secure and warm,
Against the lean wolves, the night, the storm:
And the song rolled on, a choral tide,
And the doors of glory stood open wide.

Bravely he sang from star to sun;
Grandly he sang, the invincible One,
All the long way by cross and rod,
All the great way from God to God;
And, singing, ascended that shadowless trail
No feet less faithful than his may scale:
Yet he left behind, to the hearts that climb,
The sandals and staff of the song sublime.

The song rolled on, a majestic tide,
And the doors of glory stood open wide.
The Lover of men sang on to them
From a higher, holier Bethlehem;
But eyes looked downward and ears heard not
And the hardened husks that were hearts forgot,
For the ebony arras of nameless wrong
Veiled the luster of singer and song;
And only a child, a lily, a star
Could echo an immemorial bar.

Yet the song rolled on, an impetuous tide,
And the doors of glory stood open wide;
And one with clear vision undefiled,
Whose heart was the honest heart of a child,

Her faith a lily, her mind a star,
By truths anear gleaned truths afar,
Till the Truth of all truths in an aureole
Of primal melody circled her soul.

Then uprose her voice like the call of the spring,
Triumphant and organ-deep, a-wing
In the luminous path of the Voice divine;
And its concord, its message, was manna and wine
To the watchers afaint in the famine of faith.
Wanly their longings, wraith upon wraith,
Misted from sight; their barrenness blushed
Into bloom; and the tongue of their doubting was hushed.
Hope, new-born, in the manger was lain,
And the star burned bright in the east again.

Sweeter and stronger the lone voice rose—
Like a deep-channeled river that, deepening, flows
On to the deeps of the measureless sea—
In the major might of the cosmic key,
Till the lone voice sang no longer alone;
For here a measure, and there a tone,
Here a full chord, and there winged words
Came quivering forth like songful birds
That speak in many a sparkling rune
The sweet surprise of morning and June.

Fair as the falling velvety spray
Of apple-blossoms, adown the day
Soft echoes went winging, and up through the wold
Of the beautiful night like arrows of gold,
Girdling the earth with jeweled calm,
Filling its dry, torn bosom with balm,
Bringing green buds to its forest of years,
Replacing with laughter its chaplet of tears—
And the song rolled on, an infinite tide,
And the doors of glory stood open wide.

The voice sings on, and the echoes rise
In eagle speed to the great wide skies,
Backward floating in feathery flight—
Benedictions of peace, revelations of light.
And ever the conquering music will ring,
And ever the conquering echoes fling

Over oceans and meads of immensity
Their fragments of glistening harmony
Till every heart stands, high and strong,
A separate chord of the ambient song;
Till every heart, by love refined,
Is a master thought of the master Mind:—

For the song that was born in the heart of Love,
And leaped in flame from the lips thereof,
Is a song of rapture, whose rhythmic grace
Brims the epic silence of space;
A song of wonder, a song of might,
Its measures life, its melody light;
A song of dominion, its thundered theme
Truth imperial, Truth supreme—
And the doors of glory stand open wide,
And the hearts that behold are satisfied.

WHAT MUST I DO TO ENTER HEAVEN?

SILAS COBB, M.A.

THE apostle Paul has said, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Heaven is harmony; a state or condition of peace, joy, health, happiness.

The question, What must I do to enter heaven? has come down through all the ages past. It has puzzled saint and sinner, rich and poor, great and small, young and old, Jew and Gentile, but it has never been answered except through the light of divine knowledge, nor has heaven ever been entered except through God's doorway. Having entered the state of bliss called heaven, one is safe, saved, unselfed. If one has not yet entered, there is something from which he must be saved. What is it? What is salvation? In Science and Health, the Christian Science text-book (p. 593), salvation is defined thus: "Sin, sickness, and death destroyed." It has been said that all that is necessary in order to experience salvation is to get rid of self. Then the question arises, What are the elements that make up self, and how shall we get rid of them?

It may be answered that the elements of self are everything in the human consciousness that is wrong, that is not

good. They are the material senses themselves, when not governed by the spiritual or the good. There is nothing to separate one from eternal life except the erring mortal senses, which carry the baggage of sin, fear, ignorance, and death. These represent the "strong man" that must be bound before one can "dwell in the house of the Lord forever," or "in the consciousness of Love forever," as Mrs. Eddy puts it (Science and Health, p. 578). Ignorance, fear, sin, disease, and death are things as common to mortal belief as the air, and never a day passes but that they confront mankind! In order to be able to bind this "strong man," one must guard his temple of thought, and keep all his armor on; then when he finds this foe trying to enter his house, he must wage battle against him with all his spiritual strength.

On one occasion a rich young man came to Jesus, and said to him, "Good Master, what shall I do that I may inherit eternal life?" Jesus told him to keep the commandments. The young man replied, "All these have I observed from my youth." We are told that as Jesus looked on the young man he loved him, and he said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." When the young man heard this requirement he went away sorrowful, for he had great possessions.

It is not necessary to be rich in gold to have "great possessions" that would keep one out of the kingdom until they are disposed of. One may be penniless and still have the possessions which cause him to go away sorrowful from the path which leads to the kingdom. If this young man had made much of any riches except the realization of love and the practice of good, he was violating the First Commandment,—having "other gods" than the true one. Evidently he did not understand Jesus, who meant only that he should see the nothingness of the material senses, and their false pleasures, that he should dispose of or cast away all such trusts and follow the Master, and that he would then be in possession of eternal life.

One may suffer as much for a time from ignorance as from fear or sin, and he may continue to suffer till the ignorance is dispelled. Ignorance will never land a man

in bliss, though he possess all the blind faith imaginable in Jesus' commands. A bookkeeper's ignorance of numbers might cause him days of work to balance his books. He might have a sentimental belief as to the right result, but if he believed that addition and subtraction are all there is to mathematics, and possibly did not understand even these, how could he attain the correct result so that he could stand by his work and prove it? How could he enter into the harmony of mathematics by accepting only half of its teachings, and possibly not understanding that half?

It is through knowing how, that we attain right results in any business, and this is equally true in religious matters. If the result is attained through knowledge, then it is through Science. If this knowledge was taught by Jesus it would be Christian knowledge, or Christian Science. We shall have to overcome all that is bad in order to inherit harmony, and do this not through hypnotism, nor spiritualism, nor occultism, nor ignorance, nor guesswork, nor by discarding a part of the gospel. One out of tune with the truth, or having discord in his make-up, would not be perfectly at home in heaven. A sinner could not live there. No mortal man can look upon God's face and live. That is, no sin can enter His presence, for "our God is a consuming fire" and destroys all sin. The nearer the sinner comes to God the riper is his sin for annihilation. Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Then what other way is there, "under heaven given among men," except that this mortal self be regenerated by gaining "here a little, there a little" of this divine understanding or Christian knowledge? What other way is there except through "precept upon precept," by removing continuously some sin, some fear, some ignorance, some sickness, and thus overcoming death? Paul says, "The wages of sin is death." The attaining of heaven must be a gradual growth in goodness. It must be a constant clearing away of evil from our consciousness, a burning up of the rubbish and a casting out of the débris. It would be difficult to lift a mountain on our shoulders all at once and carry it away, but we can carry it away by lifting a little each day. Jesus took thirty-three years to complete his demonstration,—to show the nothingness

of matter as his material body vanished when he ascended and before "he was received up into heaven," into harmony.

A state of sin does not bring harmony, but the opposite. Has sin, fear, ignorance, or death any element of happiness? Do they not all bring sorrow and regret? Is it not evident that all mental conditions which bring inharmony must be thoroughly purged and overcome before we can enter into the joys of our Lord? Yet it has been the popular belief that in order to enter into this state we must first die. But is this so? If death, which the Bible calls "the last enemy," would help us into harmony, would it be an enemy? And if an enemy, would it make us harmonious? All belief of life in matter must be overcome, as Jesus showed in his ascension. If the body really had life in it, how could it ever die, even as mortal sense views death? It must be clear that sin will keep the sinner out of heaven until he overcomes the sin. The worst type of sinner is the hardened sinner, the one who is so callous that he hardly knows he is a sinner. He may even at times boast of his sin, or feel a pride in some of his nefarious acts. Such a one considers it weak to be good, and maintains that goodness is only for women and children. Such a sinner may sometimes go on for years and not seem to suffer much in body, and of him Mrs. Eddy says, "The healthy sinner is the hardened sinner" (Science and Health, p. 404); but the time will come when he must "pay fully and fairly the utmost farthing" (*Ibid.*, p. 240), and give back a measure of suffering for every evil indulgence.

There is no evil that will not come up for condemnation at the day of judgment, whether that judgment comes to-day or tomorrow. There is no good deed that we have performed that will not be weighed in the balance in our favor. There is no hidden desire within the deep recesses of the heart that will not appear at that last accounting. There is not a murderous or a lustful thought,—no, nor any sinful belief of pleasure, that shall not be counted in the balance of a just judgment. What a responsibility then is ours! Thoughts are cumulative, and if they are good, they will burst into grateful fragrance in fields of everlasting joy and add to the loveliness that environs the pure in heart. The cup of cold water, the healing oil of the good Samaritan, is each but a little link

in the chain of good, but when this pure gold of kindly deeds is wrought into the handiwork of heaven, it will form a crown far more beautiful than any earthly insignia of royalty or the garlands that have pressed the brows of worldly heroes.

Well may Christian Scientists beware of the false pleasures "which come to you in sheep's clothing, but inwardly they are ravening wolves." Could the human race realize that it is the error of wrong desire and wrong thinking which is making it sick, mankind would the sooner arouse itself and awake from its lethargy. O that the suffering world could but know its deliverer from all sin! Some may wonder why they cannot be healed without such struggles, and have perennial peace, not realizing that there is no true peace while we insist on clinging to the world with the right hand and weakly attempt to reach out for God and heaven with the left; not seeming to know that in order to have permanent health of body and mind we must be born again,—be washed white and pure in thought, regenerated through the fire of divine Love, until the impurities of earth are separated from us, and we can truly say of their beguilements, "I have no pleasure in them."

If one sought to enter heaven with an impure thought, he would either have to depart or clothe himself with the "wedding garment." Otherwise there would come the resounding question from the Lord of the feast, "Friend, how camest thou in hither not having a wedding garment?" And this garment may not suddenly be procured. Purity and spotlessness of character may not be attained in a day. Mrs. Eddy tells us that "God's thoughts are perfect and eternal, are substance and Life" (Science and Health, p. 286). If God's thoughts are Life, then when we have no other but His thoughts our lives will be complete, harmonious, heavenly. If His thoughts are perfect, when we have no other but His thoughts our lives will be hid with Him. If His thoughts are eternal, when we have no other but His thoughts we shall have eternal life. If His thoughts are substance, when we shall have excluded forever all other thoughts but His, our lives will be substantial; so that we shall have "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is most important at this hour to prove for ourselves that there is no pleasure in matter, for the belief of pleasure in matter leads to pain and to death. One wants to get rid of pain, but not always of the so-called pleasure in matter. If we destroy any sense of pleasure in matter, and any sense of life in it, we will not only relieve ourselves of any pain, but will prevent sickness of all kinds. If there were no belief of pleasure in matter, there would be no sense of pain. If there were no belief of life in matter, there would be no death. There is no reason why one who has passed the experience called death may not be as happy as before, and even freer from trouble as he progresses and walks with God. We are told in one of Jesus' parables that Lazarus the beggar died, and was carried by the angels into Abraham's bosom. A rich man also died, and in hell (a state of material consciousness) he lifted up his eyes and saw Abraham and Lazarus afar off. Then he pleaded, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Lazarus may not have overcome all material thoughts, yet he was comforted; hence his thoughts and desires must have been less material than those of the rich man, for he was happier than he, and the rich man was still believing in pain in matter, and wanted to experience relief by having Lazarus apply water to his tongue.

While Jesus was on the mount of transfiguration, with Peter and James and John, through his exalted understanding he put aside the belief that separates the so-called here and the hereafter. He showed his disciples that there is no difference between these except as thought, probation, and progress make the difference. Through his greater spiritual illumination, he transcended the mortal belief of existence for Peter and James and John, and proved to them that Moses and Elias, who, as the Scriptures say, "appeared in glory," were still living, and reflecting the light of Life on a higher plane of advancement.

Does this age believe that "the kingdom of heaven is at hand"? This announcement was made by Christ Jesus

two thousand years ago, and ought we not to be far in advance of that age? Have we not the experiences and teachings of the Master to build upon? Have not these experiences been molded into scientific rules by her who has been called to go forward in the battle against sin and sickness and the troubles of life? The voice cried in the wilderness, "Repent ye: for the kingdom of heaven is at hand." That kingdom is now here. The prophets and religious leaders of old performed many wonderful miracles, although their age had not been hallowed by the presence of Jesus. Should we not do more wonderful things than those prophets and leaders? Is it not a fact that the coming of Christ, so long heralded, is now upon us, and that Christ, Truth, does daily move in our midst and do his wonderful healing?

Truly the Son of God is come, and if we have the key to the kingdom it is ours to stand daily at the gates, and watch. It is ours to learn that to reach heaven and to enter upon its enjoyment requires constant examination of self, constant growth in love, the sure purification from all sin; the overcoming of all belief in the reality of life and substance in matter. Then we shall realize with John that "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

CHURCH TREASURER.

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HINDRANCES TO HEALING.

REV. G. A. KRATZER.

USUALLY it is not difficult for a patient to see that unbelief, lack of understanding, sin, doubt, discouragement, fear, and lack of application tend to retard or prevent healing in Christian Science. But there are hindrances of another class which stand in the way of the desired end, and which are usually more difficult for the patient to discern. These appear in the way solely because the patient has not learned the lesson of self-surrender. He does not know what self-surrender is or means, hence he does not know how to go about it; and this not having been accomplished, the unconscious assertion of self leads him to put many stumbling-blocks in his own way.

Jesus said to his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The self which must be denied or renounced is the carnal mind which Paul declared is "enmity against God: for it is not subject to the law of God, neither indeed can be." Many people have not carefully thought out these matters, or carefully searched the Scriptures with regard to them, but it is the implicit belief of the average person that we get into the understanding of the truth and the kingdom of God by commencing where we are, and by correcting, developing, and enlarging that which we already have, until finally we shall reach perfection. Those, however, who act upon this theory make as radical a mistake as did those of ancient times who thought to start upon the earth as a foundation and build a tower which would reach to heaven. God brought their work to utter confusion and destruction, as He does with the work of those who try to build spiritual life, or to gain spiritual health, on the basis of the carnal mind.

Said the apostle, "Other foundation can no man lay than that is laid, which is Jesus Christ;" and in immediate connection with this declaration we also find these words: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." The fact is, that before we can learn much of the saving truth, we must be willing and

ready to discard, as having no truth, reliability, or permanent value, all of that habit of thought and all of our so-called knowledge which is directly or indirectly based on the body or the testimony of the senses. In the measure that we have emptied our minds of "philosophy and vain deceit, after the tradition of men, after the rudiments of the world," we are ready to learn and experience the benefits of Truth. Said Jesus: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Jesus said again: "No man can come to me, except the Father which hath sent me draw him;" that is, we cannot bring our mortal selves, our carnal minds, to God. We must renounce, or give up, the carnal mind, and let the Spirit be manifested in us; and thus we come to Christ.

Self not having been renounced, it crops out in various ways, to the hindrance of the demonstration of Truth and of the patient's progress. Some of these ways we do well to consider, not for the purpose of condemning those who have been ignorant that they were transgressing the law of Spirit, but for the purpose of helping all to uncover and recognize the error, so that we may turn away from it and follow in the true way. Most people, when they turn to Truth for help, do so, not because they care about Truth, but because they care about themselves. They want God's help, if He has any to bestow, but it may not even occur to them that they are to make any sacrifice therefor, except the payment of some money to a practitioner and the giving up of some of their time to reading under the practitioner's direction. At the start they do not know that Truth requires of them to gain a totally new and different understanding of life and health, and also in some ways to follow after a different manner of life; but after a time they begin to perceive something of what the demands of Truth are, and then comes the test. Will they renounce self as manifested in the former ways of thought and living, and follow after the truth, because it is the truth, irrespective of whether they have already received benefits or not? If so, then they are loyal to the truth, and unless they are placing stumbling-blocks in their own way along some other line, they will be healed in God's own time; for they have fulfilled the condition: "Seek

ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Many people desire to buy (with as small an expenditure as possible) their health, with the conscious or unconscious purpose to go on living their former lives of worldly pleasure, when health has been attained. The error and disappointment of such people are well described by St. James: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whoever therefore will be a friend of the world is the enemy of God. . . . God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. . . . Humble yourselves in the sight of the Lord, and he shall lift you up."

When an individual has the proper appreciation of the healing truth he will feel toward it as Jesus describes in Matthew's Gospel: "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." The lesson on this point is further enforced by the teachings of Jesus, when he counseled the rich young man to give up all his possessions and become his follower.

If we have firmly determined to sacrifice all, if necessary, for Truth, very often we shall not be called upon to make the sacrifice; and it is an immence help toward healing to have this point settled in the patient's mind, so that he will not acquire the habit of measuring a benefit received by the money paid out, but will have his mind at rest upon this question, that he may be free to attend to lines of thought which are beneficial instead of detrimental. We are by no means so ready to be healed by Spirit, if we are all the time judging and examining results with the critical disposition of mortal calculation. The thing to do, is to make ready to surrender our all to Spirit, and thus be the better prepared to receive the gifts of Spirit.

A student who is really interested in his studies does not long for his school-days to cease. If he could in any way manage it, he would be glad to spend his time and money to go on in school and college indefinitely, and so

in the case of the person who loves music. Likewise, a patient, if he loves the truth for its own sake, will not be in a hurry to get through with his practitioner, if the practitioner is helping him to a higher understanding of Truth. A patient who is not anxious to get out from under his practitioner's care at the earliest possible moment, for the sake of saving time and money, but who takes such a mental attitude that he is always looking for an opportunity to learn more of Truth, for which he is as glad to make return as is the average person for the theater or the excursion, is certain to have healing and all other needed good added unto him.

There are some who come into a partial understanding of Science, but who say to themselves or others that they are not ready to believe until they have had a sign in demonstration of the truth by being healed, notwithstanding that they know of plenty of signs which have been given in the healing of other people. If a person makes the receiving of a sign the condition of his believing, he seldom gets it. The reason evidently is, that those who would test Truth by outward signs, wish to walk by sight, instead of walking by faith or understanding. They have not surrendered self, or the carnal mind, which wants to test everything by sense testimony. Self, or carnal mind, is prone to set itself up as a judge, and say to Science: "Come now, pass in review before me, and show your works. If they are satisfactory, I will believe you." But Science may not be reviewed by mortal mind in this fashion. It demands rather that mortal mind, instead of setting itself up to judge, shall completely humble itself, and say: "I am not fit or worthy to know or judge anything."

Several times, people came to Jesus asking for signs, in order that they might believe. Jesus gave plenty of signs to those who did not ask for them; but to people who did ask for them he said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." The sign of the prophet Jonas, as given in the Bible story, was this: Jonas was commanded of the Spirit to go to a certain place and do a certain work. Jonas did not respond to the summons obediently, but rather took ship to go in exactly the opposite direction. He was thrown into the sea, swallowed by a whale, and carried back to where he started from,

and was told to do that which Spirit commanded. So it will be with every mortal man. In the end he will be obliged to do that which Truth demands of him; therefore the sooner he does it, the better for him. Jesus did give to doubting Thomas a sign; but, when Thomas expressed his belief because of the sign, Jesus rebuked him, saying: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Many people, when they are taking treatment, make the mistake of saying to themselves or others: "Now I will take treatment so many days, or so many weeks, and then, if I am not healed, I will stop." This is another attempt of the carnal mind (self) to set limits and make conditions for Truth, while Truth demands that the carnal mind shall completely humble itself. Said Jesus: "It is not for you to know the times or the seasons, which the Father hath put in his own power." And again he said: "In such an hour as ye think not the Son of man cometh." If we did not set ourselves up to dictate times and seasons to Spirit, but in humility were to let Spirit have its own way, our mental attitude would be such that we would be healed in days, instead of the weeks consumed under the conditions which we have prescribed. The true mental attitude is this: "Not my will, but thine, be done."

Patients whose healing is somewhat delayed, are often tempted to set themselves up to judge the work of Spirit by comparing their own case with that of some they know who have been healed much more quickly. This disposition is thoroughly rebuked by Jesus in the parable given us in the twentieth chapter of Matthew. All that Christ, Truth, can bestow upon any person is understanding, plenty, holiness, healing, and joy in the Spirit. These are symbolized in the parable by the "penny." It is not for us to complain whether we are required to work for these one hour or twelve hours, twelve days or twelve months. It is our business simply to follow in the way and be faithful.

Neither should we be envious or attempt to judge the situation by the case of those who are healed more quickly than are we. Not infrequently those who are speedily healed do not acquire so clear an understanding of the truth of Science, and if our fuller under-

standing must come in advance of the healing, we need not complain, but rather rejoice that by any expenditure of time and effort it may be attained. Impatience and haste are great detriments to healing. Many times it is not realized until after the patient has consciously acquired and assimilated an entirely new understanding of life and health. It was so in the writer's case. During many weary weeks he got no apparent benefit from treatment, until he came unto the understanding and acceptance of Christian Science as Jesus taught and practised it. After he gained this understanding, his healing was rapid and thorough.

St. Paul tells us: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It is only because we are in a false sense of ourselves that we seem to be sick, and we have to be transformed out of this false mind, which conforms to this world's way of thinking, into the Mind of Spirit, which is the Mind of health, joy, strength, peace, and life eternal. To accomplish this transformation is the greatest, most important, and most beneficent task that any human being ever did or ever can undertake; and to attain this transformation in understanding and realization often requires weeks, sometimes months. Suppose it does. Should we not be as willing to spend all the time necessary to gain the understanding of the Science of eternal life, and to gain permanently our health in the process, as to spend much money and months of time to learn the science of algebra, or astronomy, or chemistry?

The Bible contains many exhortations to be patient and persistent while we are being healed by Spirit, God. Let us read and heed the following as a single example: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Patients often unconsciously maintain a spirit of self-righteousness, which acts very much to their own detri-

ment. They may say, "I have done, as nearly as I could, what the practitioner told me, I have paid for my treatment, and I have tried earnestly to avoid committing sin. I do not see why I am not healed." If the patient can truthfully make such an assertion, then perchance but one thing is lacking, namely, self-surrender through love. Without love, we do all these things in a calculating spirit, in a spirit of bargaining, saying to ourselves that because we have done such and such things, therefore we have a right to expect such and such things in return. But love never calculates, never bargains. A lover bestows time and gifts freely upon his friend, looking for nothing in return except her love, and is continually seeking other ways in which he may serve and please. He does not calculate and bargain with her, even in his own thought. Because he approaches her in this way, his friend, though reserved and hesitant at first, at length comes to the point where she is ready to bestow upon him her unreserved affection.

So if we seek the truth, not because we are looking for what it will bestow, but because we really love it for its own sake and are anxious to spend time and money in acquiring it and serving it, then its riches speedily become our possession. The proper way to seek the truth may be expressed in the following paraphrase: I take thee for better, for worse; for richer, for poorer; in sickness and in health; in prosperity and adversity; to love and to cherish, to have and to hold forever; and upon thee I bestow all my worldly goods. Truth, thus sought, will not long withhold her blessings.

THE one thing greater than human speech is silence. The silence of Christ in the presence of falsehood and detraction was Godlike. In the presence of criticism and exposure vice can ill afford to close its lips; its hope lies in the witchery and deception of speech; the blandishments of the tongue must be used in defense of an ill cause and ill deeds. Virtue, on the other hand, can afford to be still, for the reason that there is no wrong to be concealed.

Zion's Herald.

DONATIONS AND INVESTMENTS.

CHAS. E. VAN BARNEVELD.

JOHN says: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Recent study of this passage brought out in strong relief the fact that by far the most wonderful part of the healing I have experienced in Christian Science is this, that divine Love has found an entrance to my heart and is teaching me to give out love. This is the more wonderful since, when Christian Science was first brought to my attention, my camp was pitched high up on the side of the mountain of selfishness. I was afraid to dwell in the valley where the needs of others compelled attention, because my thought of giving was strongly associated with impoverishment. In fact, there was very little desire to give in any direction, —money, time, service, interest in another's welfare, kind thought, or charitable interpretation of another's motives and acts.

I sought the help of Christian Science from a wholly selfish motive, having no thought of contributing anything more than my own problem. It would be difficult indeed to imagine a thought less receptive to its demands, and yet the merest suggestion of a change of view-point caused alarm and aroused a determined and vigorous resistance, for the reason that I could see nothing to gain and everything to lose thereby. But "the superiority of spiritual power over material resistance" (Science and Health, p. 134) was again proved, for, as the result of Christian Science treatment, attendance upon church services, and the study of the text-book, the "god of this world" has been dethroned and brotherly love is being enthroned in its place in my consciousness.

Progress is naturally made along the line of least resistance, and it was a long time before I began to yield or surrender my wholly material sense of what the world designates as success, power, and possession. Time was when personal gain was the one object in life, and I measured success and power solely in terms of money or its equivalent; business was a sharp, competitive struggle, in which the gain, advancement, or success of one was con-

tingent upon another's loss, retardation, or defeat. Little by little, as I studied the text-book, the significance of the teaching that true success and power are dependent upon the triumph of Truth, and that this means the triumph of good, has dawned upon my thought, and brought me liberation from the belief that giving impoverishes or that withholding enriches; that money, or anything else, wrung or wrested from another to that other's loss, can really benefit the one who may seem temporarily to profit thereby; or that accumulation and retention (i.e., withholding from others) is the foundation of true possession.

We learn in Christian Science that true possession must be mental, the gaining of the ideas of Spirit, and that the beginning of real possession is the apprehension of an idea of Spirit—of Truth. Complete possession must entail full comprehension of the idea, which can only come by degrees through utilization. If we possess the idea, it will find expression through us in a proper utilization. The ability to possess is the gift of divine Love, and Love, we are told on page 13 of Science and Health, "is impartial and universal in its adaptation and bestowals;" therefore the utilization of an idea of Truth can only be for universal good, never for a restricted, selfish purpose, nor to the detriment or loss of another. Clearly, then, the good underlying the use we make of our so-called material possessions, of our special advantages and opportunities, of our grasp of Christian Science, determines the degree in which we truly possess them.

Perhaps the best index to the prevailing thought of possession, which is the ruling motive in business life, is the sharp line commonly drawn between a donation and an investment. The latter is for income or profit, to be shared merely by those whom we have come to regard as natural participants in the return from our work,—in short, those for whom we work. The former, on the other hand, may be in furtherance of some good object in which we have a community interest, or it may be a wholly disinterested gift in which we expect no participation other than the degree of pleasure our mental attitude toward giving will permit us to appropriate.

A friend whose material environment by no means suggested affluence, once surprised me with the statement that, in response to the call for funds for the new building of

The Mother Church in Boston, he and his wife had subscribed a thousand dollars, and they had succeeded in meeting this amount before the building fund was completed. This sum would have provided for many needs that remained unsupplied in their home, yet my friend expressed the opinion that this was the best investment he had ever made. Such a view-point was then utterly incomprehensible to me, and the use of the word investment in that connection seemed to me to offer a striking example of the length to which misguided, exaggerated zeal will sometimes carry the adherents of what may otherwise be a beneficent movement. But, as Christian Science brings our thought of possession and our thought of business "into captivity to the obedience of Christ," and we begin to view business in the light of its being a cooperation of men for the welfare of the race, wherein what blesses one must bless all, we find that our ideas as to what constitutes a profitable investment are similarly changed,—broadened, spiritualized.

Christian Science teaches us that in our intercourse with men we deal not so much with "minds many" as with the beliefs of the mortal mind, which seems to control all that is mortal and material. That there is a real power, called evil, is one of the leading beliefs of this mind, and the seemingly despotic sway of evil is due to the overwhelming preponderance of the volume of belief which gives support to it. It will be conceded that the detection and withdrawal from circulation of a counterfeit coin or bill confers a distinct benefit upon all who stood the remotest chance of being deceived into accepting it as genuine. Complete ignorance of the incident on the part of any one would not in the least affect his participation in the good resulting from the lessening of the total volume of counterfeit money in circulation. Similarly, whenever evil has been overcome with good in the consciousness of any one, this overcoming, however slight it may seem to be, has its effect in reducing the total volume of belief in the actuality, the irresistibility, and the indestructibility of evil, and therefore is a universal benefit.

It follows that everything which makes for the true betterment of any one, every overcoming of evil with good, must of necessity be a permanent, universal gain, in which every one participates, whether they know it or not, on

whatever plane they may be. With the apprehension of this fact, we begin to see that we have more than a mere life-tenure in our investments, and that our gifts, from which we certainly expected no such results, may prove to be our best investments.

The momentum of the Christian Science movement can only in part be gauged by the numbers who are flocking to its standard the world over. Wherever Christian Science has been established on the firm foundation of healing, it has noticeably made for a purification of environment and a rousing of higher hopes and desires. Its far-reaching influence is attested to by the general unrest and dissatisfaction with existing conditions, the wide-spread spiritual stir from which proceeds the demand on the Christian churches for a demonstrable religion,—a healing gospel. This marvelous progress is but an index to the faithfulness, the unremitting vigilance, the wise leadership of Mrs. Eddy, and to the faithfulness and loyalty of the students and followers who slept not while their Leader worked, watched, and prayed, but who listened to and fostered the divine impulsion to consecrate their lives to this ministry.

The continued progress of this movement is assured, for nothing can retard the impetus given to it by this great pioneer work. But we of the third and fourth generation, who have in more recent years reaped the fruits of regeneration and healing from this broadcast sowing and this watchful, tender care, are we in our turn faithful,—are we alive to our opportunities, our obligations and responsibilities? Only we who, thanks to this ministry, have grasped the divine fact of the infinite fatherhood and motherhood of God, can truly comprehend the "brotherhood of man." In the degree in which we live up to our opportunities and faithfully demonstrate this true brotherhood in every walk and activity of life, shall we accelerate the present rate of growth, and in that degree hasten the millennium.

Every contribution made in love and gratitude to the Christian Science Cause, whether it be in service or in money, whether it be to The Mother Church, to the Publishing Society, to the distribution of its literature, or to the building of any branch church whose foundation is reared upon the rock of healing and regeneration,—each contribution is a permanent investment for the eternal good

of all mankind everywhere. It will benefit alike the worldly-wise and the simple, the rich and the poor, the most advanced Christian Scientist and the bitterest opponent of Christian Science, the most cultured man and the most ignorant savage in darkest Africa, for it will help to bring about the condition so graphically described on page 61 of Science and Health: "Every valley of sin must be exalted, and every mountain of selfishness brought low, that the highway of our God may be prepared in Science."

[Written for the *Journal.*]

NO CONDEMNATION.

MARY I. MESECHRE.

CONDEMNED in thought? Dear Lord, Thou know'st my care
Lest in my inmost heart, to Thee laid bare,
Lurk aught that could not brook Thy vision fair.
Thou knowest all my life, nor dost accuse;
And shall I yield in bonds to those who choose,
Forgetting Thee, Thine own to sore abuse?

Condemned in word? Nay, Lord, while Thou art nigh,
And safely in Thy secret place I lie,
The clamor of the rabble passeth by;
And I am dumb, the while Thy voice is heard
Proclaiming through my lips Thy potent word;
Nor need I fear the depths of error stirred.

Condemned in action? Lord, Thou art my guide;
My faltering steps strive still to reach Thy side;
By Thine own love's law am I purified.
In light or shade, Thou holdest still my hand,
To me revealing all Thy love hath planned.
Can aught condemn, since Thou dost understand?

Condemned with Thee? Dear Lord, and shall I dare
To turn me from the cup Thine own must share
Ere worthily the crown of life they wear?
Nay, may I—though the world shall still deride,
Betray, reject,—stand ever at Thy side,
Until in me Thy soul is satisfied!

"BE YE THANKFUL."

FRANCES MACK MANN.

THANKFULNESS is necessary to a man's spiritual growth. To be thankful is to be thoughtful. Thankfulness is open to kindness, and honest in acknowledgement; it is expansion from coldness to affection; it is development from selfishness to sympathy; it is peace to the troubled heart; it is brotherly love to a friend; it is forgiveness to an enemy; it is radiation of good will; it is companion to good cheer; it is contentment with gain; it is a condition of mind that may be cultivated at any period of a person's life. To be thankful is to be just to God and to our fellow-men, and without this virtue we are neither sensible nor religious.

Unselfishness is indispensable to happiness. A thankful man is never selfish. He has been awakened from self-centered thanklessness and looks out a new man upon a new world. The grass is greener, the sunshine brighter, the bird sings more sweetly, and his neighbor is lovelier. He beholds fresh beauties in earth and sky and sea, all of which, by color, form, and song, return thanks to the Giver of all good gifts. Just as the pansy blossoms must be plucked to insure a continuance of bloom in abundance and perfection, so we must give out gratitude and render thanks to God, if we would enrich character.

The first lesson we learn from the perfect man Jesus is to be thankful to God for all blessings, and this is expressed in action. Jesus left an example for us when, upon the safe and successful return of the seventy, he said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." When about to call Lazarus from the grave he thanked God in these words: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou has sent me." And again, as the time of the betrayal drew near, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." This beautiful refrain of thankfulness, as from a grateful child to his parent, is heard throughout the Master's life.

The church at Thessalonica was told that there was no circumstance for which it was not to be grateful. "In every thing give thanks," was the teaching of St. Paul. We have been constant recipients of love from the time of our first cry at birth, when we were nestled to our mother's breast, until "to those leaning upon the sustaining infinite today is big with blessings" (Science and Health, Pref., p. vii.). In Christian Science we learn what it means to have health in pure thought, and how to keep it, namely, to have our home "in the secret place of the most High." Thus we have friends because we have learned what it is to be a friend. We have the love of God; "the peace of God, which passeth all understanding;" the Science of true being—and heaven here and now. Have we not great reason to say, with the psalmist, "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

There is no more pitiful object on earth than a thankless child! A child should be early taught to feel and to express gratitude; first to God, then to his parents and to others for benefits received. We are taught that black is not a color, for it absorbs all rays from the sun and radiates no light. Thus it is with the self-centered child. If we would have "children of light, and the children of the day," they must be taught to give as well as receive. All thanksgiving is expansive. It can never be bottled up. It overflows and enriches. There is scarcely a soil that does not produce something, if it be no more than the thorny cactus. However rich the soil, it may produce briars and scrub-oaks, or it may be covered with flowers, fruit-trees, and grass, according as it is cultivated. It is the same with the consciousness of the child, but it will not produce its best possibilities without the cultivation of thanksgiving.

Reformatory work often seems a thankless task, and we feel sure of the sincerity of the individual only when he is willing to work for himself. He may not be absolutely cured of all his degenerate habits, but as his ideals change and higher ones are assimilated into his daily living, he becomes active, and correspondingly thankful. Right thinking brings him joy and courage. It cures laziness, discouragement, self-condemnation, and fear. Thus is his nature refined and he ascends in the scale of being. No

longer does he attempt to break the eternal law of compensation and reciprocity. A good citizen is gained for the home, the church, and the state.

An unusual opportunity for the cultivation and expression of this spiritual quality of thankfulness has been presented to Christian Scientists. The example of our inspired Leader, the instruction for daily thinking and acting, the certainty of a scientific method of approaching God, the confidence of hourly victory, the marked effect of Christian Science upon the needs of this age, and the wholeness of mind and body,—all these are abundant sources for perpetual thanksgiving. Our Wednesday evening experience meeting presents an avenue through which we can manifest the quality and quantity of our achievement along this line. Isaiah tells us that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

A knowledge of history teaches us that the human family has come out from the tangled barbarisms of the past to the civilization and freedom of today. For this advancement let us be truly grateful. The dense ignorance of mortals in regard to God, and man's relationship to Him, is gradually disappearing. On these points scientific certainty is daily becoming more generally accepted, as definite proof of the unchangeable law by which Jesus and his disciples did their work is hourly demonstrated. We say, as did David, "We thy people and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations."

That which is not good for the individual bee is not good for the swarm. Methods injurious to the individual man must be injurious also to the nation. The sum total of thankless persons means a thankless nation. Class legislation, monopoly, selfishness, greed, and self-justification,—these will not be overcome by any nation until it learns by bitter experience that the oppression of one is the oppression of all, and that the good of one is the good of all. The nation must return to the fundamentals of its government, and render praise by word and deed to "one God and Father of all, who is above all, and through all, and in you all."

It is never too late for the individual to begin to be thankful. A helpful step toward this is to count up our

blessings morning, noon, and night, at our seasons of prayer. We shall find that this brings us peace with God, a keener desire for the brotherhood of man, and an enlarged ability to live the Golden Rule. Says the poet,—

> When gratitude o'erflows the swelling heart,
> And breathes in free and uncorrupted praise for benefits received,
> Propitious heaven takes such acknowledgment as fragrant incense,
> And doubles all her blessings.

If the admonition, "Be ye thankful," is obeyed, we shall soon find that God's kingdom is indeed come on earth.

In his essay on William Pitt, Macaulay says, "The correctness of his private life added much to the dignity of his public character." He might have added, "and to the efficiency of his public life." No one whose private life is base and vile can be a true public servant. He may seem to do things that possess some value, but in the outcome there is something faulty,—his own fault, perhaps, breaking out in some form.

A man's private life gives a flavor to all his public life. What he does, takes on the quality of what he is. There is no escape from this. We sometimes think a man's brilliancy, his sociability, his standing, his by-plays of favor, his generous qualities, will make his public career a success, and so it may for a time, but watch him; see him soon fade away, and his works turn to ashes or be forgotten.

The four corners of the things that stand in a community or nation are justice, unselfishness, candor, and purity; and the structure gets these from the man who builds it. The people would better look to these qualities when building their public edifice.

Ohio State Journal.

Never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stars move on, and it is in quiet our souls are visited from on high.

William Mountfort.

TESTIMONIES FROM THE FIELD.

ABOUT two and a half years ago Christian Science was brought to my notice by my brother-in-law, who had returned to Africa after a prolonged stay in different parts of Europe in search of health. He informed me that the marked physical improvement which I saw in him was the result of Mrs. Eddy's teachings in Christian Science. I was impressed with what he told me, and fell in with his advice that I should read the literature published on the subject. I should mention that, although brought up under Christian influence, I was irreligious. I had a hazy concept of a Supreme Being, but the theological works I had hitherto read only tended to increase my perplexity and prejudice me further against religion.

My spiritual, or rather unspiritual, frame of mind at this time I can only describe as deplorable. It seemed as if I were gradually being overwhelmed by forces against which I was powerless to contend. The favorite ministerial platitudes, that the ways of Providence are inscrutable, that we must not seek to pry into mysteries that are beyond our limited understanding, but resignedly prepare ourselves for the inevitable death which is the lot of all,—these afforded me no consolation, but only served further to embitter me. I wanted some better philosophy than this as a solution of the life-problem.

At this period I was fast drifting into misanthropy. Not understanding the nature of man's relation to God, and regarding evil as real and personal, discord began to manifest itself in different forms. The discordant elements that were sapping my moral stamina, plunging me into gloom and urging me on to the brink of despair, were irreligion, impatience, irritability, suspicion, resentment, ill temper, and a habit of using profane language on the least provocation; also a belief that man is the creature of circumstance, or a superstitious belief in chance. I may here briefly state that those who personally know me well can bear witness that I am no longer in torture to this "brood of conspirators," for they have been swept out of my consciousness.

My physical condition was fairly satisfactory, if I except incipient kidney disease, from which I at times suffered acute pain and as an alleviation for which I wore a cholera

belt, an appliance I have since discarded, for the kidney complaint has been relegated to its native nothingness. For upward of twenty-five years I was enslaved by the tobacco habit, smoking excessively at times. It did not occur to me that this practice was likely to affect my health, but I was troubled by a sense of degradation at my abortive attempts to break away from the thraldom through will-power. The day came, however, and came swiftly, when the pipe was laid aside forever. I and the tobacco fiend had come to the parting of the ways, for I had learned that "where the spirit of the Lord is, there is liberty." If it be asked how this transformation was brought about, I can answer the question in one sentence; viz., through an understanding of the truth as revealed through Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures."

A further study of her inspired teachings has enabled me to take an intelligent and unabated interest in the Holy Scriptures, and has made clear what before appeared to me to be obscure or contradictory. Into my life of doubt and despondency there has come a peace and a gladsome joy to which I had been a stranger since my childhood, for I have become a new man and the world is to me a new place. When, eighteen months ago, I was overtaken by a great sorrow, which in the old thought would have crushed me to the earth, it was through Christian Science that I knew how and where to look for strength and consolation, for I now understood the Master's words, "In the world ye shall have tribulation: but be of good cheer; I [Christ, Truth] have overcome the world."

Since taking up Science I have had no need for physicians or medicine. I have had good demonstrations in my household of the power of truth over error, as taught by Mrs. Eddy, in many cases,—such as fever, coughs, colds, toothache, etc., including ailments of my domestic animals, —all being met promptly in Science. Among the many blessings that Christian Science has brought me is the desire to help others, as I have now quite a different feeling toward my fellow-creatures from what I had during the reign of error. When I remember what this truth has done for me, my heart overflows with gratitude to the Giver of all good, and to that great benefactor of the human race, Mary Baker Eddy. With the psalmist

I can truly say: "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

C. G. Hind, Judiths Paarl, Johannesburg, Transvaal.

WITH the hope that in relating my own experience in Christian Science I may be of help to some other young man who is trying to feel satisfied with so-called worldly pleasures, I gratefully give this testimony. Christian Science came to me twice in about five months, in times of great need, and I can truly say that all I am today, and all I ever aspire to be, I owe to this truth.

I came West about the spring of 1908, and I had not been here ten days when I awoke one morning with what seemed an alarming condition affecting my hands and my right side. I had experienced this trouble to a certain degree before, but this time I steadily grew worse, so that in a few days I had to be fed and assisted in walking. After having my case diagnosed by a physician, and being told that there was little that could be done for me, I turned to Christian Science, feeling that I might perhaps be cured; but even if I were not, I would still have the satisfaction of knowing I had done what I could.

My improvement was hardly noticeable at first, and after being for five weeks in a most helpless condition, I nearly gave up the treatment, for I had worked as faithfully as I could according to the directions of my practitioner. However, I still felt that Christian Science was what I needed, and I persevered, although certain conditions seemed to be aggravated, including imperfect sight. I changed my boarding-place, hoping to get away from the associations which were so unpleasant to me. The first treatment in a new place seemed to break my dream of helplessness, and I arose one night, stood on my feet alone for the first time in some weeks, and turned on the light in my room, this being the first time that I had been able to move my fingers even in the slightest degree.

From that night the morbid conditions seemed to leave me one by one, and although some appeared to be extremely tenacious, they were all overcome as I continued to study the Bible and Science and Health. In three months I gained greatly in weight, and I am now enjoying perfect health. My healing was very rapid, and was

commented upon by many disinterested parties, when my condition of thought became receptive and I confidently turned to the one great source of all supply. For me to say that Christian Science has merely meant to me a wonderful physical healing, would be to underestimate greatly my blessings. To me this truth means that for the first time I became conscious of God as an ever-present help. God had never meant anything to me in past years, and my reverence was lost in a terrible habit of extreme profanity. I had been a "good fellow" for years; had been a smoker for some time, although I tried by will-power to forsake the habit, but in vain; in fact, nearly every one of the myriad forms of sin seemed to have a hold on me.

Words fail me when I try to express my gratitude for the regeneration that has come to me, and which I am still enjoying. I have heard it said that "when the fight begins within a man, he begins to be worth something," and if I could assist another fellow of my age in gaining even a slight apprehension of life in its true meaning, I would feel that my mission was at least partially accomplished. I am deeply grateful that it has been my good fortune to gain some understanding of Christian Science at this period of my life, as the truth has certainly proved itself to be a sovereign panacea for all human ills.

R. J. Ely, Portland, Ore.

I WISH to make an acknowledgment of what Truth has done for me, as I feel that I have not been grateful enough. Of late, especially, I have tried to be more thankful, and I am glad of an opportunity to express my gratitude. I was healed of a disease supposed to be incurable. Prior to my study of Christian Science I had been a long-time sufferer from rheumatic trouble, at one time having seven physicians without securing any relief from pain. After six or seven years of suffering, I experienced great difficulty in walking, and after this phase of the trouble had continued for about a year, the crisis came. The large toe on one foot developed what was later pronounced by several prominent physicians to be a malignant disease. I underwent severe treatment, but to no avail, and it was finally decided by the surgeon that the only sure way of a cure was to amputate the toe. I consented to this reluctantly, and today am minus one of my large toes.

About two years later this same disease manifested itself in the second toe, and it was then pronounced a gangrenous trouble by the same surgeon together with two others. I was told I would have to live constantly on a prescribed diet, as this was the only means to prevent a spread of the disease, as in more advanced cases it was sometimes necessary to have the entire limb amputated. It was at this time that through some friends who were interested in Christian Science I was prevailed upon to try it. I had then been on a diet one week, preparatory to the second amputation. I attended a testimonial meeting the following Wednesday, and the next day made arrangements with a Christian Science practitioner for treatment and secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Thus commenced my healing along the only true way. In three weeks I was well on the road to health, so that I was able to dismiss the practitioner and continue my healing with God alone, and in seven weeks I was completely healed.

I am very grateful that I have been led through Christian Science, to God, because in the old thought I had grave doubts of the truth of the Bible teachings. Now I know what the truth is, and that it is always with us, and that all we have to do is to know and live the truth. I am indeed grateful for the understanding of the Bible which I have gained through the study of the Christian Science text-book. This wonderful book brings out and makes clear to its students the true meaning of the Bible, and this spiritual understanding is the healing and saving power which destroys everything that is unlike God, good, and supplies our every need. My daily prayer is that I may grow in the understanding of this blessed truth as taught by our beloved Leader, Mrs. Eddy, and so be worthy of the name Christian Scientist.

Mrs. Caroline Oley, Indianapolis, Ind.

I DESIRE to thank God, and to express my gratitude to Mrs. Eddy for my healing, by writing my testimony, as in that way I shall possibly be able to help some one else in need. The trouble from which I was healed was a malignant growth of five years' standing. The second year of this trouble I was on my way to visit my mother, who lived in Basin, Mont., and while waiting for my train

at the depot, I picked up a copy of *The Christian Science Journal*. I glanced over it, and there I found a doctor's testimony which told of a wonderful cure, and how on account of that cure he had renounced material methods and acknowledged the allness of God. This testimony filled my thoughts; I could not get rid of it. I took the *Journal* on the train with me and read it through, but that one testimony appealed to me constantly. On reaching Basin, I found there a doctor from New York, who had been called West in the interests of some mining property, and I went to him for treatment. Doctors in Butte had told me that nothing but an operation would help me, but I had studied nursing for a time and did not approve of that mode of cure. The New York doctor gave me strenuous treatment, but the help was only temporary.

I returned to my home in Butte, and there I met a Christian Scientist. During a conversation one day I asked if Christian Science could cure such a disease as mine. He said it could, and wanted to know why I asked. I told him that I asked to see if there was any help for me. Some time after this I met another Christian Scientist, a woman, to whom I told my trouble, and she said that there was help in Christian Science for all. She gave me the address of a practitioner, and I went to see her. I asked this Scientist if she could cure one who had no faith, as I did not even believe in God, in fact I had no faith in anything good. The lady said to me, "If you planted a seed, and then tended it, do you think it would grow?" I said, "Of course;" then she said, "You have a little faith, after all." So I started to take Christian Science treatment. My husband laughed at me, my friends called me crazy. I went on for three weeks before I could see any help, and how near I came at times to giving it all up! But the reward came. In the mean time my husband had said that if Christian Science could heal me he would believe in it. Well, it did heal me, and a few years later my baby nursed from the breast which had been in such a bad condition. Although it took nine months to effect a permanent cure, I can now say that I am wholly cured.

Since that time I have had a baby, who is now over a year and a half old, and is perfectly healthy and happy. At the time of the birth I was treated by a Christian Science practitioner. I have also been healed of

fainting-fits. My husband has been healed of blood-poisoning in his foot, and though it had extended to the ankle before he decided to call in a practitioner, so "quick and powerful" was the word of God that my husband never lost a day from his work. The happiness which this wonderful knowledge of God has brought into our home is beyond price, and I am truly grateful to Mrs. Eddy for making possible this understanding of God.

Mrs. Anna S. Watt, Butte, Mont.

In 1892 a friend, though not a Christian Scientist, handed me a copy of Science and Health, and asked me if I would not like to read it. I gladly accepted the volume, and expressed my thanks for the opportunity it gave me to look into Christian Science, which I had for some time desired to do. The opening page of the Preface appealed to me, and I read on with joy, continuing to read for hours. At last I exclaimed, "I am finding Truth!" There was much that I could not understand, but the little gleams of light which dawned upon my consciousness were to my famished senses like springs of water to a thirsty soil.

I continued to drink from this fountain of living truth, and to my surprise I was healed of a long-standing disease, pronounced incurable by *materia medica*. Two physicians had become members of our family when I was a young girl,—kind, noble-hearted men,—but they were unable to give me any permanent relief. Very soon after I commenced to read Science and Health, I began to leave off my glasses, which I had worn for fourteen years. I did not give them up entirely, but sometimes was for whole days without them, and could read with little difficulty. At last an accident happened to my glasses, and I have never replaced them. By resting in the thought of spiritual discernment, I have been enabled to do even fine needle-work without artificial aid.

Since I commenced the study of Christian Science, more than sixteen years ago, I have never resorted to any other method of healing for myself or family, and I am happy in the assurance that I have been able to help others out of their distresses through the understanding of this great truth. There is no language in which I can duly express my gratitude and love to our heavenly Father for this,

His last, best gift to man,—the message of Christian Science; and for the messenger, our beloved Leader, who has so nobly lived her life, walking her solitary way amid the darkness of mortal thought, stemming the tide of opposition, envy, jealousy, and malice, and bringing to the world the reign of "the Prince of Peace."

Catharine Holman, Atlantic City, N. J.

WHEN I recall my mother, Mrs. Catharine Holman, whose testimony is given above, as she was when I was a girl, memory pictures her as weak and delicate, and ourselves as always filled with anxiety and fear for her. I can fully endorse the testimony she has written, as I witnessed with joy the wonderful change which Christian Science made manifest in her. Today she is in many respects younger than she was thirty years ago—has more endurance.—*Mrs. Martha B. White, Atlantic City, N. J.*

AMONG the many who are daily voicing thanks for the blessings received through Christian Science, none can be more grateful than I. Having suffered for many months from a tantalizing skin disease, and receiving no relief from *materia medica,* I was advised to try Christian Science. For several weeks before I began the treatment I had been compelled to wear gloves night and day. My physician gave no hope of a permanent cure, and when Christian Science was advised I was only too glad to accept it. In less than two weeks after beginning to take treatment, every vestige of the trouble had disappeared, and this is only one of the many diseases from which I have been healed. I am grateful for the physical healing, but far more grateful for the spiritual uplifting. I have learned that God is Love, and that He is All-in-all. May God's richest blessings unceasingly flow into the life of our beloved Leader, Mrs. Eddy.

John Carr Springer, Wilmington, N. C.

I BECAME interested in Christian Science nearly two years ago, when my little son, then six years of age, was healed of severe spinal trouble. He had been treated for five weeks by two of the best physicians in our city, and cared for by the best nurse we could procure. They were all very kind, but the child continued to grow worse and

became weaker each day. My fear at this time was great, as one year previous we had lost our little daughter with the same disease, and this child was all we had left. The second doctor ended his last visit by saying, "There is no use in my coming again, but keep on giving him his medicine if you want to." My condition at that moment was one of extreme despair. I then turned to God, and prayed most earnestly that He would show me a way to save my child, for I was willing to do anything. As if in answer to this prayer, my sister-in-law called me over the telephone and advised that we try Christian Science, telling me where I might find a practitioner.

I did not wait to send word, but wrapped the child in some loose garments and drove with him to a practitioner's office. This lady met us with a kind welcome, and her calm and helpful words soon removed all my fear. She gave the child a treatment, and told me to purchase at the Reading Room a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I gladly did. Upon our arrival home the child had no desire to go to bed, but instead, to my surprise, he began to play about the room. In one week's time he was perfectly well, and is now stronger than ever in his life before. He has been attending school all the past school year. The first doctor who had the case met us a few months ago, and he expressed great surprise at seeing the child well and strong, and suffering no ill effects whatever. He said, "I never had but one patient live through this disease, and he remained an invalid."

I have not words to express my gratitude to God, and to dear Mrs. Eddy, who discovered and founded Christian Science. Through her teachings I have found that God is our only help in time of trouble.

Mrs. Amanda J. Johnson, Hamilton, O.

I AM sometimes asked, "What has Christian Science done for you? Why do you respect and love Mrs. Eddy, its Discoverer and Founder?" Seven years ago, as I came home one afternoon, the doctor met me at the door. He had been waiting to tell me that nothing more could be done for my wife. He had exhausted, he said, all medical means, and this was his kindly way of telling me that he felt there was no hope. I made no comment, but walked

through the house to the room where my wife lay, as she had for three months, in a very critical condition. As soon as she saw me she said, "I want to try Christian Science." She did not know what the doctor had said to me which caused me to give my assent like one grasping at a straw, but the result was that she had Christian Science treatment the same afternoon. Three days later she was with us at a little family picnic dinner among the green trees ten miles from our home, and eight days after this we started on a mountain trip, which was taken with the hope that my own health might be benefited, as I did not think at the time that Christian Science could help me, notwithstanding it had wrought this wonderful healing of my wife.

I was at that time suffering from a complication of diseases,—a very severe condition of nervous and stomach trouble, a disordered condition of the heart, fistula, etc., and for nearly a year I had been afflicted with carbuncles. The trip to the mountains did me no good; on the contrary, I became worse. At last, in utter despair, after six months' persuasion by my wife, I commenced Christian Science treatment. My healing was not quick, like that of my wife, and I am thankful that it took six months to accomplish it, since during that time I made a study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which gave me an understanding of the truth of being and its practical application, —a knowledge that man is not placed upon the earth as a creature of circumstance, hopelessly subject to the ills, worries, and discords that may be allotted to him by an unknown God; but that God is an ever-present, knowable good; perfect, sure, and powerful; whom to know aright is everlasting life, here and now. As we approach Him in right thought, right action, right living, working toward the realization of Christ's command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," we are freed from beliefs of sickness, worry, and discord, and find a God who is indeed "a very present help in trouble;" a God on whom we can depend for help and support in every line of activity. This same mighty power allays the worry, relieves the pain, wipes out the discord, destroys fear, selfishness, self-will, anger, malice, and hatred, and establishes peace on earth and good will toward men through the truth.

It seems to me I have abundant reason to respect and love Mrs. Eddy, who by her unceasing labor, constant self-denial, and ever-active vigilance has brought to us the knowledge of this truth, and made it plain to suffering humanity that they might profit thereby, when through it so many blessings have come to me and mine. I was healed of all my diseases; in my home every condition of error is being destroyed. I have a healthy, happy, harmonious family; whereas, formerly we were sick, unhappy, and inharmonious. We have found an ever-present, all-powerful, all-loving God; through knowledge of and reliance on whom, all suffering, worry, and discord can be wiped out —a God who is a help in my business as well as in my home, destroying worry, fear, and inharmony. May I not ask why all do not love and respect Mrs. Eddy, since all may reap the same blessings.

Frank E. Woodley, Los Angeles, Cal.

It is a little less than three years ago that I began to study Christian Science, and during this time I have been given new life; many of the "former things" have passed away, and each day brings new light. When I began the study of Christian Science I was suffering great physical distress, having a supposedly incurable disease, also a complication of other ailments. The disease which had been pronounced fatal was one which medical science considered to have been thoroughly diagnosed by the use of X-ray plates, analysis, etc. The diagnosis had been made in the most thorough manner by able men, and there was no known means of cure. Palliatives in the form of antiseptics taken in very large quantities, and tonics for the heart, had been faithfully followed for more than two years; nothing was left undone which is known to medical science, and all efforts in my behalf were directed by most competent and faithful physicians. The diagnosis disclosed calculi in both kidneys and the entire system was said to be so affected that an operation was not considered possible, in fact segregation was not deemed advisable.

After a few weeks' study of "Science and Health with Key to the Scriptures," and faithful efforts to put to use what I had read, I found myself forgetting to take the material remedies, and in less than a month from the time I began to study I had dropped all material means, and

with the aid of a Christian Science practitioner I regained my health. When I began to read Science and Health, together with the study of the *Christian Science Quarterly,* I was unable to remember a line as I read it over, and for some days I could see no improvement, mentally or physically; but I now realize I must have learned that these words, "God is the Principle of man, and man is the idea of God" (Science and Health, p. 476), embodied something that was to be proved by me, as I knew that many other persons similarly afflicted had successfully proved that rule.

I have found my sense of life thoroughly transformed, and I owe my reformation of thought and life to the application of the rules given by Mrs. Eddy in her invaluable text-book. I am not able to express all my thankfulness for the knowledge gained by the study and practice of these teachings, and for the advice and instruction which I found in her "Miscellaneous Writings." I am glad to make this acknowledgment of the help and comfort that come to me constantly from Mrs. Eddy's writings and the *Journal* and *Sentinel.—Mrs. Carrie L. Bliss, Santa Barbara, Cal.*

To one who does not believe in the Bible, or who has not the understanding of it which is to be gained by its study in connection with "Science and Health with Key to the Scriptures," the recovery of my wife as told in the above testimony may seem miraculous; but to any person who has such understanding it will be recognized as the natural working of divine Principle, God, who governs and controls the universe.

My wife had not been well for many years, and her troubles finally reached a point at which material remedies could give her no further help. At the time she began to study Christian Science she was expected to live but a few weeks at the most. The result of her study is told in the above testimony. I took up the study of Christian Science at the same time my wife did, hoping to help her rather than myself. I have always been physically strong, subject only to the little ills that come to any one more or less frequently, but I found myself benefited by my study and that I could ward off these minor sicknesses very quickly, and I have often relieved myself of ills that have come upon me. But the great comfort and joy for myself

individually is that I now have a religion which I can take into my daily life, which is a help to me at all times and in all places, and that I understand the Bible as I never did before.

Words cannot express the gratitude which I have toward Mrs. Eddy and Christian Science for this understanding that has given back my wife's health, and is making my own life brighter and happier.

Frank S. Bliss, Santa Barbara, Cal.

WITH a deep sense of regret that I have so long withheld the testimony of my transformation through the renewing of the mind, and with inexpressible gratitude to our dear Leader, whose reflection of love, power, and intelligence has made possible to mankind the understanding of God, the absolute, changeless, divine Principle of all that really exists, I write these words. Through the application of this truth, daily, hourly, we do, as some one has said, "bring order out of confusion and prosperity out of seeming adversity."

I came to Christian Science three and a half years ago, seeking freedom from the drugs and their dire effects which had held me in bondage for about two years, and for which I had tried several so-called "cures," only to find my condition more alarming than before. Not as an excuse for my cowardice, but simply to show how subtly evil ever works, let me here say that I had been through what to me seemed endless trouble,—years of sickness, limitations, and death, under most distressing conditions, during which time my health, never robust, gave way under the strain. Mental as well as physical strength seemed to be exhausted, and in my despair I seemed to be on the verge of insanity. Then it was that I resorted to drugs—anything which for the time being made these dreadful conditions seem less real. I had ceased to consider God, except as a power that sent discord to some of earth's children continuously. My only consideration was for my dear little boy,—all I had left,—and for his sake I struggled to free myself from this slavery. I realized that the spirit was indeed willing, but the flesh, oh, so weak!

I had been reared in a Christian atmosphere, my father being a clergyman, and heretofore my belief in God, the

Bible, and the church had seemed a firm foundation; but when the storm came I found my material sense of the creator and His creation to be a sand foundation, and my structure collapsed—I was left without God, and alone. In this deplorable state I was advised by several friends, who at the time were not Scientists, to try Christian Science. For several months I hesitated, thinking a step in this direction would mean disloyalty to my dear father and mother. My extremity was, however, God's opportunity, and Truth did govern.

My first Christian Science service was attended under extreme mental and physical discomfort, but during that quiet hour a sense of hope and peace stole over me,—something I had not known in months,—and I knew this was the Comforter that Jesus promised should come. I went to a practitioner, and had taken ten treatments, I think, when I was healed—brought from darkness into light. Not only had I no desire for a sedative, but the many distressing effects of the drug habit were annihilated, and at the same time an eye difficulty for which I had worn glasses for thirteen years disappeared from consciousness. Never since have I resorted to my glasses. I have had class instruction, and this, with my daily study of the Lesson-Sermon, has given me an understanding of the truth sufficient to overcome numberless discords,—some of long standing, such as throat and lung trouble, etc., besides depression, financial limitation, and separation from dear ones. Many times I waken in the night, and whereas of old it was in a panic of fear, now it is in praise to "God, from whom all blessings flow," and with a sure sense that I have built upon the Rock, Principle, and that this foundation is eternal harmony. I realize that I and all dear to me are hid in "the secret place of the most High," and that no evil can penetrate my armor.

Bessie Cameron Seeley, Yonkers, N. Y.

I CAN truly say that Christian Science is to me a satisfying religion. I became interested in it about six years ago, through the instrumentality of a dear one who gave me a copy of *The Christian Science Journal,* advising me to read it. At that time I was not especially interested, and like many more I asked numerous questions concerning it. Science and Health was then given me to read, and that

which convinced me was the chapter on Prayer. What a revelation it was to one who was following the long-time beliefs! I was at that time a church-member, also a probationary preacher. Mrs. Eddy's explanation of prayer changed my thought entirely, and from that time I was firmly convinced that Christian Science is the truth.

Since coming into Science I have, to mortal sense, had to pass through deep waters, namely, the passing away of a dear one whose loving counsel and sweet company are greatly missed; but how true are Mrs. Eddy's words, that "we have but to close the eyes, and forms rise before us, which are thousands of miles away or altogether gone from physical sight and sense" (Science and Health, p. 87). But however much we may like to reflect on past experiences, or call them to mind, they do not bring happiness, but rather sorrow. With my new understanding, however, I have been enabled to say, in the language of our Leader's hymn, "I will follow and rejoice all the rugged way" (Miscellaneous Writings, p. 398).

On one occasion when I experienced a very severe pain, this thought came to me, which I had learned out of Mrs. Eddy's "Unity of Good" (p. 7); "An acknowledgment of the perfection of the infinite Unseen confers a power nothing else can." I dwelt on this thought for a few minutes, and then fell off to sleep. I awoke free from pain, and any one may imagine how thankful I felt. I hope some dear one will find encouragement from reading this testimony of mine, perhaps one who is passing through a similar experience. If so, I will say, Study earnestly our Lesson-Sermon day by day, and this will be the best remedy conceivable for both sorrow and pain.

I feel thankful for the encouragement I get out of our *Journal* and *Sentinel*. Through the study of Science and Health I know I am a better man. If temptation comes, I know my remedy. In consequence of my experience I became a member of the Christian Science church, for which I am very thankful. My prayer is that I may be found a true and loyal follower of the teachings of Christ Jesus, as made clear to us in "Science and Health with Key to the Scriptures."

William Rogers, Pool, Carn Brea, Cornwall, England.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TAKE NOTICE.

To Christian Scientists:—See Science and Health, page 442, line 30, and give daily attention thereto.

MARY BAKER EDDY.

CLASS TEACHING.

MARY BAKER EDDY.

MRS. EDDY thus replies, through her student, Mr. Adam Dickey, to the question, Does Mrs. Eddy approve of class teaching:—

Yes! She most assuredly does, when the teaching is done by those who are duly qualified, who have received certificates from the Massachusetts Metaphysical College or the Board of Education, and who have the necessary moral and spiritual qualifications to perform this important work. Class teaching will not be abolished until it has accomplished that for which it was established, viz., the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures. Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction.

MRS. EDDY'S STATEMENTS.

Chestnut Hill, Mass., June 7, 1909.

To Whom It May Concern:—

I have the pleasure to report to one and all of my beloved friends and followers that I exist in the flesh, and

am seen daily by the members of my household and by those with whom I have appointments.

Above all this fustian of either denying or asserting the personality and presence of Mary Baker Eddy, stands the eternal fact of Christian Science and the honest history of its Discoverer and Founder. It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud.

The Cause of Christian Science is prospering throughout the world and stands forever as an eternal and demonstrable Science, and I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . What shall we then say to these things? If God be for us, who can be against us?"

MARY BAKER EDDY.

Mrs. Eddy also sent the following letter to the members of her church in Concord, N. H.:—

Brookline, Mass., June 7, 1909.

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren:—Give yourselves no fear and spare not a moment's thought to lies afloat that I am sick, helpless, or an invalid. The public report that I am in either of the aforesaid conditions is utterly false.

With love, ever yours,

MARY BAKER EDDY.

NATURALLY the incident to which Mrs. Eddy here makes reference has called out considerable newspaper comment, and the following, from an editorial in the *Dubuque Telegraph-Herald,* is indicative of the broader view which is becoming more and more general:—

Whether one agrees with her [Mrs. Eddy's] teachings or rejects them, there must be universal agreement that her influence has been for good, and that she has developed possibilities latent in men and women that otherwise might have lain forever dormant. The several hundred thousand communicants of Christian Science churches throughout the nation testify that she was instrumental in supplying them with a new perspective, opening closed avenues of spiritual beauty. It is not material whether established creeds would have done as

much for them. The point is that Christian Science gave them the solace that is theirs, and whoever and whatever renders such service is doing the work of heaven.

The above is a fair statement of the results of Mrs. Eddy's work as seen by one who seems to be an impartial observer, one who has judged her labors by their fruits rather than from a superficial study of her writings; and this is really the only way in which the worth of her achievements for humanity can and should be estimated.

Much of the preaching that has been done since the days of Jesus and his followers of the first three centuries of Christianity has been entirely barren of fruits, and it is because Mrs. Eddy's ministry has shown the fruits of the Spirit that it has aroused so many to strive for the fulfilment of those promises which heretofore have been put aside as beyond the possibility of attainment by humanity.

Not only has Mrs. Eddy opened for all who will avail themselves of her labors "closed avenues of spiritual beauty," but she has also compelled the revision of much of the philosophical, medical, and theological dogma of the closing half of the nineteenth century. That she has done this in the face of ridicule and unbelief, and in opposition to all the vested interests of intrenched materialism, is sufficient answer to those who still continue to belittle her achievements in behalf of mankind. That Mrs. Eddy's "influence has been for good" is likewise true, and in its just appreciation and acknowledgment of this fact the *Telegraph-Herald* stamps itself as able to read "the signs of the times."

ARCHIBALD MCLELLAN.

IT is a great thing to be an honest man, to deal squarely with one's neighbor, one's ideal, one's better self, one's God,—to be entirely worthy of confidence, to be genuine through and through,—and the value of Christian Science lies in part in this, that it gives us the Principle and rule by which we may reach this splendid achievement. Honesty, in the best sense, includes everything in the line of duty, it is the sum and substance of true living. We have all sought, no doubt, to avoid the grosser dishonesties, the things that are not in "good form," that bring a sense of self-contempt and consequent discomfort, but to be honest

at the center of thought and motive, to be incapable of any degree of cant, hypocrisy, or pretense, to be loyal to the best we know all the time, and that regardless,—this is the test of moral worth, of manhood, and it is here that we have all failed so many times at the "mid-years."

There may be many facts which seem to witness to a decrease of general interest in the Christian life, the lapse of a refined moral sense, but in the world's ever-increasing insistence that Christian men shall not only stand for the highest order of integrity, but that they shall bring it into expression in their social and business life,—in this there is a good showing for the advance of truth and right. As never before, men are insisting that the higher the ideal presented by a faith, the more unvarying and entire shall be the honesty of those who represent it, and it is in keeping with this fact that Christian Scientists are placed under requirements which are no less legitimate than exacting. It is rightly demanded of them that they shall rally to the call of their Leader when she says, "Honesty is spiritual power." "We must receive the divine Principle in the understanding, and live it in daily life" (Science and Health, pp. 453, 283).

Here, as everywhere, responsibility means opportunity, and we shall fulfil the one as we rightly estimate the other. As exponents of Christian Science we may say that we have been healed of many things through its ministry, but if men find that our planning and doing is not marked by a finely discriminating moral sense, that we are capable of consenting to doubtful compromises, to the petty pretense and prevarication which give promise of subserving selfish ends, then our testimony will count for nothing, and we do well to recognize the fact. No man can commend his faith to others if he does not live a life that is consistent with that faith.

The great and beneficent purpose of Christian Science is expressed in its teaching that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). It has come to meet the imperative need of relief from sickness and suffering, and it has also come, let us not forget, to supply the equally imperative need of honest men.

Through patient devotion to educational propaganda reformers may succeed in awakening a community, a state,

or a nation, and establish that nobler sense which supports moral issues and effects corrective legislation, but if the relatively few men to whom the application and execution of the law must be committed prove recreant to their trust, if they are found wanting in that integrity which can neither be purchased by the wealth, nor tricked by the wiles, of wrong-doers, then the welfare of the many is imperiled, to human sense, until men of unimpeachable character come to the rescue. This call for honest men is imperative, and those only who are seeking to bring into demonstration the Christ-ideal of sincerity and genuineness in thought, word, and deed can meet the demands of the hour and prove worthy of the wondrous possibilities for good which have been opened to all mankind through Christian Science.

The subtlety of temptation in this domain, and the disaster which inevitably comes upon those who yield thereto, found illustration in the instance of Peter no less than that of Judas. How ignominious his failure to stand by his conviction upon the night of the betrayal, and how bitter his grief in the hour of awakening; and yet at Antioch this same Peter, under the lash of Paul's unsparing rebuke, had to learn again how unchristian and wrong is every least consent to pretense. All the way from that time to this the apostle's temptations and mistakes have been repeated, and the call of Christian Science has come like the voice of one crying in the wilderness of present-day problems, "Prepare ye the way of the Lord, make his paths straight." Clearly and definitely it teaches that genuineness must open the door, if we would have the Christ come in.

We all need to be very much alive to the fact that integrity knows but one kind of honesty; that the ethical relation of a man or corporation to the city, or state, *i.e.*, to all the people, is precisely the same as that of one man to another. Failure to see the moral significance of an act or relation, often results in the exoneration of those who have wronged all the people, when precisely the same offense against a single person would be instantly and unsparingly condemned. Hence those for whom gain is the chief end, who are not seeking first the kingdom of heaven and its righteousness, are prone to enter into organizations and combines which are aiming in a

corporate and, in so far, impersonal way to invade the rights of the community, and not all Christian men have resisted this seduction. Thoughtful people upon every plane of life are being awakened to these things, and this explains why the church and its adherents are often spoken of with contempt by those who perceive the covert wrong thus being done by business concerns which perchance are under the control of professed Christians.

There is but one honest position for any true man to maintain, namely, that which is absolutely just, which is in keeping with his highest sense of right; and Christian Science is helping men not only to see this way, but to follow it fearlessly and joyously, for the reason that they are understanding as they never have before that honesty and truth are antecedent to all real good, to business success as well as to health and freedom. As not before, they are looking to God as their abundant supply and sure support, in the measure of their loyalty to the Christ-ideal.

Professed faith in and love for the good, the true, and the beautiful, can have no fitter and better commerce than with simple honesty in every relation and detail of life, and in no way can we more certainly honor our Cause, impress men for good, and gladden the heart of our Leader, than by such clean, noble living as will indissolubly link the name "a Christian Scientist" with the thought of unpretentious and unswerving integrity.

JOHN B. WILLIS.

THE trend of popular thought for many years has been toward scientific methods, and some teachers of physical science have admitted that sooner or later these methods must also be applied to religion. They, however, have failed to see that in the study of spiritual Science evil cannot be admitted as a factor, since God, the Principle of being, the only cause and creator, is good and good alone; hence evil is no part of His infinite manifestation. Christian Science does not admit that evil has any place, even under present human conditions, except as a false belief to be guarded against and eliminated from human consciousness by the understanding of what constitutes reality. It is easy to see

that neither sin nor disease is an entity or any part of man's being, since the removal of both would not take one iota from mind or body, but would leave manhood intact, with limitless opportunities for expansion and growth.

Christ Jesus did not hesitate to strike at evil under whatever guise it appeared, and his work was not to "destroy" but to "fulfil;" and the work of the Christian Scientist, following in the same line, is to overcome all evil by knowing that it has no foundation in fact or reality. The long and almost fruitless struggles of the centuries surely offer convincing evidence that the beliefs held respecting evil, and the methods pursued in combating it, have had a wrong basis. Christian belief has seemingly been helpless because of its acceptance of the power of evil and the reality of matter and its supposed laws. It has practically denied that man is *now* a spiritual being, governed by spiritual law; nay, its representatives have even attempted to punish those who have stood for this great truth as announced in Christian Science. Scholastic theology has contended that man is now material, having material desires and tendencies, but with a possible chance of reaching spiritual being after death. This erroneous teaching accepted as truth, the "works of the flesh," mentioned by St. Paul in his epistle to the Galatians, inevitably follow,—the hatred, variance, drunkenness, revelings, murders, adulteries, etc.,—not one of which has any relation to the spiritual man who is "born of God."

It is for this spiritual man that Mrs. Eddy has contended, first, last, and always; and for the right of all men to health, holiness, and happiness, under spiritual law. She stands firmly by the teaching of the Bible, that the spiritual man can be neither sick nor sinful, nor is he subject to death, for, says Paul, "He that soweth to the Spirit shall of the Spirit reap life everlasting." This is strictly in line with the words of Christ Jesus, "If a man keep my saying, he shall never see death." This statement of the Master was so entirely at variance with the established beliefs of the day that his critics said after he had so spoken, "Now we know that thou hast a devil;" and if materiality with all its illusions were of God, these critics would have had some reason for this envenomed thrust.

It is true that some religious teachers warn people against overdevotion to materiality, but why should this be necessary if it be of God? It is never necessary to warn people against overspirituality, or devotion to the law of God. Devotion to materiality—its false pleasures, pains, and gains—means perpetual bondage to the body and to supposed health laws which God never instituted and which are put aside as the understanding of Truth sets us free. The practice of Christian Science means a steady climb toward the heights of Truth, but at every step of the way we may trace the footprints of the great Wayshower who, to use Mrs. Eddy's words, "vanquished every material obstacle, overcame every law of matter," and was "crowned with the glory of a sublime success, an everlasting victory" (Science and Health, p. 45).

For no one thing, perhaps, do we owe our revered Leader such profound gratitude as for the light which she has thrown upon Jesus' higher demonstrations,—the triumph of Love over hate, and of Life over death, which enabled him to rise from the grave and lead the way to immortality. The record of it is all in the Bible, but the explanation of it is given to the world in that wonderful chapter of Science and Health, "Atonement and Eucharist." Thousands of Christian Scientists know that until they read this book, and began to comprehend its teachings, "their minds were blinded" (to quote St. Paul), for the veil of material belief lay as heavily upon their hearts at the reading of the New Testament, as it did in Paul's time when the Old was read, until this veil was "done away in Christ." As this veil is removed, the greater healing comes; we begin to "see him [God] as he is," and we are transformed,—"changed into the same image from glory to glory, even as by the Spirit of the Lord."

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVII AUGUST, 1909 Number 5

ENTERING INTO LIFE.

CLARENCE W. CHADWICK.

THE Christian paradox, "He that loseth his life for my sake shall find it," has a new and practical meaning for the student of divine metaphysics. He has emerged from the terrifying belief that it is possible to lose something that God has given him. He no longer admits that he can ever be deprived of something, but insists that he can ultimately prove the nothingness of all that is unlike good. He knows that all that can ever be lost or forgotten is a false or mistaken sense of life, and that Christ Jesus came to show him how to put off or lose this false sense. Jesus told those who would follow him that they had a work to perform within themselves before they could partake of his divine life; that there was a cross to be shouldered before they could enjoy his peace and rest.

If all are to know God,—"from the least of them unto the greatest,"—there comes a time when every human being must face the greatest of all problems, the problem of learning how to live. There comes a time when he must cease "from man, whose breath is in his nostrils," and begin to contemplate Life from a wholly spiritual standpoint. He must cease believing that "the breath of life" spoken of in the second chapter of Genesis is the real or God-given life of man, and begin to know something of the Life which is God, infinite and eternal. The orthodox belief that physical death must ensue before eternal Life can be recognized, has been one of the greatest obstacles in the way of health, peace, and happiness on earth. Christian Science is effectually removing this ob-

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stacle in the Christian's pathway, and is showing him how to "lay hold on eternal life;" how to enter into life here and now.

Neither the so-called birth nor death of man registers his entrance into life. The real man always has lived and always will live in God. This great spiritual fact becomes humanity's savior from the suppositional dream-life of mortals. It is their constant thought-model, to which they must flee for refuge whenever tempted to believe the suggestion of the serpent that life is finite or separate and apart from God. The so-called physical senses, if obeyed, lead away from life and not into it. They point to human birth, maturity, and dissolution as the sum and substance of life. They know nothing of Life as age-abiding. They receive not the things of the Spirit of Life: for they are foolishness unto them; neither can they know them, "because they are spiritually discerned." Mrs. Eddy has opened the gateway to the spiritual kingdom in making plain to this age that these so-called senses cannot grasp the meaning of Life, and that they must be subjected, here or hereafter, before one can enter into life. Solomon must have caught a glimmer of truth when he said: "The way of life is above to the wise, that he may depart from hell beneath." Christian Science emphasizes this same thought, that the true way of life is above and beyond the reach of physical sense, and that a mistaken sense of life embraces all the discords of earth.

How to lose this false sense and to find the true sense of life is a present-day problem for every child of earth. Christ Jesus has mapped out the way, "If thou wilt enter into life, keep the commandments," and Christian Science acknowledges no other. Obedience to the commandments means obedience to spiritual law, and is wholly a mental work. It means true mental activity, whereby to separate the tares from the wheat and to appropriate only what is good, pure, and true. To have one God is to enter into life, and Jesus taught that this entering into life could take place here and now. The great apostle Paul, after he had lost his mistaken or material sense of life and had found the true sense, said, "Now is the day of salvation." Jesus gave a definition of eternal life which is operative in the present: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast

sent." To know is to understand, to have a correct or exact knowledge. It follows that whoever is gaining a correct understanding of God is beginning to know what life is. He is departing "from hell beneath" into that consciousness of Life as God which is from above.

The first and most important step in the great problem of life is to learn what love means. The Bible is explicit on this point. Jesus referred to love as the only positive proof of discipleship, and St. John went so far as to say that "he that loveth not knoweth not God; for God is love;" and again he affirmed: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." The Christian world has not grasped the full import of the word love as used by the inspired apostle, but has simply assented to these positive declarations of Holy Writ without knowing how to put them into daily practice. It remained for Christian Science to arouse the slumbering religious thought to a higher and more practical comprehension of this word.

To the Christian Scientist divine Love is the dominating power and influence of the universe. Love is the only life-giving and energizing force, and for this reason it must become the sole recognized motive power of man in thought, word, and deed. Love must be recognized as the only healing power, as "the liberator" (Science and Health, p. 225) in every sense of the word, and proven to be such by all who say they believe in Christ, Truth. The Christian Scientist must know that his redeemer lives, and that this redeemer is divine Love. He enters into life only when he begins to reflect this Love in obedience to the divine commission "to preach the kingdom of God, and to heal the sick." Christian healing was lost sight of when materiality began to be substituted for the reflection of Love as taught and demonstrated by Jesus and his disciples. Nothing short of this reflection of Love can reinstate primitive Christian healing, despite the effort of the human mind to heal through erroneous mental methods. One's entrance into life is an individual apprehension of the spiritual power of Love to heal sickness as well as sin.

Christian Science does not agree with a certain religious writer who affirms that "some quacks have spiritual

power." It requires spirituality to manifest spiritual power, and whoever heard of a spiritually minded quack! Only the pure in heart may see God and express His power. Dishonesty, envy, tyranny, hypnotic suggestion, and mysticism are not manifestations of spiritual power. "The fruit of the Spirit," the apostle tells us, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Who would try to mingle these with "the works of the flesh," which "lusteth against the Spirit"?

Because the Christian world has not understood how to discriminate radically and scientifically between Spirit and the flesh, but has ignorantly and stubbornly refused to forsake materiality, it has failed to grasp the practical import of the Christ-healing. Christian Science, "through radical reliance on Truth" (Science and Health, p. 167), has discovered for this age the healing efficacy of spiritual power, which is bringing to individual consciousness the recognition of spiritual life, that is neither in nor of the flesh. Christian Scientists date their entrance into life from the time of their healing in Christian Science. Healing to them means vastly more than the alleviation of physical pain; in fact, it is nothing short of the spiritual Christ-idea, which heals physically because it first heals mentally and morally.

Many would-be followers of Truth, because of their failure to comprehend the full significance of the Christ-healing, are groping in the darkness of material theories and opinions. Sooner or later, through failure to cope with the results of their own beliefs and fears, they will learn that there is but the one way to enter into life, and that through the reflection of Love. No lesser demonstration can approximate the standard of Christ Jesus, and the sooner all Christian people find this out, and learn to rely radically upon the power of Spirit to heal and to reform mankind, the sooner will those who have reviled Christian Science find out that they have been fighting against God.

The heavenly kingdom cannot be taken by force. It cannot be invaded by any selfish or unholy thought, purpose, or desire. The cry of "peace, peace; when there is no peace,"—no purification of thought and life,—may sometimes bring momentary surcease from pain, but it cannot enter the heavenly portals. Only those who have on the wedding garment of right-

eousness may partake of the heavenly feast of good things. The pride of worldly power cannot appropriate this garment. "The pure in heart" alone can see God. The corrective influence of divine Love alone can bring about that preparation of the human heart to partake of the things of God and to show them unto the creature.

The human attempt to bring about healing by putting new wine into old bottles will always result in failure. The understanding of what constitutes life will not be gained so long as one holds to those elements of the human or mortal mind which make for hatred, envy, disease, fear, degeneration, and crime. "To be carnally minded is death." The only treatment that can heal the so-called "carnal mind" is one that can root out its unholy thoughts, beliefs, and opinions. Had *materia medica* been able to do this work the millennium would have been ushered in centuries ago. Had human will-power been competent to heal sin or disease the salvation of mortals would long since have been realized.

Christian Science has come to relieve the human mind of all assumed ability and responsibility in the great problem of healing humanity's sins and ills. It says to the human mind, "Without me ye can do nothing,"—without the understanding of spiritual law and its non-participation in material ways and means, ye cannot lead human thought out of darkness into light, out of sin and death into life eternal. Those who meekly and humbly accept this priceless message of divine Love and begin to surrender all fear, doubt, superstition, and faith in matter, begin to prove through signs unmistakable that the new and living way of Spirit is the only way leading into health, holiness, and life eternal. The divine way in Christian Science of dealing with evil has been thoroughly tested in the healing of practically every sin and disease known to the human mind, and it has not been found wanting.

With an eye single to the discernment of God's omnipotence, and with a willingness and prayerful determination to live in strict accord with what they have proved to be true, Christian Scientists have "started on a crusade which will end only with the millennium." Those who understand its teaching love Christian Science and its revered Discoverer and Founder, and can say with the heart, "We know that we have passed from death unto life, because we love the brethren."

"I SHALL NOT WANT."

WILLARD S. MATTOX.

ECONOMIC questions of demand and supply are fundamental to human existence. The problem of "getting a living," in one form or another, confronts every member of the human family. From the materialist who frankly admits that he grubs for dollars, to the idealist who exhibits a fine indifference to petty problems of finance, all mortals, according to the law of belief, are under the necessity of earning their bread in the sweat of their brow. In fact, this was one of the first condemnatory laws formulated in the Adam-allegory. Ever since then it has been true of all who are "in Adam," that they have labored painfully to sustain a material sense of existence.

The struggle of mortals to gain a livelihood presents a composite picture of all the traits of the human mind. Selfishness, greed, injustice, envy, hate, revenge, anxiety, fear—all these play their ignoble part in the daily round of commerce. This struggle has gone on for many hundreds of years, apparently without any change, except that the gradations of belief as to riches and poverty have become more pronounced and more sharply defined. Mortals have sickened and died in their frantic effort to keep alive and to amass a fortune. Every crime on the calendar has been committed because of the lust for possession, until it is no wonder that the apostle said, "The love of money is the root of all evil." Not many, in fact, have shared the lofty views of the poet Shelley, who said: "I desire money, because I think I know the use of it. It commands labor, it gives leisure; and to give leisure to those who will employ it in the forwarding of truth, is the noblest present an individual can make to the whole."

Although, as Mrs. Eddy says, "the Bible contains the recipe for all healing" (Science and Health, p. 406), it had nevertheless not occurred to mortals to seek therein a satisfactory solution of the problem of maintaining an existence, until Mrs. Eddy boldly declared that the Science of Christianity is alone adequate to supply a satisfying answer to every vexing economic question. Christian

Science proclaims itself to be the revelation of truth, and as such it must be able to correct every phase of error. It follows, therefore, that "as in Adam all die," —and before they die struggle with varying success to lay up treasure "where moth and rust doth corrupt,"—"so also in Christ shall all be made alive;" and at the same time all shall learn that man's being is sustained by Principle, and that amply, bountifully, harmoniously, without friction, without restriction or limitation, without weary effort, without discouragement and disappointment, without possibility of failure or loss.

This is the lesson that Christian Science is teaching today, and it has already had an appreciable effect in modifying the sordid efforts to lay up wealth for wealth's sake, and in ameliorating the sick and sinful conditions which have usually followed such efforts. Sisyphus represents mythology's man,—toiling painfully up the hill, rolling before him the great rock of human accomplishment; seeking to gain the summit, but always failing; and forever beginning again the weary task that is never completed. The prophet aptly summed it up when he inquired, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Christian Science presents the real man,—the only man, as sustained by God, having his being in infinite Mind; in receipt of all that infinity has to bestow; lacking no resource nor opportunity; equipped, supplied, maintained, directed, and governed by his cause, his heavenly Father, who loves him well and who has given him "richly all things to enjoy." Paul says, "All things are yours;" and Christian Science bids the world believe this, and make it practical by living as though it were true.

In correcting the errors which accompany the human sense of supply, Christian Science gives a new idea of substance, entirely different from that which mortals have been accustomed to entertain. It also tells the truth about the source of man's supply. Thus it appears that, according to belief, what a man possesses—the substance of his supply—is perverted and misconceived, and is called material. Christian Science declares that inasmuch as man is the creation of Mind, and is endowed by Mind, he is in reality supplied with an abundance of right ideas. Mrs. Eddy says in "Miscellaneous Writings" (p. 307),

"God gives you His spiritual ideas, and in turn, they give you daily supplies."

It must be evident that nothing but lack of spiritual perception prevents us from seeing our supply as it really is, viz., as substantial ideas. As our thought, through the study of Christian Science, becomes exalted above the limited sense of supply, we shall understand the Science of Jesus' statement: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In other words, we are not expected to make a god of material supply or wealth; we are not expected to allow the accumulation of material substance to become the primary object in life. Discerning, by the aid of Christian Science, the true nature of substance, we learn to set our affections on things above; and then "all these things" are added unto us, because we have learned the truth about substance and supply.

This teaching of Christian Science as to the nature of our supply and its source, is not so transcendental as it may seem to be at first. That it is very practical and meets our every-day needs, Jesus proved when he fed the five thousand. The record says that when he saw the multitude he had compassion on them; so he set about providing for their most elemental physical needs, and as the source of supply upon which he drew was Mind, it was therefore inexhaustible. If he had depended upon the visible material supply, the multitude would have gone hungry on that memorable day. He proved the psalmist's word, "They that seek the Lord shall not want any good thing." In his own daily life Jesus' first thought was not for his clothes or his lodging or his food, and yet he lacked none of these things. He asked his disciples; "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing."

When Paul said to Timothy, "Trust . . . in the living God, who giveth us richly all things to enjoy," he put no limit on God's willingness to give and our capacity to receive. It will be noticed as well that there is no limit as to the variety of things which God gives us. Paul also said that God is "able to do exceeding abundantly above all that we ask or think;" and again, that He is "able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

As long as mortals are involved in the illusion of life in matter, so long will a false sense continue to translate substance and supply into material terms; mortals will continue to want a material supply, will continue to believe that they have not enough, and will continue to question the affluence and goodness of God. All of this Christian Science is engaged in changing, by means of an enlightened teaching respecting God and man. As a result, much fear and anxiety have been lost out of the world, and faith, confidence, and peace of mind have taken their place. In thousands of instances the evil passions which actuate mortals in their struggle to get a living are being eliminated, or, at the least, lessened, and life is coming to be fairer and more lovely to many who had disfigured existence by their misconception of supply.

Long before the advent of Christian Science, men had the opportunity to discover for themselves that wealth is at best only relative. Emerson, indeed, did see as much when he said that the poor man is the man who wishes to be rich. Another writer declares that "there is no determinate sum of money nor quantity of estate that can denote a rich man; for the desire for more is want, and want is poverty." Paul wrote to the Hebrews, "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Christian Science is teaching mortals what true riches are, and how to acquire them.

CHURCH TREASURER.

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REDEEMING THE PAST.

PROF. J. R. MOSLEY.

AN instructor at Harvard once said to the writer that, if Christian Science is true, the past as well as the present and the future will be redeemed. The truth, the large implications, and the beneficence of this perception have been dawning and unfolding ever since.

Since what we call the past and the future are only different ways of conceiving of the present, all redemption must be in the present. As Kant saw, the sense of time as well as that of space arises from the belief in finiteness. Since mortals are unable to see all things at once, they see them as a succession and as an extension of experiences. This succession of finite experience gives rise to the sense of time; that of extension, to space. To infinite Mind, eternally embracing all things in one and in every instant of consciousness, there is no possibility of the mortal sense of either time or space. To this Mind all things are forever here and now. In our highest states of mentality and finest activities of life, we lose the sense of time. Sidney Lanier's fine line,—

I leapt the breadth of time in loving thee—!

suggests a universal truth; for, strictly speaking, all true love, as well as all other fruits of the Spirit, is of eternity rather than of time, and lifts one out of the sense of time into the consciousness of the eternal. As Hamilton Wright Mabie has said, "There are no clocks in the forest of Arden;" and we enter this forest every time we turn to the contemplation and to the doing of the things that are true and beautiful and good enough to be eternal.

If what God perceives once, He perceives for all eternity, it would also follow that, if He once saw and pronounced all things "good" and "very good," He always sees and loves them in the same perfect way; and if for every human concept and object cognized by the senses, there is a perfect and an immortal idea in the divine Mind, which is the creator, the sustainer, and the redeemer of all things, whether they be visible or invisible, it would seem to follow that every human concept and everything which appears to the senses must be transformed by the divine Mind and

idea until this Mind and idea are known to be what they always are in fact, All-in-all. In other words, every human concept and every human experience must be redeemed, and wholly redeemed, by the appearing of the divine idea or the Christ. It would also seem to follow that the moment we rise above the imperfections of time and sense to the perfection of the divine Mind and idea, what we designate as the past, as well as the future, will be redeemed. It is the present that determines the past, rather than the past that determines the present. Certain it is that the present, rightly conceived and lived, saves the past and turns it to good account.

That the present not only gives interpretation and meaning to the past, but actually determines it, would have to be true for the kingdom of heaven to be always at hand, a present possibility for every one. If the past determined the present, only those who had in the past conformed to the laws of the kingdom could enter; but if the present determines the past, it is what we desire, will, think, and do at this moment that determines the effect of our past upon others as well as upon ourselves, and the kingdom is always open to all. The way we look, act, and react upon the past determines its value and meaning to us. We can so view, and react upon, the best things in our experience and conscious memory as to make them temptations to self-righteousness, self-love, and self-indulgence; and we can so look and react upon the worst things we have done in a way to make them incentives to virtue and barriers to vice.

Our past is contained in our memory; and what we remember, as well as the interpretation we give to it, depends upon what we are now thinking, planning, and doing, *i.e.*, upon the nature of present consciousness. The past has new value and meaning every moment, provided we are making the most of the present. It loses its value and meaning and calls up opposite memories and associations whenever we fail to do this. One act of indiscretion or error may cause us, for the time being, to lose the memory and sweet consciousness of most of the good we ever did, and revive the memory of all the worst thoughts we ever had as well as the worst things we ever did. Until any error is repented of and superseded by something true and worthy, it gives a false and disagree-

able coloring to past, present, and future. Any act of nobility begins at once to enable us to see all things in their true light; and persistent efforts in the right direction will redeem, transform, and ennoble everything we remember as well as everything we look forward to. The memory has the fine art of sifting out the evil and of keeping the good, when in Christian Science we give ourselves to the love and service of the good; and of forgetting the good and remembering the evil, when we give ourselves to that which is below instead of above us. It has been sagely said that "we forget and we remember according to beautiful laws." The same is also true as to the way we interpret what we remember as well as what we see and hope for.

The deeper we see into even the simplest laws of Life, the more clearly does it appear that we are made "to grow, not stop;" that, while there is all the rest and peace and joy for us that we need on the way, the command is forever forward and upward. Mrs. Eddy says, "Growth is the eternal mandate of Mind;" and again, "Progress is the law of God" (Science and Health, pp. 520, 233). We cannot rest upon our oars without at once beginning to drift down the stream, and what rightly looks beautiful and good going forward, does not appear so going backward. The sense of degeneration begins with even the desire and purpose to stop work when one has reached a certain goal of human success; and when one stops work merely to enjoy the fruit of his former labors, the voices from within as well as circumstances from without must sooner or later say to him, "Thou fool!" This applies to nations, communities, and families, as well as to individuals, for our individual and collective destiny depends, in a large measure, upon what use we make of our leisure and accumulations from the past.

When we are ready to obey the voice of wisdom and beneficent destiny, the race as well as the individual can have all the leisure it needs, all that it will use for the ends of growth and progress. Labor will become ever less incessant, exhausting, and material, and ever more joyous, refreshing, and spiritual. At present, however, as well as in the past, we find that the majority of mankind use leisure, as well as the past accumulations and possessions of all low advantages, for temporary hurt rather

than for growth and permanent well-being. "In the great cities," some one has said, "three days' idleness will fill the hospitals with victims whom weeks and months of toil have left unscathed." This should not be, and will not be as the race learns to obey the gentle leadings of wisdom and the tender promptings of Love. Then it will not be necessary to be forced into the heavenly way by the punishments of evil, and nothing can keep us from walking therein. Then it will no longer be necessary nor possible for us to be lashed by the memory of past evil, the sense of present hells, nor the fear of future ones.

That an attitude of forgiveness and active good will toward those who have injured us turns injuries into benefits, so far as we are concerned, there can be no question. Can they also be turned into benefits to those who seem to be the cause or the occasion of these injuries? We can readily see how Joseph could forgive his brethren and say to them, "Be not grieved, nor angry with yourselves, . . . for God did send me before you to preserve life." Joseph, in common with all who have learned to meet evil with good, and thus turn all things to good account for their brethren as well as for themselves, could easily see and say, "Ye thought evil against me; but God meant [turned] it unto good." But could Joseph's brethren forgive themselves?

Worse still, suppose Joseph had dwelt upon and magnified the wrongs he had suffered, instead of turning them to good account; suppose he had pursued and persecuted instead of forgiving and blessing his brethren: could they then have forgiven themselves? Can those who have sinned most and worst, and whose sins have seemed to cause the worst reactions and resultant effects upon others, ever be forgiven? Can they be forgiven of God and forgive themselves even before they are forgiven by those whom, in the first instance, they wronged, and who, in the second, wronged themselves by reacting in the worst instead of the best possible way? These questions are as serious and profound as we are capable of asking; and it behooves those of us who have sinned more than we feel that we have been sinned against (and most of us must reach this stage sooner or later, as there comes a time when we are only troubled by the wrongs we have done and no longer even dwell upon those we have suf-

fered) not to be dogmatic, but reverently to prize all the light and peace that comes to us in our efforts to solve these great problems of the mind as well as of life.

It is certainly true that, while we are being reviled and scourged for the wrongs we did do, as well as for those we are falsely charged with having done, there is a way to think and feel, to act and react, in the midst of the worst that can be said and done to us, both from without and from within, that not only disarms, converts, and blesses our seeming enemies,—who after all may be among our best friends,—but which also give us at least the first fruits of the kingdom of peace and good will. Here, as elsewhere, it is not what we have done, but what we are now doing, that is the determining and important factor. Then, too, all punishment is self-limited. No one can pursue and nothing can punish us forever, and by a right attitude toward our external as well as our internal accusers they may at any time be silenced.

It is ours to know as well as trust that the ill things we have suffered, when rightly met, as well as the good things we have enjoyed, have worked for our elevation as well as for our reformation. Our personal enemies must finally be brought to repentance and reformation, and our repentance and reformation at once makes us their friend and helper, though they for a time may regard us otherwise. As the goodness of God brings men to repentance and reformation, enough reflection of the divine goodness on our part can do the same; and the greater this goodness, the quicker the repentance and the more glorious the reformation. The very nature of our mental and moral constitution will only allow us to be punished so far. Conscience is satisfied, and the memories of former wrongs are either blotted out or so transformed that they occasion gratitude as well as inspire virtue, so soon as we reach the point where the admonitions of divine wisdom and the promptings of divine Love are all that are needed to keep us from evil and to make us active in the service of good.

If we have forgiven others even before they forgive us, and do our best to make it easy for them to forgive us, their unforgiveness cannot keep us out of heaven; it can only keep them out until they, too, forgive as they would be forgiven, strive to live perfectly in the present, and to turn the injuries they have occasioned, as well as those they

have suffered, to the best possible account. As we have seen, if our past contains crimes that now seem beyond the reach of our best endeavors, even those crimes no longer weigh heavily upon us when we reach the point in our spiritual history that no temptation nor circumstance could ever induce us to commit them or their like again. Even while we are being pursued and persecuted, if we meet these trials of our faith in love and with blessings instead of with resentment and complainings, before the tribunal of our own conscience the evil committed in the past, because it is viewed from a different and higher perspective than when it was committed, "becomes," as one has said, "an action that no longer exists for us, save in so far as it may serve in the future to render our fall more difficult.

Then, too, as we have seen, the evil fades out of memory, and the good remains. "The clouds pass; the heavens remain." Finally it is seen that under the divine government everything is being worked out for the good of all; Truth righting the wrongs we have done as well as those we have suffered. Even higher than this, it is seen that the good is all that really was, is, or ever shall be. We shall remember and rejoice in the good that we have received and forget the injuries. We shall be blessed for the good that we have done, and no longer be punished for the evil.

Christian Science brings a glorious and wonderful sense both of responsibility and of opportunity, in making it clear that we are not hopelessly bound by the mistakes of the past, whether these mistakes be our own or those of others. It presents, moreover, the kindred truth that we can acquire an ever-increasing control over the events which shall happen to us, as well as always determine what the events of the past, present, and future mean to us; thus the sense of responsibility and of opportunity becomes still more wonderful. It is seen that we have everything to live for, and everything to be grateful for. It makes us glad that we are living now, and happily reconciles us to the wise necessity of making the most of all the past that now exists or ever can exist for us. It also makes clear to us that every man needs his own past. It makes it possible to rejoice with all those who rejoice and impossible to envy any one. It is seen that the past of every one is his opportunity as well as responsibility, and

that it is not to be relived and redeemed through reincarnations, but by progressive and continuous growth and unfoldment. We cannot return to what has been, but we carry with us all the past we need to redeem and to turn to good account.

It would also appear, and wisely and rightly so, that the so-called subconscious mind should be governed by the conscious mind and under the control of the higher self. Even higher than this, as Christian Science teaches, immortal Mind must govern and heal both the human mind and body. The present must govern and redeem the past; the conscious, the subconscious; the higher, the lower. Our hope is that all this is even true for those who are seemingly dead; that "the hour is coming, and now is, when the dead shall hear the voice of the Son of God." The apprehension of God and man in Christian Science leads us not alone to the hope, but to the realization that there will never be one lost life nor a single unredeemed past.

"And I sought, whence is evil: I set before the eye of my spirit the whole creation: whatsoever we see therein,—sea, earth, air, stars, trees, mortal creatures,—yea, whatsoever there is we do not see,—angels and spiritual powers. Where is evil, and whence comes it, since God the good hath created all things? Why made He anything at all of evil, and not rather by His almightiness cause it not to be? These thoughts I turned in my miserable heart, overcharged with most annoying cares." "And admonished to return to myself, I entered even into my inmost soul. Thou being my guide, and beheld even beyond my soul and mind the Light unchangeable. He who knows the truth knows what that Light is; and he that knows it, knows Eternity! O Truth, who art Eternity! Love, who art Truth! Eternity, who art Love! And I beheld that Thou madest all things good, and to Thee is nothing whatsoever evil. From the angel to the worm, from the first motion to the last, Thou settest each in its place, and everything is good in its kind. Woe is me! How high art Thou in the highest, how deep in the deepest, and Thou never departest from us, and we scarcely return to Thee."

Augustine's "Soliloquies," Book VII.

GENTLE EMERGENCE.

ELIZABETH H. MURDOCK.

AS awakened thought begins to grasp the teachings of Christian Science and we try to put them into practice, we soon discern the vast difference between the realities of being and the lives that we are living, and there springs up a great longing to free ourselves from the fetters of materiality, that we may enter at once upon a purely spiritual life. Though we may be very earnest and sincere in our efforts to accomplish this, yet there lies right here the danger of a grave mistake. The human mind is always prone to run to extremes, and many a beginner in Christian Science has learned by sad experience that it is very easy to undertake to go too fast in what seems to his ignorant zeal a wholly wise and commendable reaction against things material.

The consequences arising from this mistake are twofold. It brings to him who makes it an unnecessarily troubled experience, while thought is constantly disturbed by discouragement and self-condemnation and confused by the frequent and apparently unavoidable compromises with error. It also brings, to those who are watching the progress of such an extremist, and who have no understanding of Christian Science, a sense that this Science must be destructive rather than constructive in its tendencies. As he sees many harmless and innocent things, that seem to be helpful and necessary under the present conditions of daily life, neglected and condemned, while apparently nothing better is put in their place, it is not surprising that antagonism possesses his thought, and that he contrasts unfavorably the lives of such extremists with the lives of those who neither know nor desire Christian Science.

When mistakes of this kind occur, it can easily be learned through the study of our text-book, Science and Health, that they are not due to the teaching of Christian Science, but only to the impatience, unwise ambition, and lack of understanding of the individual. In confirmation of this statement, attention may well be directed to the three following quotations from Science and Health, chosen from the many loving admonitions that would be pertinent

here: "Emerge gently from matter into Spirit. . . . Come naturally into Spirit . . . as the result of spiritual growth." "Abandon so fast as practical the material, and . . . work out the spiritual which determines the outward and actual." "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won" (pp. 485, 254).

It becomes very clear to a careful student of our Leader's writings that each one, in working out his life-problem, must begin exactly where Christian Science finds him, and with a patient, helpful, loving spirit fulfil every right obligation that rests upon him as the result of the previous and existing conditions and relations of his human life. Was not this St. Paul's thought when he wrote to the Corinthians, "Let every man abide in the same calling wherein he was called"? From this plane of greater or less materiality on which he finds himself, he soon sees the need and possibility of progress, but if the teachings of Science have been assimilated, he should discern two important facts regarding the manner of this progress. First, that the spiritual life which he desires cannot be gained at a single bound. It is to come as the result of a succession of progressive steps in the right direction. And, second, that the longed-for changes in material conditions which are so desired must follow and not precede changes in his thought.

A vigorous effort to eliminate from our lives certain material duties, pleasures, or other conditions, while we or others concerned still feel the need or desirability of these things, produces an upheaval, and a sense of destruction and lack which is the very opposite of progress. It reminds one of the battle royal that ensues when we forcibly take away from children the toys or occupations which they still delight in, and leave them without employment or with what they do not desire. A wise mother never forces her child's progress in this way. She first opens his consciousness to new ideas and interests him in better things. She knows that when his perception of life's possibilities is increased, he will turn naturally and without resistance to the better, and that the old, being outgrown, will pass away unlamented.

It may be questioned whether any one whose progress in Christian Science is entirely normal, if such there be,

is ever conscious of giving up anything. Something better than he has known before appeals to him, and finds its place in his life; later, he may remember that something he no longer cares for has dropped out to make room for it, but that is all. Such growth may not seem immediately possible for every one, yet it certainly points us toward the right ideal, and shows that our work lies, not in overturning material conditions, but in promoting that right thinking which destroys the ignorance and the false desires or needs that have possessed us, knowing that when the right thought governs, the false material manifestations will fall away of themselves.

Since we cannot reach the absolute at once, it is well that we welcome each better belief that comes to us, and give it all liberty to do its good work for us and others, until, in turn, it can be succeeded by one better still. If we are too uncompromising in our adherence to what we cannot at present attain, and refuse hospitality to gradual improvement, the condition of our thought may be likened to that mental home described in the Bible as "swept and garnished," but likewise an "empty" place, thereby inviting the return not only of the old false beliefs, but of many others following in their train.

Here as elsewhere our Leader has not left us with words alone. Like the village preacher whom Goldsmith has made beloved, she too

> [Has] tried each art, reproved each dull delay,
> Allured to brighter worlds, and led the way.

Her life is full of examples of the practical working out of her precepts. Because it is so recent as to be familiar to nearly all, possibly the best illustration for us to study, as exhibiting the method and results of the way she advocates, when practically applied in the direction of the affairs of the Christian Science church, is that which has culminated in the abolishment of the celebration of a special communion service in The Mother Church.

It is safe to assume that Mrs. Eddy long ago perceived the necessity of just this step. She knew better than any one else precisely the results of continuing the outward observance of the communion season, and of the great gatherings to celebrate it in Boston and at Concord. She saw the danger of any form of materiality in our worship. She recognized the tendency to turn to personality in-

stead of to Principle at these times; the evils of leaving our own fields of labor in order to attend this service; the danger that these occasions would degenerate into social and self-congratulatory reunions; and the evils of the more or less unnatural stimulus of the excitement of such gatherings. We are sure that she saw all this, as we look back upon the successive steps she took from year to year to meet these tendencies. And yet, knowing all this, and much more that we do not yet perceive, she did not try to meet everything at once, was "undisturbed by the frightened sense of any need of attempting to solve every Life-problem in a day" (Unity of Good, p. 5), and content to lead us gently on step by step, giving us freely the privilege of enjoying all the good of each successive stage in our journey, and of profiting by it, until, having served its purpose, it was ready to be left behind. It is to be noted also that she never clouded our joy in such perceptions of Truth as we had gained, by the suggestion that they were more or less material and temporal. It would seem that she saw them as "improved beliefs," manifesting more spiritual concepts than we had ever before attained, and that she rejoiced in them as evidences of progress, even while she was waiting for us to be ready to take a higher step. The wisdom of this course is one with the wisdom of her words, "No stubborn purpose to force conclusions on this subject will unfold in us a higher sense of Deity; neither will it promote the Cause of Truth or enlighten the individual thought" (Unity of Good, p. 5).

As we came from the old thought into Christian Science, the communion service was perhaps the most holy, most spiritual concept that had ever come to us, and it was much for many of us to do to give up even the bread and the wine, and the more frequent observance to which we were accustomed. We needed time before we could sing understandingly the inspiring thought of Bonar,—

> And as we rise, the symbols disappear;
> The feast, though not the love, is pass'd and gone;
> The bread and wine remove, but Thou art here—
> Nearer than ever—still my Shield and Sun.

This one step was quite as much as we were equal to at first, and recognizing this, that it was "radical enough to promote as forcible collisions of thought as the age [had] strength to bear" (Unity of Good, p. 6), it was all that she requested.

In following her guidance we have so often manifested the successive stages of misapprehension, questioning, and rebellion, before we have come to understanding, obedience, and gratitude, that while they must seem to her like the passing of a fluttering breath, so full of nothing and so sure to die away, yet our Leader never ignores this apparently necessary resistance of the ignorant human thought ever opposing its own progress. Knowing this tendency, but keeping so close to God that she always hears His voice, she does not call upon us to make an advance at a wrong time, or to take too long a step, avoiding the double error that she describes as making one's moves "before God makes His, or . . . too late to follow Him" (Miscellaneous Writings, p. 117).

The success of each forward step shows very clearly that in the apparent pauses in the onward march, our Leader has always continued to grow daily herself in the consciousness of the ever-presence of God, and the constant spiritual communion with Him that is possible, unlimited by human times and seasons,—knowing that this alone would show clearly the next step to be taken. As she saw us absorbed in the coming and going of these finite seasons, she must have held her thought above them to the everlasting spiritual communion. When there were evidences that spiritual understanding was growing in us, and that the time was ripe for us to join with her in the spiritual realization of Bonar's words,—

> Feast after feast thus comes and passes by;
> Yet passing, points to the glad feast above—
> Giving sweet foretaste of the festal joy,
> The Lamb's great bridal feast of bliss and love,—

how she must have rejoiced that we were ready for this last great step, the giving up of special communion services in The Mother Church. It seems encouraging that at this time there has been so little evidence of agitation, questioning, or regret. Is not mortal mind at last becoming instructed out of itself? becoming ready for the perception of something better than it has known, and for its more immediate acceptance?

Those who have been familiar for many years with the onward course of the great movement of Christian Science, are able to cite many other illustrations that show our Leader's constant use of this same method, and that are equally remarkable and fruitful of good. While we

marvel at the wisdom that has guided her, it must be remembered that the way she has reopened, the way that leads to the kingdom of heaven, is not for her alone, but for every one of us, and that we must adopt this course in working out our own problems, if we hope to receive the full benefit of her example. While no one else has her work to do, while many seem to have no very important things to accomplish, yet each one does have his own salvation to work out, and in the process he is often associated with others who know less of Christian Science than he knows himself. In doing this individual work it is the common experience that in course of time it brings as great a variety of problems and as different ones as we are prepared to meet. Here, then, lies the opportunity to prove whether we have understood our Leader's teachings and are obediently following her example.

In the past many of us have learned by sad experience the unwisdom and ill results of haste and impatience in trying to attain to spiritual things, and the folly of our efforts to change the material in advance of our spiritual growth, and without due regard for others concerned. Of course the awakening from such mistakes must come in time, but it is not always in time to be saved from many regrets over wasted opportunities to be humanly kind and loving, and over antagonism produced in others by our mistaken efforts to take the kingdom of heaven by force. It is the hope of the writer that, through dwelling a little directly upon the words and works of our Leader, some may be spared the confusion of these mistakes, and the suffering that accompanies the self-destruction of the error.

It seems almost unnecessary, and yet the human thought is so ready to grasp an excuse for an unworthy "suffer it to be so now," to add that it is distinctly not the purpose of this article to advocate any lingering among outgrown material beliefs, or to provide excuse and justification for slothfulness, self-indulgence in error, or mere temporizing in our progress toward the spiritual. What has been said applies to no matter of absolute right and wrong; to no deed inspired by perverted, abnormal thought; to no advance step for which we, and others whom we should consider, are ready. It applies only to the onward steps of human progress toward the ideal, each one of which

should leave us permanently nearer the absolute Truth of spiritual being than ever we were before, and each one of which will accomplish this end if taken in accordance with our Leader's directions.

In trying to make practical application of such understanding as we have gained, we may sometimes find ourselves puzzled and disheartened by that apparent need of compromise with the material that has already been mentioned, and in doubt as to the right course. To a straightforward thinker the very thought of compromise is most objectionable, and when he seems to see no way of avoiding it, and yet feels uncertain as to its wisdom, and unfaithful to his convictions in adopting it, it is not surprising that a considerable degree of confusion results. This is sufficient evidence that we have not yet reached the right thought about such situations, and have not discovered the infallible rule for conduct based upon divine Principle. With confidence that there is such a rule, and that he who seeks persistently will find, we may know at once that such confusion is unnecessary, and so take the first step to prepare our thought to receive the light. Let us endeavor to find and state this rule.

In the first flush of our enthusiasm, deceived by ignorance and perhaps a touch of unconscious self-righteousness, we may dispose rather arrogantly of the entire question of so-called compromise, saying, "Are not all these things under discussion purely material pleasures and duties? Then I see no cause for debate, for we have given up all such things since we came into Science." Happily this condition of thought cannot continue very long, for either we bring upon ourselves some hard experiences that are enlightening, or else we observe that others who have pursued a different course have advanced far more rapidly and harmoniously than ourselves. In either case experience has made us ready to be instructed.

It may be that our first step toward understanding is to accept rather regretfully the fact that compromises do seem to be needed. Later, we wonder whether they should be called compromises at all, since from another point of view they result in distinctly forward steps. Then the fact becomes established that our confusion was caused not so much by our greater spirituality, as by an increased and exaggerated sense of materiality and its power,—which

is now seen to be only an initial step toward knowing its nothingness and accomplishing its final destruction. In whatever order these concepts come to us, sooner or later we begin to question whether we understand what constitutes "purely material pleasures and duties," and when the realization comes that it is our mental attitude toward the act which determines the measure of its materiality or spirituality, the light has begun to dawn that will dissipate the confusion.

We thus see that many of the things which we used to do in the old days, the things which gratified material sense or expressed some false human concept,—pride, ambition, selfishness, or other of their kindred whose name is legion, —that those very things which our false sense classed as of the earth, earthy, are capable of regeneration, and may be used to express the spiritual ideas which are beginning to rule our thought,—unselfishness, purity, humility, peace, unity, love. Underlying everything in our daily living which is legitimate and right, we shall find when we seek it this undying, unchanging spiritual idea that shall make the doing, the striving to express it, a privilege and a joy. We have not gone far enough yet to grasp it perfectly, to see the task as purely spiritual, we have even objectified it as material, after the usual manner of human thought, but if it is there, shining through its seemingly material embodiment to be discerned and brought into clearer manifestation, we need not hesitate to do the deeds that express it, for they are no longer to be considered material, or concessions to materiality, having been transformed by the renewing of our minds.

This, then, furnishes the unfailing test and rule that we have been seeking, and we shall find it a sure guide through the changes of this transitional period, for in the spiritual idea, though we see it but dimly, abides eternal life. If our Leader's loving counsel is observed, we shall find that "though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth" (Science and Health, p. 463), but Truth will gradually and harmoniously change every detail of human life, and eventually lead us into the perfect day of Spirit, when God's ideas shall rule throughout the world, and "the material, transformed with the ideal" (*Ibid.*, p. 442), shall disappear.

[Written for the *Journal.*]

"THE SUBSTANCE OF THINGS."

BEN. HAWORTH-BOOTH.

BEYOND the falling leaves, the lapse of days,
The instability, the changing ways,
Is primal harmony, the song of praise.

The leaves lie deep upon the mountain slopes,
The mist the moorland holds and envelopes,
As dim, dark memories hide all earthly hopes:

What though the night be starless and forlorn?
What though a sigh on every breeze is borne?
Beyond us is the glory of the morn!

Let the dead past her shrouded dead conceal
'Neath the dead leaves; our quickening lives reveal
We are new-born, new-made from head to heel.

No longer do the hopes I held of yore
Enchant me; and the fears of heretofore
Are past and gone, or passing more and more.

For I have seen—what I can ne'er forget—
Myself when sick, my friend when sore beset,
One saving Hand upheld, and holds us yet.

'Neath the dull veil of all this shifting show—
Material fleeting forms, that come and go—
Unfading and eternal truths outglow:

These are the firm foundation and the base
Of all that is in earth or heavenly space,
Beyond the inconstant change of time or place;

They are the jewels of thine earthly crown,
The golden lamps of heavenly renown,
Flashing Elysian brightness, each its own;

They live forever, for in Life's domain
They form a part, and thus from them we gain
Glimpses of heaven athwart the thundering main.

Faith is the substance of the Christian's hope,
The proof of things unseen; he ne'er can grope
In dust to find his heaven-born horoscope.

Then lift thine eyes unto the eternal hills,
Whence comes thine help, that sanctifies and fills
The cleansing cup for all thine earthly ills;

And, gazing from thine ever-guarded gate,
Observant of the falling leaves of fate,
Cease not to watch and pray—the hour is late!

FROM THE OLD TO THE NEW.

J. L. VAN DER MERWE.

From my earliest boyhood I knew the Bible thoroughly from a Calvinistic standpoint, and when I reached manhood I had the privilege of listening to some of the greatest preachers of our time in England, Scotland, and Holland. During the time I was in Scotland, I heard also some of America's great preachers. At that time I studied the New Testament exegesis, and read a great many theological books and volumes of sermons of the best preachers of the past; but all this had only one effect upon me, it closed the Bible to me and made me an agnostic. Why? Because in the old thought we did not worship the God of the Bible. This is a bold statement, but nevertheless true. The God of the Bible is infinite, omniscient, omnipotent, omnipresent, All-in-all. The God we worshiped in the old thought, we also acknowledged as infinite, omniscient, omnipotent, and omnipresent; then we turned around and acknowledged at the same time another power called evil or devil, thus limiting the God we worshiped, robbing Him, as it were, of His infinitude; because He could no longer be infinite if there was another power ouside Him. Is it, then, a wonder that the Bible became a closed—sealed—book? The God whom we thought we worshiped did not exist, hence God became to us a mysterious being. There is always a mystery about anything which exists only in belief. There is no mystery in that which is real.

Mrs. Eddy has opened up the Bible, and has shown us

what the God of the Bible said about Himself: "I am the Lord, and there is none else." Let us listen to what Christ Jesus said about God. In the twelfth chapter of Mark's Gospel it is recorded that when one of the scribes asked Jesus, "Which is the first commandment of all?" Jesus answered him, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." This is true from all eternity; it was true when Jesus uttered it; it is true now that Christian Science is demonstrating it. But if we hold that this truth should be made practical, those who are in the old thought will tell us that it is blasphemy. In referring to the evil one, the Master at one time said, "There is no truth in him. . . . he is a liar, and the father of it." Now a lie is a thing that does not exist, it is nothing; and the father of it is nothing—thus it is a case of nothing producing nothing. Christian Science is demonstrating today the allness of God, good, and the nothingness of evil; but some of those who hold to the old concepts will tell you that it is a Christless religion.

Mrs. Eddy again opens the Bible and points out that in the dim past it was thundered from Mount Sinai, "Thou shalt have no other gods before me;" and she tells us that "this *me* is Spirit" (Science and Health, p. 467). Christ Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Before he made this definite statement, he said to the Samaritan woman at the well, "Ye worship ye know not what;" and this is exactly what we have been doing in the old thought. Then Jesus added: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." To worship the Father in truth is to live and demonstrate the truth in our daily life. In so doing we reflect the Father, and this is the true worship. The underlying truth of Christ's teaching is action not profession. Jesus further said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." In Christian Science we know what it means to take up the cross—it is to demonstrate in our daily life the allness of God and the nothingness of evil.

In another place Christ Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the king-

dom of heaven; but he that doeth the will of my Father which is in heaven." Elsewhere he said, "The tree is known by his fruits." What is this fruit? It is the result of the tree's growth. If the tree did not grow, there would be no fruit. It is exactly the same with our spiritual life; we must grow if we would bear fruit. We must live the truth, then we shall bear the "fruit of the Spirit" of which Paul speaks: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." We know a man by what he does, not alone by what he says. The apostle John in his first epistle says: "My little children, let us not love in word, neither in tongue; but in deed and in truth." Mrs. Eddy says, "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds" (Science and Health, p. 40).

I do not know how to express my thankfulness to God for the pure life of Mrs. Eddy, which has made it possible for her to bring to light the true worship of God and the teachings of Christ Jesus. The more I ponder over the old, eternal truth of the Bible, which she has brought to light, the more her life becomes to me as beautiful as the morning, lovely as the noonday, and glorious as the night's richness in stars. She has given us back the God of the Bible. She has taught us that the God of the Bible is not a mysterious being—that He is to be understood, and that to understand Him is to love Him, because the God of the Bible is Love. Mrs. Eddy is teaching us the truth of man's being, showing us our relation to God, which was entirely neglected by us while we were in the old thought. This problem of being is a great problem, and sometimes when I think about it, my soul goes forth in thanksgiving to the God of our salvation, because I now know, through the teachings of Christian Science, that I have an eternity in which to work out this salvation.

There are many things I do not yet understand. At the present moment I am standing at the threshold of this great problem, but I have gained through Christian Science so much understanding that I can now be so bold as to say with Paul: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

THE VESTURE OF TRUTH.

VIRGINIA C. CHINN.

IN St. Paul's first epistle to the Corinthians we read: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, . . . For this corruptible must put on incorruption, and this mortal must put on immortality." In these words the conditions for entering heaven are clearly set forth, viz., that corruption and mortality cannot inherit the kingdom of God. Therefore this mortal must put on the garments of immortality,—a process which is clearly mental, not physical.

The "gateway of death" through which mortals must pass to enter heaven is shown to be the death of a false sense of being. We are told that we must "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Jesus taught that the kingdom of heaven is within our consciousness, and that unless we become as little children we shall in no wise enter into this kingdom. What is it to become as a little child? Is it not to put off our mortal garments of pride, fear, self-will, self-love, human wisdom,—"the lust of the flesh, and the lust of the eyes, and the pride of life,"—and to be clothed in the sweet, pure garments of spirituality? What a beautiful description our Master gave of the white garments of purity: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Our Leader says: "The robes of Spirit are 'white and glistering,' like the raiment of Christ. Even in this world, therefore, 'let thy garments be always white'" (Science and Health, p. 267).

In Bunyan's "Pilgrim's Progress," the two pilgrims, Christian and Hopeful, after many struggles and victories, reach the country of Beulah, where they are blessed with glorious glimpses of the Celestial City to which they are journeying. The glory of this city dazzled and

blinded them at first. In this country, we are told, the "shining ones commonly walked, for it was upon the borders of heaven." Now these pilgrims rejoiced greatly, and hoped to enter straightway through the golden gates of the city, but two men, clothed "in raiment that shone like gold," met them and showed them that between the country of Beulah and the gate of the Celestial City there ran a river, "and there was no bridge to go over." The waters of the river were "not all of a depth." "For," said they, "you shall find it deeper or shallower, as you believe in the King of the place." So these two pilgrims crossed the river safely, although not without great difficulty. When they reached the other side they found the two "shining ones" waiting for them, and with their aid the pilgrims went up the hill upon which the city was situated, with great ease; besides, "they had left their mortal garments behind them in the river, for though they went in with them, they came out without them." So now these two faithful pilgrims were ready to enter into the joy of their Lord.

In the Glossary of "Science and Health with Key to the Scriptures," we find this definition of river: "Channel of thought. When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error" (p. 593). Does not this definition throw wonderful light on the passage of these two pilgrims through the river? "The waters are deeper or shallower, as you believe in the King of the place." We must all go through this process of purification. We must all be cleansed of the impurities of the fleshly mind. "The old man with his deeds" must be put off. Then, dear fellow-pilgrims, let us hasten to put off error; "not that we would be unclothed," says the apostle, "but clothed upon, that mortality might be swallowed up of life." Let us heed the warning given by our blessed Master in the parable of the great supper. We are all familiar with the excuses which come from those who are bidden to this feast. One has bought land; another, cattle; another has married a wife, and therefore cannot come.

It is worth while to stand quite still for a moment, and consider the call of Spirit which invites us to the feast of Soul,—to hear the tender, pleading voice of the Christ: "Come unto me, all ye that labor and are heavy laden, and

I will give you rest." And again, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Are any too busy buying and selling, marrying and giving in marriage,—multiplying nothing,—to heed this call of Spirit? Would any send excuses? Then let us consider for a moment! Does the world offer us this rest? Listen, and our own heart answers. No; we can never find this rest in materiality, nor can we ever be filled with its husks. Mortals may become surfeited and nauseated, but satisfied—never! Again those tender tones of the Christ ring in our ears and touch our hearts with their sweetness: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

But better—yes, a thousand times better—even to refuse the invitation and go your way for a time, than to suffer the fate of the one who came to the feast without a wedding garment. Jesus tells us that "when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Then the king commanded his servants, and they bound the hapless guest hand and foot and cast him into "outer darkness," where there is "weeping and gnashing of teeth." This seems cruel treatment, but was his punishment more than his presumption deserved? Had not the king provided wedding garments for all his guests? And this man need only to have discarded his filthy rags and accepted joyously the gracious gift of the king,—put on the shining garments prepared by him for each guest bidden to the feast! The king had surely not neglected to prepare for each guest the wedding garment.

Christian Science bids us all lay aside our mortal thoughts and put on immortality. We have heard the call of Spirit, the sweet invitation to the marriage supper of the Lamb. Do we really desire to accept? Then let us not shrink from the cleansing, purifying process which must take place before we are fit to be clothed in the pure white garments of Spirit. If we address ourselves to the waters as did those pilgrims in Bunyan's allegory, we shall pass safely through them, for Love is with us, and we

need not fear nor be dismayed. On the other side of the river the shining ones await the true pilgrims. Those angels—"pure thoughts from God" (Science and Health, p. 298)—are waiting to clothe with the glistering garments those who have "put off" the false and illusive mortal vesture, and, clothed in the wedding garment, the shining ones will conduct them to the king. This garment wherewith we are to be clothed is the spotless robe of Christ,—the vesture without rent or seam.

In Revelation we are told that at each gate of the Holy City an angel stands guard to see that nothing may enter which defileth or maketh a lie. Nothing mortal can enter into the heavenly city. We must drop the mortal, and awake in His likeness,—find our real identity as children of the heavenly Father, and abide with Him in the realm of light and glory. Heaven is the eternal dwelling-place of our Father-Mother and of all His children, for His children can never be separated from Him. (The belief that they can is hell.) John saw the Lamb's wife, the spiritual idea, "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. . . . Blessed are they which are called unto the marriage supper of the Lamb." "The Spirit and the bride say, Come. And let him that heareth say, Come."

[Written for the *Journal.*]

GUIDANCE.

JEANNETTE A. BECKER.

Love leadeth me!
By the long way or by the slow,
By paths I long have sought to know,
Through prayers that have been breathed so low,
That only His clear listening ear
Could my importunings hear.

Hour by hour through shade or shine,
He holds the plummet and the line—
The days are bright, the nights divine,
Enough to know—through Life's full glow
I travel on—enough to know—
Love leadeth me!

ACTION.

HENRIETTA H. WILLIAMS.

THE individual into whose realm of experience Christian Science has penetrated with its healing balm, is inevitably inspired to "be up and doing." In his joyful recognition of the opening out of splendid possibilities for good, he is ready and consistently eager for work. This buoyant state is increased manyfold by the legitimate expectancy of further fulfilled hopes. Everywhere about him the world's apparent need looms large, yet now he sees a way of redemption; he has "found a ransom." But in his early efforts toward the unfoldment of some cherished ideal, and in his bounden wish to help others similarly, he feels the need of knowing how to work.

The fact of healing in our day, the fact of an ideal life made not only possible but practicable, right here on earth, has become to him immanent. The certitude that God has healed him through the understood prayer of Christian Science has brought the satisfying conviction that a like understanding of the creator insures for others the fruition of his heart's dearest desires; this will bring into actuality the holiest purpose of which he has conceived. Then the way of understanding becomes to him paramount to every other interest.

He is given at once the Bible, and the Christian Science text-book, "Science and Health with Key to the Scriptures," as his interpreter and unerring guide in the straight and narrow way of wisdom. Having sounded this keynote, he now faces the discords or obstacles which beset any and all endeavor toward a righteous goal. Having begun with God and consistent prayer as a foundation for all harmonious action or pursuit in life, he begins to apply the Principle and newly discerned rule. Then he promptly learns that one of the first essentials for his superstructure is a working knowledge of the truth concerning Spirit, God, and that to know the truth about Spirit impels the unknowing of the untruths about matter. Hitherto his hopes had been built upon matter or material means alone, as both foundation and superstructure. With his resurrected hope comes the growing conviction that he is now to build entirely with spiritual truth, the divine metaphysics

which, as Mrs. Eddy says, "explains away matter" (Science and Health, p. 278).

With the perception of Truth as his initial step, he needs courageously to take the second, viz., to comprehend that matter, whether so-called animate or inanimate, whether metal or strings, nerves, muscles, bones, or blood, has no inherent power to act or to stop acting,—that thought governs all action, always. Once having put this proposition to the test, and having proven it for himself,—according to the admonition of St. Paul, "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another,"—he learns naturally, and without force or strain, to watch not matter or body, but thought,—universal thought, expressing all law, and essentially his own thought, which is to constitute him a law unto himself.

Then his third step becomes plain; *i.e.,* to understand the truth about Mind, which involves the unknowing of that which is not genuine; of all erroneous belief. He has now begun to learn that the Christian Science God is Mind or intelligence of the quality "which was also in Christ Jesus," —Truth itself, for the Master said, "I am the way, the truth, and the life." He has begun to learn of the creator who is intelligence; of Spirit that is Love, wholly good; of the Life of all that is; the Soul of all things real; of Principle, that is at once omniscience, omnipotence, omnipresence. He also early learns that this same quality of Mind is man's birthright; that desire to know it demonstrably, as the motive power of all impulse, of all which actuates his own and all true being, and to know that by this Mind alone he is to be governed, is true prayer.

With such a sense of everywhere-present right, he begins to prove that its antipode, wrong, has no inherent power either to be, to act, or to stop acting; that right thought, which is an expression of the Mind that alone is God, governs all action, always. Having applied this test to his own thought, in its relation to universal thought, he begins to discard his former fear of or faith in all wrong thinking; begins to lose his belief in such a logical impossibility as wrong thought, and finds himself more and more emancipated from any desire to indulge it.

With such a premise he learns to watch not that which is wrong, but that which is right; to set his thoughts as

Paul counseled, "on things above,"—upon "whatsoever things are true, . . . whatsoever things are pure, whatsoever things are lovely," and his fealty is now discriminatingly and reverently given to Principle, its ideas and rules. This prepares him to assimilate further the dictum of his guide, "Yea, and why even of yourselves judge ye not what is right?" Gradually, through this practice, his own daily existence becomes more nearly a living expression of nobler aspirations than he had known, and a factor in their harmony and fruition. For as a man "thinketh in his heart," runs the proverb, "so is he," and history shows that a man's deeds and influence must approximate the habitual tenor of his thought.

The trouble with humanity is not always with its ideal or want of an ideal. Much fair promise blossoms tardily, through want of understanding in working for it. Unhealed mortals are inclined to be lazy; apathy is a besetting sin, only in our day beginning to be fairly understood. It is easier to indulge a sense of helplessness, or a false sense of patience which shifts its burden upon the Lord or upon its neighbor, than to take up one's own cross and do one's own part. "Cast thy burden upon the Lord" must not be interpreted to mean, Throw all responsibility on divine wisdom and just wait for something or some one else to work things out; or, Be as easy-going as inclination prompts.

More self-reliant, more blest, grow those individuals who are eager to learn whom Christian Science has healed, who not only yearn above all else to measure up to divine ideals and aid in their unfoldment, but who, actually having come to a knowledge of the truth, love to work; whose hearts are beating in rhythm with the thought of Mrs. Eddy's uplifting hymn, "Feed my Sheep," in "Miscellaneous Writings (p. 397):—

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

To such idealists, inertia is not a native characteristic. These are not the dreamily idle, though many such have paused in uncertainty along the way of demonstration. It is not always that obstacles seem insurmountable, nor is it always the insistent clamor and jarring claims of asserted

evil that delay the progress of the spiritually minded, but failure at first to see beyond the process of self-destruction which wrong activity undergoes. Thus doubt is born—doubt that when all is said and done which erring mortality can suggest or enforce, right reasoning, evidencing the will of the Almighty, will not remain inviolate, steadfast, unfailing, above the din of suppositional activity. And this as certainly within the radius of their own experience, as in that of the world.

Even the individual who has traveled a good way in the path of Christian Science may sometimes be tempted to question within himself, If there is no power in mere human opinion, why do we see and experience its effects so persistently? Why, then, are we not able to prove at once, in each instance and at all times, the efficacy of prayer, the beauty of our faith that right thought does indeed govern all action? The answer is plain. The individual is to know the truth at all times, not simply some times, and Mrs. Eddy defines this knowing, or spiritual sense, in Science and Health (p. 209), as "a conscious constant capacity to understand God." The individual may also be reminded that God requires of us six days (according to Moses) in which to labor, and but one for rest. Paul's statement was magnanimous, but it was also brave. He said in substance that he had not attained, but was working to measure up to his ideal, the stature of manhood represented by Christ Jesus.

Mrs. Eddy also tells us (Miscellaneous Writings, p. 171) of one instance where "Jesus' first effort to realize Truth was not wholly successful; but he rose to the occasion with the second attempt." The individual's own practice throughout the years, in Christianly applying Science to the problems he desires to work out, will supply him with further direct and concise answer as to why there is a need of continuity of effort, indeed of ceaseless prayer, in the unfoldment of understanding. Does not the life of our intrepid Leader offer its own indubitable proof of the inherent might of right thinking, plus the necessity of work, and that with the indispensable watching of one's own thought? Does she not show us by precept and example that right thought reflects omniscience? Then how can it be conquerable, or be turned aside in its divine action or mission? In Science and

Health we have fulfilled prophecy and promise: "Truth is always the victor" (p. 380), and Mrs. Eddy's own life is vital proof that resolute work has its unerring and beautiful reward, when that work manifests the reflected activity of God's government in His own universe.

As the follower demonstrates in this line of spiritual light, turning away from matter and watching for the constant direction of God, good, in his thought, that he may express it in the goodness which disproves all wrong, he is ready for the fourth step in his spiritual progress,—ready to square his account with all action; in other words, with God, the giver of all right ideas and ideals. He is now more nearly equipped to rejoice in the victory of a consecrated life, a life devoted to the quiet and assurance of right activity. Paul defines this activity as "the fruit of the Spirit,"—which is "love, joy, peace;" and our Leader further reveals its power of all-inclusive accomplishment in the liberation of mankind in feeding thought with the harmonies of heaven,—"on earth peace, good will toward men;" in the healing of all conditions which tend to annul the sublime ends of true law; legitimate individual action; spiritual freedom, and the harmony of the kingdom, within and at hand.

To this ideal achievement the individual healed by Christian Science follows his Leader, and learns to work on.

RELIGION gives a man courage. I do not mean the courage that hates, that smites, that kills, but the calm courage that loves and heals and blesses such as smite and hate and kill; the courage that dares resist evil, popular, powerful, anointed evil, yet does it with good, and knows it shall thereby overcome. That is not a common quality. I think it never comes without religion.

Theodore Parker.

CORRECTION.

The poem "The Coming of the King," which appeared on page 738 of the March number of the *Journal,* was credited by error to Louis N. Parker. The author of the poem is James Rhoades.—*Editor.*

PRAYING AND LIVING.

H. W. MORROW.

WE are told in the Bible that the "effectual fervent prayer of a righteous man availeth much." Experience, observation, and reading seem to teach that, until very recently, only in exceptional cases has prayer availed at all. Reason tells us that one of two things must be true, either all true prayer will be answered, or none; for the power that hears and answers is not spasmodic and partial, but constant and eternal. The Christian Scientist knows that all real prayer is answered, not in some dim and far-off and non-understandable way, but directly and immediately and comprehensibly. It becomes, then, of the utmost importance to inquire into the nature of real prayer.

In the physical realm all things are recognized as subject to the same so-called material laws. A rope or plank or raft that will support one object will support any other of equal weight. As materialists, we accept these things without questioning or stopping to ask that an exception be made in any given case. We never think of denying the universality and continuity of these accepted material laws, or of trying to institute a new order of things. When we come to the plane of Spirit, however, everything is thought to be different. Whether any one ever did really believe so may be doubted, but the world has acted in the past as though it believed that beyond the purely material there is no law. Here all has been mystery and caprice,—one person's prayer heard, another's ignored, without explanation and without appeal; hence the blind, unreasoning prayers to an unknown God, with scarce a hope of answer.

Why is this so? Not for want of wisdom in the usual sense; some of the wisest men in the world have prayed long and fervently, unheard and unheeded so far as results go to show. What, then, is the prayer which will bear fruit? In view of the answer Christian Science makes to this question, it is surprising that there is so much misunderstanding among the people who oppose its teachings. One would think, from the criticism he hears, that Christian Scientists were trying to set the world topsy-turvy by

thinking that things are as they are not, and by mere thinking, whereas absolute, uncompromising faith in unchangeable law is the key-note of the teachings of Christ Jesus and of Christian Science. Christ Jesus tells us why prayers are not answered; viz., because we ask amiss, and Mrs. Eddy tells us over and over and over again that it is because we are not good enough, and faithful enough, and loving enough, and wise enough in the true wisdom.

Some time ago I heard the statement made that it is not fair to judge Christian Science by Christian Scientists. As intended, the statement is of course true. Not by one, nor by a hundred nominal adherents can any religion be judged, but as a whole. The only justification of any religious belief is that it increases the sum total of happiness and goodness,—that is, good made manifest in daily living,—and Christian Science, whether we like it or not, will be judged eventually and justly by its effect on the lives of its adherents as a whole. We must be "doers of the word," and our lives, being its "fruits," are legitimately the test of its teachings, whether they be of God or not. Whether we are better than others is not the true test of our worth, but whether we are as good as we know how to be in every relation of life and every situation that may arise. Goodness in action has always been much more effective and impressive than goodness in words, and it is much less liable to be misunderstood. Good acts may be, often are, criticized wrongfully, but a consistently good life eventually comes to be understood and appreciated.

Not long ago, one who is not a member of our church, said to me of a matter I was investigating, "You ask Jones; he's a good Christian Scientist and wouldn't tolerate anything low or mean. If he says I ever did anything of the kind, I'll give up." When the whole body of professed believers comes to be looked upon in that way,—and that time is here, at least partially,—the perfect justification will be in the "fruits."

Every act is a prayer. By what we do each minute of our existence, we address a prayer either to God or to the carnal mind; and if we continue to address word prayers to God, asking for health and harmony and happiness, and thought-ripened-into-deed prayers to evil, asking for sickness and poverty and unhappiness, we ought

not to be greatly surprised if we receive answers to the prayers that must, in the nature of things, be uppermost in our thoughts, for we live our prayers. Mrs. Eddy tells us that "desire is prayer" (Science and Health, p. 1), and no matter what we may say, our real, controlling desires eventuate in actions.

If we come to realize this thoroughly, it will explain many things which have appeared inexplicable. There are people in the world who believe so implicitly in God and His goodness and power that they scarcely know it themselves, but simply go on doing God's work, and let others do the talking. Perhaps it never occurred to these people to say, "Lord, Lord," in all their lives, but they go about cheerfully, healing a wound here, curing a sorrow there, showing how a financial rent may be patched yonder; always bringing hope, never permitting despair. They may fall from grace, in the eyes of the world, but it is wonderful what sympathy Jesus had for such apparently fallen ones, till one learns why from experience and observation. The only ones that he seemed unable to forgive were the self-righteous and the hypocrites,—those who went about with prayer on their lips and hatred and jealousy in their hearts. Voluntary, wilful wrong was what he rebuked, especially when he found it masquerading as wordy righteousness. He would have none of the I-am-better-than-thou people.

I was brought to the study of Christian Science by the urgent need of help in sickness, which the doctors admitted they could not give. I have been kept in the movement by an increasing knowledge of its insistence upon this intimate relation between religion and daily living. If I am not a better husband and father, a better neighbor, more honest and more competent in the business world, by reason of its teaching, then I have not grasped the meaning of its divine Principle.

The strongest will prevail, and this is just as true of prayer as of anything else. What if I ask God to make me love my neighbor, and then go out and circulate lies about him or burn his barn or kill his cattle or take away the reputation of his wife or daughter? What if I ask God to make me strong, and then weakly submit to the first temptation that comes my way? What if I ask Him to make me wise, and then when His thought says, "Do

this," and the evil thought says, "Do that," I straightway obey the evil? Am I to be surprised that I do not become loving and strong and wise?

The true Christian Scientist knows that the "effectual fervent prayer" of which St. James speaks, can come only from the dweller "in the secret place." He knows that in reality there is but one law, the law of Spirit; that he cannot break law, and that it is useless for him to ask that law be broken; he must come into conformity with law. His faith is founded upon the absolute supremacy of law, and he will escape sickness and suffering only as he realizes that he cannot break law and quits trying.

A friend said to me recently, with special regard to the business world, "It is awful, the lie we are all compelled to live. We talk of honesty and uprightness and there is no such thing in business." If this be true (and it is hard to deny that it is partially true), need we be surprised that disease and want and death are being experienced as a result? But what if all this were reversed? What if there were everywhere—in shop and office and farm and valley and hill and nursery and kitchen —one great world-prayer of health and harmony and helpfulness and charity and kindly deeds, with nothing to hold back or balance on the side of evil? Is the hopeful Christian Scientist too hopeful when through the healing truth as voiced by our Leader in the Christian Science text-book, Science and Health, he sees poverty and sickness and, finally, death, taken out of the world?

Is not the evidence of ease on the very front of all the greatest works in existence? Do they not say plainly to us, not "there has been a great effort here," but "there has been a great power here"?

It is not the weariness of mortality, but the strength of divinity, which we have to recognize in all mighty things and this is just what we now never recognize, but think that we are to do great things by the help of iron bars and perspiration. Alas! we shall do nothing that way, but lose some pounds of our own weight.—*Ruskin.*

TESTIMONIES FROM THE FIELD.

[Translated from the German.]

I AM sending these lines with a heart full of gratitude and joy, and with the hope that they may express in some degree what I feel. For a number of years my life was full of sickness and wretchedness, especially after the birth of my little son, when I suffered very severely from an abdominal trouble, besides an affection of the stomach and bowels. Later on, a nervous complaint was added, one which would have brought me either to an early grave or to the insane asylum. We tried everything that could bring relief according to human notions; I went from one specialist to another, then tried treatment by natural remedies, went to sanitariums, etc. As our financial condition was not a good one, all this meant heavy sacrifices, and there was at best only a short relief—then a breaking down the more severe. As soon as I returned to my home and performed the least task, the trouble came back and tortured me, and at times all I could do was to remain in a reclining position. It was hell on earth, for besides the physical suffering I had to contend against egotism, ambition, anger, sensitiveness; so that a word, spoken perhaps unthinkingly, would provoke me to the utmost, yea, unloosen fits of raving madness. I often besought God to show me what was right, for throughout all my tribulation I still felt that true help could come to me only from a higher source, and as even our faintest longing toward something better and higher is known to our heavenly Father, I was to experience how wonderfully divine Love guides us, even before we know it.

About a year ago I heard of Christian Science for the first time, and this through a very dear lady in Russia She wrote to me how much good she had experienced through Christian Science in times of physical distress and mental anguish, and that she now felt well and did not need any more to go to sanitariums; all of which made a deep impression upon me and set me thinking. This, then, was the message of God to me, the answer to my inward longings, as it were; a sure help to get well again. I did not hesitate one moment to get information as to where this healing Science was being practised, and shortly be-

fore Easter, last year, with trust in God, I went to Dresden, and there sought a Christian Science practitioner. What I found surpassed all my expectations. I learned to know a God who is Love; not an angry God, who pushes us into misery and lets us perish therein. I found a Father in the holiest sense of the word, one who does not forsake His children when they seek Him earnestly and abide with Him; a God who is the Principle of all being, out of whose loving hand comes good and good only. Yes, I did not think any more of the bodily ailments; they fell off one after the other. I had only to attend to the cleansing of the inward man and to remove all the mental rubbish accumulated there.

When I left Dresden, weeks after, I had begun to be a new woman. Fear, which had been one of the chief elements of my suffering, by and by disappeared entirely, so that I now gladly leave all to God. Through the earnest and sincere study of our divinely inspired text-book, "Science and Health with Key to the Scriptures," I learn more and more to understand the Bible and to apply its teachings. I see clearer and clearer when I translate our wonderful Lesson-Sermons. I did not understand one word of English when I came to this truly divine Science; but in this respect also I have been helped along by the kind practitioner, and today I translate the Lesson-Sermons easily with the help of a dictionary, which is a beautiful proof that divine Love helps us when we strive faithfully for the truth. I recognize it to be one of my highest duties to give daily all my spare time to this study, and I have experienced the rich blessings it brings. Step by step I am coming to understand the deep truths of our text-book. Could there be a more uplifting endeavor than to seek to understand God, good, more and more, so as to be able to demonstrate the truth of being? Though my understanding is small, it has enabled me to prove the truth for myself and for my little son. The child is always well now, whereas he was often afflicted with illness. He is now five years old, and has begun to declare the truth of being bravely. He begs me, for instance, to say the "scientific statement of being" (Science and Health, p. 468), when he hurts himself.

My husband works together with me over the Lessons, and we are happiest when we have the Bible, our text-

book, and the *Herold*. Through this study my husband has been healed of hernia, with which he had been afflicted for twenty years. In place of wretchedness, misery, and anguish in our home, there is now contentment and gratitude. At first we thought we were the only students of Christian Science here, but already we have a small circle of faithful adherents of this truth with whom we unite every Wednesday evening, and on Sunday mornings my husband and I hold our service. All this has come through the recognition of the ever-presence of divine Love, and of the all-power of Spirit, God.

Can I ever pay the great debt of gratitude to an infinitely good God, and to His enlightened messenger, our faithful and brave Leader, who has so courageously led the way which Christ Jesus demonstrated. It will be my holiest duty to grasp more and more of this divine Science, taking up my cross daily, and growing more and more into the spiritual understanding which enables us to give, in Christ's name, a cup of cold water to our suffering and seeking fellow-beings. I have but one wish,—to grow daily in the grace of God, and to feel so at-one with Him that I may lay down my thoughts before Him every morning with the acknowledgment, "Here I am, Lord; what wilt thou have me to do?"

Frau Marie Simon, Chemnitz i. Sachsen, Germany.

WHEN the light of Christian Science was first thrown upon me, over fourteen years ago, I was, like Paul, almost blinded by it. St. John's statement, "And the light shineth in darkness; and the darkness comprehended it not," was true of me. I could not comprehend this Science, therefore I could not believe it. I at once turned to the Bible with new zeal, guided, however, with the thought that I could there find verses which would disprove the claims of this new religion; but the more I searched for that which would overthrow Christian Science, the more I found of that which sustained it. I studied day and night, in the most careful manner, and at the end of three months I had become a full believer in Christian Science, although I had not experienced a single healing. I had not even sought one, for my desire for spiritual benefits had, from the first dawn of the light, outweighed all else. The Bible became a new book to me. How I

reveled in its pages! The dark places were illumined, and "the old, old story" became dear and precious in a new and fuller sense. The Ten Commandments were fraught with new meaning. The story of the children of Israel,—their bondage in Egypt and the divine deliverance therefrom; the story of Noah and the ark; of Jacob's wrestling with the angel; of Daniel in the lions' den,—all carried new and greater import, for I found them typical of the temptations, bondage, struggles, and deliverances in my own life. And then the New Testament! How beautiful, with this new understanding, became the life, teachings, and works of our Master!

As I gained in understanding, it seemed natural for me to begin to put into practice the little I knew, just as the child who is learning the rules of mathematics begins to apply them in the solution of problems. I had been subject to headaches for years, the physicians never assuring me of a cure. One day, during a severe attack of this trouble, I found myself very naturally thinking that God had created only the good; He had not created headache, and such a thing did not belong to His image. It was a simple, childlike declaration of the truth, but the headache disappeared at once, and it has not returned in over fourteen years.

After several more months had passed, I discovered that an old trouble, said by the physicians to be an affection of the knee-joints, had completely vanished. This ailment had troubled me from birth. I did not walk until I was over two years of age, and up to the time of my healing was seldom free from intense suffering in the knee-joints. Electricity had failed to help me, and the physicians had nothing else to offer, and prophesied that I would eventually become helpless. For this healing, and for the many blessings that I have received each succeeding year, I am truly grateful to God.

Like the prodigal son, I was far from my Father's house—the consciousness of Truth and Love. Words cannot express my gratitude to our dear Leader, Mrs. Eddy, for showing me the way to this home, where I may ever find freedom, peace, health, and joy—God.

Miss Olive Allison, Indianapolis, Ind.

I AM pleased to testify to the good I have received from Christian Science. I purchased a copy of Science and

Health to see what it taught on theology. I had given up my faith in orthodoxy many years before, and had never since found anything that satisfied my longing. I commenced to read the "little book," but had not gone far before I felt like throwing it aside. Nevertheless there was something about it that seemed to hold me, and I kept on reading. This was in the summer of 1904, and one day I seemed to wake up to the fact that I had not smoked for some days, and had lost the appetite for tobacco altogether. This was very remarkable to me, because I had been using tobacco for about forty years, and at different times I had tried to give it up, but always found it too much for me. At one time I quit it for eleven months, at another for five months, and for numerous shorter periods, but each time the craving was so great that I concluded to take to it again. I had even used a drug in order to make it easier to break away from the habit, yet I kept on smoking in spite of myself. I had been seemingly enslaved, and when I found myself free from the appetite without any conscious effort, I knew it was the reading of Science and Health that had done it. I have never had the least desire to use tobacco since.

I will relate another proof of the power of Christian Science. For years I and another man had been at enmity. We were both engaged in the same line of business and I felt that he often did things to obstruct and injure me, and he thought I did things to hurt him, so that we were very bitter toward each other. It so happened that I was in Denver visiting a lady who was a Christian Scientist, and she handed me a copy of "Miscellaneous Writings" by Mrs. Eddy, and asked me to read an article entitled "Love Your Enemies." I was deeply impressed with its logic, and as my understanding was opened to the truth therein taught, all sense of enmity left me, and I knew that I could love the man for whom I had felt such hatred a few minutes before. It so happened that I stayed in Denver over Sunday, and on Monday when I got home the first thing my wife said was, "Who do you think has been here?" and I learned that this man had come six miles to my home to ask me to let bygones be bygones and to be friends. Since then he has eaten at my table and I at his, and today we love each other, thank God!

But the blessing for which I am most grateful is the mental healing. For a long time I was melancholy and discouraged, and life to me seemed not worth the living. I could give no reason for this feeling, as I was doing well financially and everything was all right in my home, and yet I was full of trouble and gloomy thoughts which seemed to hold me in possession so that at times I reasoned with myself as to why I should not end it all. It was for this trouble that I applied to a Christian Science practitioner for help, and although the healing was slow, it came gradually, and today I am no longer despondent, for I know that life is worth living and I am happy because I have found the truth that makes men free. For all these blessings, and many others, I am thankful to God, also to our beloved Leader, Mrs. Eddy.

David Brimble, Erie, Col.

For nineteen years I suffered from a painful affection of the side, which resulted in a disease of the liver. About two years ago I was operated on for this trouble and, though I received temporary relief, my physicians informed me that in two years I would again have to go on the operating-table for the same thing. Before the two years had elapsed I again suffered intensely with my side. Hoping to avoid another operation, I exhausted the skill of the physicians in my own town as well as that of noted specialists, and at last I made up my mind to die, there being little hope that I would live through the operation. For ten months I waited for death to relieve me of my pain. In the nine weeks prior to my healing I could neither lie down nor sit up, and sleep deserted me entirely. My side was greatly enlarged, and it was impossible for me to use my arms. Neither tongue nor pen could portray the darkness and gloom which overshadowed my home, and to make this gloom still darker, I believed that God had afflicted me with all this pain.

Hungering and thirsting for the truth, I suffered on. I had known of Christian Science for some time, but believing that it was only some bright fancy I feared to try it. At last, however, through the advice of a neighbor, I turned in my extremity to Christian Science. With the death-pallor on my brow I went to a practitioner, and how can I ever tell what followed! Those who have been in

the same darkness and bondage, and have found God, know the joy of the relief which followed my visit. That night I slept the sweet sleep of a babe, and in the morning I felt like a new person. Inside of a week I was perfectly healed, and I have had no symptom of the trouble since. Many other ailments, for which I had never been treated, vanished like dew before the sun. The enlargement in my side disappeared almost without my knowing it.

Refreshed, strengthened, healed; happy in the presence of a God who had been proved to be Love, I felt that I had truly been "born again." In one short week the transition had brought me from the blackest hell, home to the Father's house. Words could never tell the blessings that Christian Science has brought into my home and life. It is not only the physical healing, for that is least of all, but Christian Science has made me acquainted with God as an all-merciful, all-wise, all-loving, heavenly Father.

Mrs. Cora Watkins, Austin, Minn.

MANY proofs have been given me, during the past ten years, of the healing, enlightening, and protecting power of Christian Science. After having been annoyed for many years with throat trouble, I was told by the last physician consulted that it would result in a serious lung affection. As relatives had suffered with this disease, this statement from the physician caused a great fear on the part of my mother that the disease would develop in my system, and eleven years ago it began to make itself more manifest. This, together with an awakening to the awfulness of the world's bondage to evil, which I seemed to see manifested so plainly, a feeling of utter helplessness to do anything of myself to make higher and purer the desires of mankind, and the seemingly slight impression which others who desired to do good had made on the general thought, cast over me a great sense of depression. The belief in error's reality seemed to take away my trust in God. I had always prayed and continued to pray, but had not the least realization that God existed or that my prayers would be answered. I prayed simply because I was afraid not to do so. It seemed to me that there was not a ray of light anywhere; all I could see when I looked about me was a sense of evil in some form. I practically trusted no one and loved no one.

During the year 1898 my mother began the study of Christian Science, and in September of that year I began to take Christian Science treatment; not because I believed that it would help me, nor even with the least desire to live, but simply to please my mother; nevertheless, in three months the disease was completely overcome, and I have remained healed. I was wearing glasses at the time I commenced the treatment, but they were doing me no good, and after talking with the practitioner about Christian Science, I at once laid them aside, and have never had them on since. My thought began to brighten at once, and the whole world looked different to me. I have found during these years that every cloud has not only a silver lining, but a golden; in fact, as we look out through the Christ-mind, error disappears, and we see only the light, far brighter than sunlight. We find that in God's light there is no darkness at all.

I am grateful for Christian Science, and I know that it does heal. I am grateful that the one God has revealed Himself and given us absolute proof that He is; that He is with us, and that He does answer prayer. Christian Science is His revelation to men, and Jesus' demonstrations of the power of God's word to heal, opened the way whereby we might learn the divine Principle of all true healing. Mrs. Eddy's thought, being so pure and unselfish, responded to the power of Truth, and the understanding of the Principle of Jesus' demonstrations came to her as a result. I am truly grateful to her for giving this to us.—*Miss Marian Longshore, Spokane, Wash.*

I GIVE this testimony with an overflowing sense of love and gratitude to God, and to our dear Leader, Mrs. Eddy, for what Christian Science has done for me. When I first heard of Christian Science, about three years ago, I was in great sorrow and bodily distress. My husband had just passed on with what physicians pronounced an incurable disease. During his illness I had fallen with great force, injuring my breast, and a morbid growth developed which filled me with terrible fear. Many years before this, heart disease had rendered it impossible for me to lie on my left side, and when this trouble appeared, for about three months sleep was obtained only by resting on my knees and elbows. In addition to all this suffering,

one morning, upon rising earlier than usual, after a most restless and uncomfortable night, I discovered that my body was covered with what proved to be an eruptive disease. My sister telephoned to a friend who was a Christian Scientist, and she came immediately. I shall never forget what she said to me that day. It was something new, something I never had heard before, but which proved to be that for which I had been hungering all my life. She told me not to fear, to keep my thought from my condition as much as possible, and that I would be cared for. These two terrible ailments, following so closely my great loss, surely rendered me an excellent subject for the demonstration of Christian Science.

Such was my condition when Christian Science found me. That night my only prayer was, "O God, have mercy on Thy servant." Upon awaking the next morning, my first thought was to see the eruption, and, behold, my body was as smooth as ever! God had heard my prayer, and the disease had disappeared during the night, while I was peacefully sleeping. My sister telephoned to the practitioner, who came to me glad and happy that I was clean and whole. Then she explained Christian Science to me, and the power of divine Love. She told me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I did. I read it all that day and the next. My interest in the book became so great that I could not lay it aside. I had read the book half through when I laid it down and felt like one newly born, or as though I had wakened from a long and troubled dream. I was peaceful and happy; I had found the true God, one who is ever-present, for the God who is Love had broken the chains asunder and set me free. The heart disease had left me while reading this most wonderful book, and after receiving treatment for the growth, in about three weeks it left me. After a while it came back again, but the practitioner gave me a few more treatments, and this time it left me forever. I was also treated for a chronic bowel trouble which dated from childhood, and was healed of it. Nor is this all! For eighteen years I had been a sufferer from rheumatic trouble, for which I had been treated unsuccessfully by physicians of high reputation. I had tried everything in the way of medicines, but found nothing which did me any good. At

times I was unable even to hold a handkerchief, and had to be fed. This disease also disappeared with the other ailments, while I was reading Science and Health.

I am now in perfect health, and am happy, for I have a church to go to. Although I had attended churches of different denominations, I never found anything which helped me in any way. The Bible, Science and Health, and the *Quarterly* are my constant companions, and it is a pleasure to study them. I am thankful to God, and to Mrs. Eddy for the understanding and spiritual uplifting which I have gained, and while not as yet much advanced, I am able to help myself and others. I have learned that I can prove my love and gratitude only by following the teachings of her whom God has chosen to be the standard-bearer of Truth. My duty now is to sacrifice all for my Master; to follow him in the straight and narrow path and to keep his commandments; to know more of God, good, and of the truth that sets us free. This testimony proves that the highest form of prayer is in demonstration, and I trust that some other poor sufferer may be benefited by it.

Mrs. C. F. Sheibley, San Francisco, Cal.

[Translated from the German.]

FOUR years ago I became acquainted with Christian Science. I shall never forget the first day I went to the meeting; I immediately felt that this was what I had longed for—deliverance from sickness; and I did get deliverance in a large measure. I was healed of a chronic stomach and bowel disorder of which skilled physicians had failed to relieve me. We had also a wonderful proof with our boy, who was fourteen years old at that time. In a fall from a tree he injured his leg, and we were obliged to consult a physician, who stated that blood-poisoning had set in. The leg became so bad that we seemed to be at the end of our resources, and I asked a Christian Science practitioner to treat my son, which was done; but no relief seemed to come. The doctor, whom I was still obliged to consult on account of the school (although we applied no material remedies), examined the leg thoroughly, and his opinion was so discouraging that I could not stand it any longer and declined his help. From the day the physician ceased his visits the healing took its course, though pieces of bone were discharged.

The boy's left side had also been injured, and there too a few pieces of bone came out. It was several weeks before he could walk again, but now he is seventeen years old, fresh and healthy, and has also progressed in understanding.

This healing was a glorious proof of the power of Truth. At times conditions would seem dark, and I had to fight hard; but divine Love has helped me under every circumstance, however difficult, and will continue to help me along. Far greater, however, than the physical healing is the spiritual illumination which I have experienced, and which has given me such peace and tranquillity. Next to God, and to Mrs. Eddy, I cannot thank enough those who have shown me the way to divine Truth.

Lina Gartner, Dresden, Germany.

BECAUSE of a very deep feeling of thankfulness to God, and to our beloved Leader, I wish to tell of my wonderful healing in Christian Science. Several years ago a physician told me that I could not live unless I underwent a very serious and expensive operation, but I would not consent, as I knew that the great grief which had brought on the condition could not be removed by a surgeon's knife. Instead I had Christian Science treatment, and as thought grew more harmonious the physical condition began to be normal, but it took great patience and persistence. The healing was very slow—requiring almost two years.

One night I thought the end had come. It seemed to be death, but I did not care. Then, all of a sudden, I thought, Death is "the last enemy," and am I going to let it have such an easy victory? I reached over quickly for my copy of Science and Health, and opened to page 25, where I read, "His [Jesus'] true flesh and blood were his Life." Then I knew that my life could not be blotted out by a loss of blood, and I stood up, all feeling of illness fell away from me like the dropping off of a garment, and I ran upstairs, perfectly well.

Mrs. Eddy tells us that "Truth is always the victor," and that "divine Love always has met and always will meet every human need" (Science and Health, pp. 380, 494). Joy and peace are mine, and my heart constantly sings a song of gratitude.

Julia Hayes Glidden, Lakewood, O.

I HAD taken medicine regularly from the time I was five years old, until I was healed in Christian Science. I had doctored with twenty-one different physicians, and had used many kinds of medicine, but the more medicine I used the worse I got, until nothing seemed to give relief. At the same time my faith in material remedies began to weaken, to the extent that I began to lose faith in the physicians and in mankind in general. I seemed to be more dead than alive, and finally took to my bed, the last ray of hope gone, expecting every hour to be my last. I had read the Bible from Genesis to Revelation, and had often wondered why people were not healed now as they were when Jesus was here among men, and in talking with the pastor of the church of which I was a member at that time, he said that the days of miracles were past.

Just about this time an elderly gentleman who had taken quite an interest in me, and knew the condition I was in, went to see a Christian Science practitioner on his own account. In one week he was completely healed of a stomach trouble of years' standing. The morning after his return home he came to see me, and told me the glad news of his being completely healed. He also told me that I could be healed, and in his conversation stated that Christian Science healed the sick as Jesus did. This appealed to me as nothing else could have done, and the longer he talked about Christian Science the more I felt that I could and would be healed. The result was that I wrote for treatment that very day.

The healing was very slow; many things came up which seemingly kept me from making the progress that I wished for, but I would not give up, and in the mean time I got a copy of Science and Health and began to read it and ponder its meaning. I read it early and late; I could not leave it alone, for in reading it I found that it was indeed a "Key to the Scriptures." Old things began to pass away; the trend of thought began to change,—from the thought of sin, sickness, and death to the thought of God as being wonderfully good to "the children of men." The fear of death disappeared, and with it vanished doubts, fears, worry, and superstitious notions of all kinds. I was learning my way in Christian Science. God seemed nearer and dearer than ever before. I found, as Mrs. Eddy tells us, that "when the real is attained, which is

announced by Science, joy is no longer a trembler, nor is hope a cheat" (Science and Health, p. 298), and that good is a present possibility. Heaven was here, was everywhere present; life was worth living; I was a new creature in Christ Jesus. I was healed of kidney disease in the last stage, liver trouble, neuralgic and catarrhal trouble, weak eyes, etc.

A great change had taken place in me; a false sense of God and His creation was being corrected by and through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in pondering over these many benefits received, I felt indeed most thankful to God, and to Mrs. Eddy, for what had been done and for what was still being done for me. The physical healing was a gradual improvement from the beginning, and with it came the spiritual uplift which was the best of all. Before I knew anything of Christian Science, I had a great desire to be a genuine Christian as well as to be healed of sickness. For over three years prior to my healing I had suffered aches and pains day and night. I used tobacco until I became disgusted with the filthy habit and quit using it something over a year before I heard of Christian Science, but the appetite was not destroyed until Christian Science overcame it, which was done in a very short time. I have never wanted either tobacco or medicine from that day to this.

During these twenty-one years I have depended wholly upon God, as taught in Science and Health, for my health, strength, my all. To me Christian Science is everything. My first impression of Mrs. Eddy was that she was the noblest and purest of women,—a wonderfully spiritual-minded woman,—and that impression has stayed with me all these years. Today I feel more grateful than ever before to God, and to Mrs. Eddy for the blessing of Christian Science.—*John P. Smith, Enid, Okla.*

[Translated from the German.]

My aunt having had treatment in Christian Science, I, too, became acquainted with it, finally asked for treatment, and was healed of an abdominal trouble of many years' standing. I can but express my sincerest thanks, first to God, whom I really began to understand aright and to love through Christian Science, as well as to Mrs. Eddy,

who has again discovered the original Christian way of healing and has given it to humanity.

My trouble was so severe that the physicians declared the only hope for relief would be an operation. Now I am completely healed by the understanding of the truth which was awakened in me. I daily understand better the blessing that has come to us through Christian Science, and that divine Love meets every human need and brings deliverance from sin. I am ready to give further information to any one who may be interested to know about my former condition.

Marie Lais, Bingen (b. Basel), Germany.

More than four years ago I turned to Christian Science for the healing of my eyes, from which I had suffered untold agony for nearly a year. I was almost blind, for I could not endure the light by day, and an artificial light was unbearable. Nevertheless my physical sight was far better than my mental vision. I was in a terrible state of darkness,—"having no hope, and without God in the world." At the early age of seventeen I had lost all I cared to live for, and longed and prayed that I might die. But when Christian Science was brought to my attention, I was in a receptive state of mind and did not refuse it. I sought earnestly for the truth, and found it. Now I love to live, and have much to live for. I have learned that God is my Life and I cannot die.

I had much to endure when first coming into Science; for me to leave my old church was at first very hard, but I was led by Truth to give up the old for the new. I also had much to meet from the fact that I was the only one among my many friends who was interested in Christian Science. I am very thankful now that I was thus alone and had to study and work for myself, for I learned many lessons that have been invaluable to me ever since. But in due time I was led by Truth into a Christian Science home and where I can attend the services, for which I am very grateful.

I have been healed of extreme nervousness, which to me was the greatest of all my physical healings. Only those who have been in a similar condition can know what I had to endure, and only those who have been healed can realize what it means to be free. I have been led from

darkness to light, from sorrow and despair to joy and gladness, from discord to harmony.

These are only a few of the many blessings that have come to me since accepting this truth, and I am very thankful that I did so at an early age. I can never find words in which to express my gratitude to God, and to Mrs. Eddy, also to the kind friends who labored so faithfully to show me the way of Truth.

Miss Roma M. Fry, Columbus, O.

I AM a living witness to the fact that the disease called aneurism can be healed. I give this testimony for publication at the request of friends, prompted by their reading of an article from the Associated Press concerning a man in an eastern city who was afflicted just as I had been. The doctors were trying to prolong his days by using electricity and other means, but they were all agreed that he could not be healed—they only hoped to relieve him for the little time he had to live.

In my own case this so-called incurable disease was developed several years ago, as the result of a severe mental strain while passing through the deepest sorrow that ever comes to mortals. Not knowing anything of this particular disease, I paid little or no attention to it until the enlargement of the artery had become so distressing I could scarcely breathe at all. I allowed this condition to run on many months, thinking I could overcome it myself; but it grew steadily worse, until one day I pondered seriously over this statement: "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them" (Science and Health, p. 420). I then sought a Christian Science practitioner in Chicago and asked for absent treatment, as I was at that time on my way to California. She talked to me very lovingly for nearly two hours that day, and said she would do all that she could to help me. I do not know how many treatments she gave me, but this I do know, that in a very short time I was perfectly healed; not a sign or symptom of the disease is left.

Mere words are poor expressions of appreciation for the help thus received, and I am striving each day to prove my gratitude to Almighty God, and to Mrs. Eddy, our beloved Leader, by being about my Father's business.

Mrs. Flora A. Justus. Los Angeles. Cal.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A LETTER BY MRS. EDDY.

Box G, Brookline, Mass., July 12, 1909.

Mrs. Augusta E. Stetson, New York City.

Beloved Student:—I have just finished reading your interesting letter. I thank you for acknowledging me as your Leader, and I know that every true follower of Christian Science abides by the definite rules which demonstrate the true following of their Leader; therefore, if you are sincere in your protestations and are doing as you say you are, you will be blessed in your obedience.

The Scriptures say, "Watch and pray, that ye enter not into temptation." You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed. Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend.

You have been duly informed by me that, however much I desire to read all that you send to me, I have not the time to do so. The Christian Science Publishing Society will settle the question whether or not they shall publish your poems. It is part of their duties to relieve me of so much labor.

I thank you for the money you send me which was given you by your students. I shall devote it to a worthy and charitable purpose.

Mr. Adam Dickey is my secretary, through whom all my business is transacted.

Give my best wishes and love to your dear students and church.

Lovingly your teacher and Leader,

MARY BAKER EDDY.

A NEW BY-LAW.

ARTICLE XXVII.

CLASS TEACHING.—SECT. 5. Members of The Mother Church who are authorized by its by-laws to teach Christian Science, shall not solicit, or cause or permit others to solicit, pupils for their classes. No member of this church shall advise against class instruction.

Teachers of Christian Science must have the necessary moral and spiritual qualifications to elucidate the Principle and rule of Christian Science, through the higher meaning of the Scriptures. "The less the teacher personally controls other minds, and the more he trusts them to the divine Truth and Love, the better it will be for both teacher and student" (Retrospection and Introspection, p. 84).

LONG ago, the prophet Jeremiah said, "Heal me, O Lord, and I shall be healed." Just before this he had deplored the mortal tendency to turn away from God,—"the fountain of living waters,"—and to seek help elsewhere. He evidently had a glimpse of the great truth revealed in Christian Science, that only as we are healed by God, by divine Truth and Love, are we really "made whole." Mrs. Eddy says, "If God destroys not sin, sickness, and death, they are not destroyed in the mind of mortals, but seem to this so-called mind to be immortal" (Science and Health, p. 231).

Until Christian Science was given to the world, no one seemed to see how great a wrong it is to perpetuate disease by presenting its images to thought and by keeping them ever in view. An even more tenacious form of error is the false belief as to what constitutes health. Mankind have been taught to believe that health is dependent upon matter and obedience to material law, and thought has thus been turned away from God, who is man's Life and the only source of his health. Furthermore, attention has been diverted from the necessity for obedience to moral and spiritual law, which alone can give health in its true sense. Health has usually been regarded as a physical condition, and many would say that it can exist independent of one's mental or moral state, a conclusion

which Christian Science would deny. Christian Science teaches that health means wholeness, or holiness, the divine Mind and Life expressed in man's entire being, —in all that he thinks, says, and does,—and from this point of view it seems little less than sacrilegious to think of establishing health by means of pills and potions.

In Christian Science healing is something more than the adjustment of physical disabilities, although, on account of previously entertained opinions, this is usually all that is looked for by the patient who seeks its aid. To the student of Christian Science, however, healing is a process rather than a finished product. In this process material sense is displaced by spiritual sense,—the "old man" of fleshly belief dying daily (to quote Paul) and the "new man" appearing in the light of Truth. While it is true that entire and permanent relief from the severest suffering, and even from its accompaniment of so-called organic disease, may be instantaneous (such is the might of Truth), this does not constitute healing in its larger, truer sense. Entire mental transformation is needed in order to reach this goal. When Peter became a follower of Christ Jesus he at once became a student of healing through spiritual law. Before the first day of his discipleship had closed he witnessed many marvelous cases of healing, among them that of his wife's mother, and these cases were multiplied as time went on, until the healing work came to include the raising of the dead.

The meaning of this work must have been growing upon Peter at each step of the way, especially as he had early discerned the Christ-principle of the Master's healing. It was little wonder that he said at the last supper, "If I should die with thee, I will not deny thee in any wise;" and yet, an hour later, we find him sleeping, when the Master had bidden him watch. Then came his dreadful denial, although it was followed by immediate contrition, and on the resurrection morn there was doubt when there should have been assurance. Not long after this, however, we find unmistakable evidence of Peter's own healing from doubt and fear and blind impetuosity. After the wonderful healing of the lame man at the Beautiful gate of the temple, "in the dawn of a new light" (Science and Health, p. 35), we see this same Peter standing calm and undismayed before the priests and rulers, defending

the Christ-healing with such eloquence that all the people marveled. Then again, in the midst of his great work, we are told how he denounced sorcery and demanded repentance as the true foundation for all healing. So clear did his spiritual sense become, that, as we are told, prison walls melted into nothingness before it, and Dorcas was awakened from the dream of death when he spoke to her the word of Truth.

It is easy to see from the different epistles that the followers of Christ had the goal of Christian Science ever before their thoughts,—namely, complete triumph over sin, disease, and death,—and it would have been well for humanity had this goal been kept ever in view. Sad to tell, in time mere forms and ceremonies, with lifeless creeds, took the place which rightfully belonged to the healing work established by the Master, and doubt sought to usurp the throne of faith. But this could not last! Every sincere Christian has felt at times the promptings of divine Spirit, especially in the hours of sorrow or suffering, bidding him seek help and healing through the Christ-power; and at length there was one who not only heard but heeded and obeyed.

It may be that at first Mrs. Eddy could not fully estimate the cost of establishing the Christ-healing on the rock of divine Principle,—the years of toil, the foes without, the dulness and faithlessness of many within,—but in spite of all this, and much more, she has pressed toward the height, and at every step of the journey the healing work of Christian Science has cleared the path of the material obstructions which would bar the way to immortality—"life eternal." Through the revelation of Christian Science the goal of Spirit is in clear sight, and though the ascent be steep and the way seem long, the Christ-healing gives strength and a song, till at last we "mount up with wings as eagles;" the burdens of material sense left far behind, we "press toward the mark for the prize of the high calling of God in Christ Jesus."

ANNIE M. KNOTT.

WHEN one thinks of the amount of unmerited sickness and suffering endured by Christian people in all the centuries, and remembers that the removal of this pitiful

human handicap was included in the Master's purpose and plans for the world's redemption, some larger sense is gained of the vastness of the loss to the Christian world involved in the lapse of that spiritual healing which was the distinctive feature of our Lord's earthly ministry, and which Christian Science has again inaugurated. And yet this is but a minor part, surely, of the totality of loss.

According to Jesus' definite statement, his works were a manifestation of his Father's activity. They witnessed to the divine nature and nearness. They enabled men to think of God as a loving presence with whom all have to do, from whose government no one can separate himself, and upon whom each may rely for help in time of need. God was thus recognized and glorified, and so long as these demonstrations were continued the divine must have dominated all religious thought, while today the absence of these satisfying proofs abundantly explains the fact that the world has a very feeble and inadequate sense of the divine presence and availability. For not a few of the scholarly, science has supplanted the thought of God with the thought of material law, and even with unnumbered Christian believers the sense of God has become little more than a theoretical and incongruous concept. This is the greater loss to humanity which was inevitably entailed by that deplorable "neglect" of the "great salvation" from which the author of the epistle to the Hebrews sought to save his readers.

It is a mere truism of Christian experience, both personal and national, that whenever reverence for God as the just and wise ruler of the universe, the judge of all men, is lost, moral degradation is made manifest in indifference to law and colossal self-assertion, and the extreme of this drift is surely reached when men frankly declare that they have no use for God, no sense of need that the thought of self does not satisfy; who have come to regard human "reason" or "ideal humanity" as the supreme object of veneration and a sufficient stimulus to ethical and altruistic endeavor. Said one recently, "Men must be their own gods, each his own. As long as we look to somewhat other than ourselves to set our house in order and make the world a home, so long shall we be infants 'crying in in the night.' "

The author of this remarkable statement is a man of

culture, refinement, noble impulse, and poetic imagination, and his words must be attributed either to a momentary impulse or to the presumptuous daring of the spirit of a Diderot, a turning away from the spiritual interpretation of nature and life which argues for the absence of any inkling of that sense of the divine presence and of spiritual causation which led Christ Jesus to rely so wholly upon his Father, God, that he could say, "The Son can do nothing of himself;" "The Father that dwelleth in me, he doeth the works."

The exaltation of the personal ego as the highest embodiment of being does such violence to a wholesome sense of humility, and is so out of all perspective from the viewpoint of the eternal fitness of things, that it scarcely seems worthy of consideration, though it may serve to remind us that the denial of an intelligent First Cause or God involves the assumption that unintelligence is capable of evolving intelligence, and puts the asserted thinker at variance with a fundamental and universally recognized law of thought, namely, that of causation, which law demands that every phenomenon shall have an adequate explanation. He who can calmly look up to the starlit firmament and affirm that in all the universe he himself embodies his highest concept of being and of source, must become an object of interest, by reason of the uniqueness of his mentality. While such an exaltation of the personal ego could not be made even by most atheists with self-complacency, the enthronement of humanity does make appeal to many. It expresses their very legitimate sense of protest against the long-time exploited and now deservedly unpopular idea that the end of Christian endeavor is the insurance of the future salvation of one's own soul. Furthermore, it has a flavor of that humanitarian unselfishness which is always associated with heroic men and noble deeds. They who talk loudly of living for posterity and of their devotion to ideals of ethical propriety, in order that those who come after them may be freed from present human limitations and live a higher and more splendid life,—these often gain recognition as the asserted representatives of a broad, unselfish, and praiseworthy spirit. Their aim is referred to as practical, as having to do with specific human betterment rather than with religious metaphysics, and as manifestly unselfish in view

of its subordination of the interests of the individual to the advance of the species. Their faith is named "the religion of humanity," and it boasts much of the fact that it lays its emphasis not upon transcendental dogmas and ideals, but upon the ministries of a universal brotherhood.

An examination of the thought of those who stand for this "religion of humanity" can but fail to bring satisfaction to the spiritually aspiring, whether it be considered in the light of physical science, so called, or of Christian Science. The dictum of physical science respecting the outcome of material evolution is very definite. It declares unequivocally that sooner or later the earth is destined to become "uninhabitable" like the moon, and that life of every species will ultimately become extinct. Now, it is apparent that the more ideal human life may become by the administration of justice and the elimination of all the present occasions of disharmony, disease, and distress, the more attractive it will be, and the more certainly men will covet the privilege of living indefinitely. To bring about improved living conditions will certainly increase the attractiveness of life and the revolt from the thought of giving it up.

Willingness upon the part of some to think of this life as the only life, is explained not by life's peace and joy, surely, but by the unsatisfactoriness of present experience, its suffering and wretchedness. Hence for one to labor for the realization of perfect race conditions and the consequent "ideal humanity," in the presence of the certainty that the attractions of this life must be given up, would be to intensify the tragedy involved. As Charles Nathan Dole has well said, "Who could feel the slightest enthusiasm in efforts to crowd the land with millions of people, all furnished with model homes and a living wage, if they are to believe nothing and hope for nothing, beyond this brief span of years?" Surely he is not our friend who awakens and increases in us longings and aspirations which he knows will ultimately be quenched in the despair of absolute denial and defeat. Enthusiastic talk, therefore, about living, laboring, and sacrificing for the realization of an earthly life, so beautiful, so harmonious, and so satisfying that one could but crave its continuance, seems utterly foolish and entirely out of keeping if at the same time the consummation of that life,

the continuance of conscious being, is declared to be but the figment of a dream.

Examined in the light of Christian Science, this "religion of humanity" not only dishonors God by denying Him place, and Christ Jesus by denying the authority of his revelation, but it dishonors man by denying the profoundest fact of human consciousness, namely, the instinct of worship and the longing for the realization of an ideal which the material life has never brought and never can. Moreover it defeats its own end, to wit, the exaltation of humanity, by casting away the one thing that has most served to free and uplift humanity, namely, the Christ-ideal, the thought of a spiritual source of being, a divine government of the universe, and a possibility of arriving at a consciously ideal life.

Christian Science declares not for a mortal man who may become, but for the Christ-man who *is*. It honors humanity in denying it supremacy. The fact that we can grasp and entertain the Christ-ideal gives proof that it may be realized. The great Wayshower demonstrated in the first century, as worthy Christian Scientists are demonstrating today, that the asserted forces which are at war with this ideal are not real and are not determinative. To make clear that disease and death may be overcome, is to prove that they have no place in the normal order, and the true religion of humanity is seen to be that which makes its goal not the exaltation of the human but the realization of the divine.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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GOVERNMENT BY PRINCIPLE.

BLANCHE HERSEY HOGUE.

SO much of human nature has for so long been governed by all the conflicting elements of the anarchy called self, that government by Principle lies, like an undiscovered country, far beyond the borders of finite comprehension. The mental standard and moral codes of the civilized world hold much that approximates a high and selfless order of living, yet even this fruit of righteous effort may spring from right desire rather than from an enlightened understanding of the relation of God's man to his governing Principle, God. To manifest at each moment of experience the government of that divine Principle from which all good springs, is a task beyond the grasp or the performance of the unaided human mind. Only as the Mind which was manifest in Christ Jesus dislodges the thought-habits of the mortal, only as the nature of self withdraws before the advancing revelation of divine nature, does the understanding of man's reflection of God become apparent; and only through the mental process which Christian Science terms reflection, can government by Principle be intelligently demonstrated in human affairs.

The carnal mind grasps nothing of the meaning of reflection. The divine Mind knows nothing else than its own reflection. To set forth in every thought, word, and deed the will of that divine Mind which orders the harmony of the universe, is to reflect the divine nature. Carnal tendencies of thought can no more do this than can darkness radiate light. Nothing less than that perfect thinking

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which Christendom knows as the Christ-mind, the "Son," can so faithfully pattern its thought-processes after the divine as to be a reflection thereof. When Jesus said, "Why callest thou me good? none is good, save one, that is, God;" and again, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise," he uncovered the inadequacy of the supposedly good human nature, and revealed the one and only entity which is able to do the will of the Father,—the reflected likeness and image of God, never born of Adam, but eternally springing into freshness and fairness of being because one with God, because the son of God.

Jesus further declares, "For the Father loveth the Son, and sheweth him all things that himself doeth: . . . I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." The divine fatherhood, pouring through the crystal-clear consciousness of the Son the glory of righteousness upon a sin-clamped world! The source of all bounty and blessing, operating through a thought-modus which radiates all it receives,—humanity self-immolated, that divinity may be All-in-all! Father and Son, origin and reflection of being, Principle and its obedient idea,—this conjunction in immortal relationship shows forth in the world's redemption that holy example of government by Principle which may be manifest in the minutiæ of individual affairs to the entire undoing of every suggestion of a life apart from God.

Government by Principle must supplant all human ideals of government, since right and wrong cannot abide together. It may be argued that the human will can be wisely and well directed, and frequently experience points to this as true, for this will may be so harmless in some of its intentions as to accomplish no ill. Inasmuch, however, as its origin and impulse are outside the spiritual thought-process which Mrs. Eddy calls reflection, it is in danger of being swayed by any breeze of self-interest or bent to any purpose of wayward desire. The integrity in the conduct of men which today cheers the stout-hearted of earth, springs not from the direction of the personal will, but from the surrender of such will to divine law and order. Gleams of reflection pierce experience here and there, in

the lives of the great and the good, in the lives of the unfortunate and the outcast; and such shafts of light foretell the glory which will illumine being when the will of the flesh shall have given up its boast, and heaven's shining shall have come down to earth. Only complete abandonment, however, of all selfish instinct can bring to pass this full wonder of regeneration and transformation.

Even the best of human will sometimes serves to obstruct the law of God, for it instinctively judges, prophesies, decides, fears, and dominates, all from a personal standpoint, and to this it adds pride in its own mental processes. Though the results of its action may be outwardly coincident with the good received from self-surrender in any given experience, yet the one is human belief, the other the "fruit of the Spirit." The one lures the mortal toward greater self-confidence, the other liberates him from self's opinions and builds confidence in divine law. The one inflates personal sense, the other exalts God. When personal will is no longer confused with that God-given firmness of purpose which resists temptation, when mere human weakness poses no more as spirituality, when the chaos of minds many ceases to operate in the name of Principle, this advancing honesty of analytical thought will open the way for Principle's government actually to be demonstrated, and the real relationship of human thinking to the divine Mind will prove itself to be the faithful reflection of absolute Truth,—truly an obedient son, knowing and doing and enjoying the will of an infinite Father.

Government by Principle, individually expressed, brings a change "exceeding great," through the individual, into the affairs of the home and the communal life. The Christian Scientist who understands somewhat the action of spiritualized right thinking, finds constant opportunity for the demonstration of it in all the relationships of the social and the business life, and aside from these activities he is especially called upon to prove Principle's government in his effort to establish the right understanding of "church" in the earth. Mortals have congregated in groups, separated by variances in belief, to worship God together according to their highest sense of good, and these gatherings, with the doctrines and customs pertaining thereto, have been called churches.

The Christian Scientists, with their first perception of

divine Principle, come from these varying forms of belief into a common knowledge of the spiritual meaning of "church" (as defined in Science and Health, p. 583), and their entrance into membership with the Church of Christ, Scientist, means that they have undertaken together to demonstrate a more impersonal position than Christendom has yet experienced relative to church government. An entirely new outlook is demanded of the Christian Scientist, in his relation to the whole. Deference to personal view-points, because of the person setting them forth, has no place in impersonal church government, for under the present necessities of human nature the voice of the majority is the only adequate vehicle for carrying into action the purposes of the whole group, and this majority must be left, so far as possible, unmolded and unswayed by personal influence, that it may directly reflect and make manifest the divine will.

No one church-member is wise enough or good enough to decide for all. An uninfluenced majority, in a mental attitude of prayer, is the open door through which the way of God may find entrance, and if this majority is to be thus depended upon, it must be first protected, then trusted. It is the work of the church-member, through his prayers and through his own right relation to the church, to see that the majority vote is so protected as to be at all times and under all circumstances subservient to the will of God. The right mental action of each member will release the impulse of the majority from all the subtle and intricate currents of ambition, favoritism, prejudice, lethargy, or kindred motives which would move it, and lift it beyond the manipulation of personal desire or fear, that it may be used of God; for each member, standing as a guardian over his own thinking, that no hidden error may make use of him, sets free the church in that measure. The one who does this right thinking will have laid his own outlining of plans and policies at the feet of Christ, that he may hear the voice of a wisdom higher than anything the human mind has taught him. Thus, and thus only, does his thinking safeguard the fold.

Much that protects the work of The Mother Church and the branch churches has been provided through the Leader of the Christian Science movement, but beyond this only the divine ruling can bring about that which embraces

the highest and best for all. That branch church wherein prevails the least human will is the church wherein the "fruit of the Spirit" most clearly abides and abounds. Given a body of Christians dominated by conflicting personal viewpoints, and contending for them, even in the name of good, and there ensues a possibility of a majority swayed and stampeded by all the elements of sense and self. Such an assembly as this is not the Church of Christ. An aggregation of Christians, however, animated by the desire to see the will of God prevail at any cost to self, a church wherein the individuals are ready to set aside their personal preferences to speak with freedom concerning their highest sense of right, yet to retain a mind ready for enlightenment and change, stands with staff in hand, ready to walk with God as God's way is made clear. In the measure that this right attitude is maintained, will the majority broaden to enfold the entire body, and the day will come when Christian Scientists will share the Pentecostal baptism of the disciples of old, because they are of one mind, in one place.

The problem of democracy enters largely into the questions of church government. The ideal of democracy makes a universal appeal, but because of the tyranny of human nature on the one hand and weakness and suspicion on the other, perfect democracy has never yet been achieved on the earth in any relationships among men. Democracy, like any other human condition, may be abused by the action of human influence, and Christian Science calls its followers to a demonstration of government by the Mind of Christ which will make the democratic spirit a wise and safe channel for the incoming of good. Democracy as a method in the hands of the undisciplined and unpurified, means pandemonium. Democracy among the God-governed is the millennial ideal,—heaven come down to earth. The democracy of mob-rule means a good method misused by evil passions. The democracy wherein each man uses his freedom of speech and action for the unselfish betterment of the whole, is a good method harnessed to the service of the law of God.

The evil in the hearts of mortals clamors for democracy that it may escape restraint, while the law of God must seek action through democracy, in all communal interests, to establish the stately operations of divine Mind in human

affairs. So the false uses of democracy must disappear, as Principle's government of the individual appears. The cry for democracy which is itself self-will, or a personal revolt against tyranny, will subside as the action of Christian Science brings to light the true democracy which preserves individual rights as only the law of Love can. In this way, Christian Science wrests democratic methods from the abuses of the human mind, and protects them for the uses of God.

The Christian Science congregations, in their pilgrimage from the tumult of human belief to the heaven of good understood and demonstrated, are guarded by a Leader who sees, from her spiritual watch-tower, the dangers of personal tyranny and also the dangers of premature democracy. The provisions of the Manual of The Mother Church, in consequence, secure inspired protection against both these elements of human nature. The voice of God speaks to this age as it did to the Israelites of old through Moses, for there is today a prophet who can see the spiritual fact of existence, and guide the Egypt-bound thereto. The law and order of the Church of Christ, Scientist, as established by this twentieth-century Leader, is so adjusted to the human need that its *modus operandi*, democratic action, is protected from human manipulation by wise rules and by-laws, yet at the same time remains free for government by Principle to possess and use it.

Mrs. Eddy's care for the church of her understanding saves the democracy from undertaking that to which it has not risen, while providing full scope for democracy's activities in all matters which lie within its present range. The highest and finest democracy may often find its expression in yielding to the wisdom of the Leader, in upholding and trusting officers and committees delegated for specific work, in subordinating personal opinion to the decision of the whole. Such a spirit indicates a surrender of self-will which makes the individual possessing it safe and helpful in his efforts, a wise and worthy steward in God's household. While the organization of Christian Science leaves each member thereof free in all the matters of his own life, it restrains him enough in the relationships of his church life to bring the discipline which makes for the control and the abnegation of all opinion, tyranny, criticism, and self-will. This educational experience in the

church militant fits thought, individually and collectively, for the manifestation of the church triumphant, subduing as it does the chaos and cross-fire of wills many, and revealing the abiding peace of the will of God understood, loved, and obeyed.

The government exercised by Principle penetrates into every hidden nook of human thinking, scours out every unclean corner of the heart of self, turns upside down and inside out many cherished notions and customs, renovates habits, revolutionizes practices, flings out into the sunshine of righteousness the time-honored and moth-eaten and rust-corrupted, that all experience may be sweetened and uplifted, delivered from the crumbling elements of evil and materiality, and brought into accord with that which is spiritually true and enduring. Principle, holding within itself the height, breadth, depth, and boundless tenderness of infinity,—ever-operative, all-inclusive, all-wise, all-loving,—enfolds all creation in an unbroken harmony which awaits the discovery of awakening thought, and to which the Love-crowned Mind of Christ calls all the bound and burdened of earth. Government by Principle, set starlike in human meekness, exposes the vain attempts of the mortal to usurp God's government, leads thought into an understanding of fidelity to Christ, and provides for the Christian peace in his own heart, harmony in his relationships with his fellow-men, and finally health in his bodily functions, that God may be glorified, today, on earth. Of such kind is the healing offered by Christian Science.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CONSCIOUSNESS AND LAW.

MARTHA R. WHITE.

THE fundamental teaching of Christian Science is that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Mrs. Eddy made this declaration of truth more than thirty years ago,—made it boldly in the face of a materially-minded world wherein matter seems substance and the laws of physics manifested through its mediumship seem inviolate. There is, however, a rude shock in store for any one who begins the search for knowledge by an investigation of the knowing process.

The realization has dawned that we live in a purely mental world. While we know many facts about many things, knowing, in and of itself, is always a mental process; therefore all our knowledge about the manifold universe must be in terms of thought for us to know it at all. Objects are presented to consciousness in the form of concepts. So inexorably true is this that, philosophically speaking, no one has ever known anything outside the circle of his own consciousness. He lives in his own mental world, which differs more or less from his neighbor's mental world. This is true for the "common-sense" people who dub their mental experience a "material universe," as well as for those who understand the situation.

The surprises have only begun, however, for the dweller in matter. He must learn that the senses, through which he thought he drank in information about objects and their activities, tell him nothing about objects or activities at all; that they can speak, each of them, but one tongue: sight can speak of color (of which the awareness of form and motion is an accompaniment), and of nothing else; hearing can speak of sound, and of nothing else, and so on. Moreover, color and sound, he learns, are mental translations, not physical facts. The world of sense, in mental experience, begins and ends here in an incoordinated mass of crude impresses having no innate power of association, the ear forever unaware of the eye's world of activity, the eye equally oblivious of the experiences of its neighbor, the nose.

Next the earth-dweller learns that the presence of order

in the mental universe is due to thought itself, in which, and only in which, exist those concepts of substance, unity, and law by which an orderly, comprehensible world of objects and activities can be attained. These concepts have not been an outgrowth of sense, nor has the individual consciously created them. They have existed in thought *a priori;* and their existence is one of the fundamental facts of life. Since all experience is mental, and it is found that we live and move and have our being in the flow of thought, the earth-dweller would be wise and would find solid ground under his feet by acknowledging that Mind is the Principle of all things and all individual existence. This fact is the only explanation why substance and law exist for us as *a priori* concepts, and why they are legitimate foundations for the scheme of things.

One who has arrived thus far in the apprehension of the nature of things can never again be satisfied with his former crude thoughts concerning the universe. For him the mental is ever looming larger in importance, and matter is receding to the vanishing-point. The question still remains, What is it that feeds thought? What is substance? but after realizing that all is mental, a constant returning to "matter," or "force," or what you will, located in the objective world, resembles the return of a horse to his burning stable. This mistake, which is often made, is due to the fact that the investigators were once "dwellers in matter;" therefore the first impulse, after discovering consciousness, is to interpret consciousness in terms of the objective world, instead of the objective world in terms of consciousness. An instance of this is the belief that sight is dependent on the eye; whereas in reality the eye is the outer accompaniment of a quality of consciousness. Natural science has tried to give us a cause with a nature opposite to that of effect,—it has made matter the cause of thought. Christian Science solves the difficulty by declaring that cause must be of one nature with effect: that Mind is substance; that Mind and not matter is causative, and that we reflect the ideas of Mind, interpret them to ourselves, and objectify or "bring out" the fruit of thought. Consciousness is a prism that receives and lays out in order the light it receives, in space (objects and their association), and in time (activities in their sequence of law).

II.

Mrs. Eddy throws a beam of light upon the tangle of mortal seeming when she says that "matter succeeds for a period only by falsely parading in the vestments of law" (Science and Health, p. 372). Mind is substance, Mind is Principle; therefore Mind is God, the great I AM. True consciousness is the apprehension of God. All being is in thought, all activity in the flow of thought. All outer experience is the fruit of thought, therefore the word of God, spoken into consciousness, is the seed bearing fruit after its kind. Law is the inherent nature of Principle expressed in orderly unchangeable sequence of like effect from like cause. Mrs. Eddy says: "Wherever law is, Mind is" (Miscellaneous Writings, p. 256). So we may say that law in the highest sense is the unvarying order of the divine manifestation, and our sense of law one phase of our sense of God, Life. This sense of law finds its first expression in the reasoning nature of consciousness itself. Thought is always putting two and two together and striving for unity; it is inherently orderly. Our word "intelligence" stands for the unerring expression of this fact. The outer order, as the fruit of thought, is the tracing of this inner law-abiding nature of consciousness. Therefore the way our universe will look to us depends on our interpretation of our awareness of substance, of Life, of Mind, of Truth, of law,—that is, on our sense of God.

Christian Science gives full proof of the fact that it is Mind and not body that governs, in the response of embodiment to changed thought which takes place in every demonstration. The Christian Scientist knows that his body is the total expression of his thought, including environment, supply, and associates. The unity of thought with expression is proved in every demonstration wherein a thorough overhauling of mental processes meets, counteracts, and annihilates the baneful registry of hate, envy, jealousy, and every other mistake that could arise from a wrong interpretation of Principle, substance, God.

A false sense of substance and law has veiled the true idea of God, who is substance and who is law. The concept of substance is one of the foundation stones of mental building. While real man is intuitively aware of the truth about substance, mortals have misinterpreted this and

have posited substance in sense phenomena, calling it "matter." The concept of law is another foundation stone. Mortals have misinterpreted man's intuitive awareness of law, and have endowed the hypothetical substance, "matter," with those intelligent activities that express law. After this all-unconscious beginning mortals think they are receiving information about substance and law through sense, and in conscious life think along these lines laid out. In basing conclusions on the testimony of the physical senses mankind is piling Pelion upon Ossa, for this is starting conscious life on the aftermath of error. Mrs. Eddy sums up this basic error, the belief of life and intelligence in matter, when she says, "The *first* idolatrous claim of sin is, that matter exists; the *second,* that matter is substance; the *third*, that matter has intelligence; and the *fourth*, that matter, being so endowed, produces life and death" (Unity of Good, p. 31). This is a house divided against itself. To think that Life, Mind, is dependent on the objective order, is to think that cause becomes dependent on effect for continuance.

In view of the fact that the things of sense are the conditioned manifestation of currents of thought, what sort of a world will appear to a consciousness steeped in the arch error of the belief in substance-matter? Where there are several hundred millions of persons, each adding the quota of his falsely trained thought to the sum total of mortal mind, the fundamental fact of law will be presented, but to this false sense every true idea will be inverted, because interpreted from the false premise of intelligent matter. For instance, the idea of life is presented as a by-product of material organism, sustained through the medium of that organism. So-called material laws are laws of common consent, modes of mortal thought, orderly, as thought is inherently orderly, and presenting a marvelous multiplicity of harmonious interworking processes; but every true idea is tortured into the semblance of independent activity in the created, instead of in God, Mind. In other words, mortal mind and human sense have, as Paul says to the Romans, "changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

In seeking to codify "matter" and its activities, mortal mind has been codifying itself, and therefore has been

building its science on the sand of human belief. Many difficulties have arisen for those who have tried to define matter and its laws. In the first place, since no one has ever been able to find matter or to describe it, its devotees have been driven either to trying to codify a ghost or to discarding it altogether. Those who have discarded it altogether and devoted themselves to its partner, force, have found, as Spencer writes, that "to suppose that forces can reside in points, not infinitesimally small, but occupying no space whatever—points having position only, with nothing to mark their position—points in no respect distinguishable from the surrounding points that are not centers of force—to suppose this, is utterly beyond human power." One writer, realizing the confusion, and still making the mistake of identifying man with a material body, has said he could not conceive of himself as an aggregate of energized nothings.

But this is only the beginning of the confusion. Metaphysics has torn to pieces the point which physical science is trying to prove, namely, that law resides in phenomena, by showing that it resides as a concept in consciousness, and divine metaphysics, or Christian Science, grasping the situation in its completeness, has turned boldly away, in its search for causation, from laws of matter to the divine Mind; and it has not turned in vain. Proof has lain in practical demonstration, for the response to this correct interpretation has been overwhelming. Mind is the only source of power, thought is the only force, therefore those who have turned to the fountain-head of being for the solution of any problem, have brought such Titanic forces into intelligible activity that these new phenomena are still rejected as incredible or fraudulent by many who live in a mental world that bases all on matter.

A man who believes in evil and in matter can without difficulty believe that one of his fellow-beings might be corroded and destroyed in a few hours by some baneful disease. The same man in the face of multiplied evidence often refuses to believe that an unfortunate can be restored clean, sound, and strong in a few hours, without appeal to any material agency whatsoever. Such an event has no place in his world, because through false training evil to him has come to seem more powerful than good. Such a one, reversing the process of Christian Science, makes

unreal to himself the manifestation of good. This attitude is not surprising if the man is logical, since such phenomena for rational explanation demand a complete reversal of the previous philosophy of life. Apart from the hypothesis that we live from within,—that outer experience is the fruit and not the cause of thought,—there is no place in this world of ours for such a thing as a Christian Science demonstration.

It may be said here that a curious situation is presented today in the attitude of two schools of modern thought on this subject. The idealistic schools of philosophy believe that all is mental, but do not know the power of mortal thought on its phenomena; therefore they live as if matter were real and were a law-giver. On the other hand, there are those who know and use the power, so called, of human thought, but believe in the existence of matter.

Law resides, not in matter, but in Mind, and is good. No other hypothesis as to the nature, dwelling-place, and operation of law can explain the command of Jesus; his walking on the water, feeding the multitude, changing the water into wine, cleansing the lepers with a word. Had he, in his works, attempted to set aside spiritual law instead of always fulfilling this law, he would have been the greatest criminal, instead of the greatest benefactor, of the ages. As he himself said, he came not to destroy, but to fulfil. He declared, "Every plant [thought], which my heavenly Father hath not planted, shall be rooted up." This is the work that Christian Science is accomplishing, though it has as yet dipped but the tip of its finger in the infinite ocean of experience awaiting it.

Human consciousness has traveled far in the wrong direction, and must retrace its steps. Its elaborate code has already been infringed, showing that it is temporal and therefore not rooted in Principle. For example, the claims of material law have been reversed and disproved by a person who had swallowed so-called virulent poison. Allegiance only needed to be transplanted from chemistry to God to reveal the spiritual fact of immunity from any other master. Law, by definition, cannot be broken; therefore broken laws are no laws at all, but are the phenomena of wrong thinking. Christian Science pierces the veil of sense, distinguishes between truth and error, and has one demonstrable Principle, Mind.

III.

The universe is revealed to each one of us through consciousness, and is interpreted and objectified by each. At present each one is looking through colored glasses of his own coloring, that tinge all things to the tone of his interpretation. Paul counseled, "Be not wise in your own conceits." It is not enough to realize the mental nature of things and change the terminology from "phenomena of matter" to "mental phenomena." We must now distinguish between the phenomena of true ideas and the phenomena of false beliefs. It is not enough to recognize the truth that spiritual law is only expressed in the idea of goodness. We must live up to this by refusing to submit to any manifestation of evil. We must overhaul the entire content of consciousness, with all its previous false allegiances, habits of thought, lines of reasoning, false conclusions from false premises.

Since our life in God, Mind, is reflection and interpretation, it is essential for us to learn how to think rightly. To do this we must know the Science of being. Since the spiritual man is of one nature with Principle, truth and satisfaction are to be gained only by bringing ourselves into harmony with Principle, and so receiving, without the perversion of a personal point of view, the messages of Principle. We must see the universe from the true point of view, as God sees it, and bring out the phenomena of divine Mind.

To do this we must begin in all humility to take off the colored glasses of finite sense. It will do no good to try to measure the defect in the lens, or to speculate on neutralizing the false color scheme. We must learn to see with the eyes that are God-given. Mrs. Eddy defines eyes as "spiritual discernment" (Science and Health, p. 586). It is only through spiritual discernment that we can ever judge aright. Understanding is always immaculate, always at-one with Truth, therefore interpretation must be brought into harmony with understanding, and with the change of consciousness will come the change of evidence demanded. "When that which is perfect is come, then that which is in part shall be done away." This is the new "exodus." The present order is the appearance of reality to a consciousness half awake.

Since, as has been pointed out, man's awareness of

law abides in Mind, law is an eternal fact, and the denial of material law does not mean that man is free to impose any whim on the objective order, neither does it mean that there is no law at all, as some critics have contemptuously suggested. To be thus deceived by the belief that law is material is hardly better than the attitude of the common-sense people who, on being told that there is no matter, conclude that there is no universe at all. There is a divine order awaiting clearer views to be found intact. A change of consciousness and evidence is demanded. Christian Science demonstration has pointed out the path to be followed to attain this, in showing that the body is the embodiment of thought, the outlining of thought, the evidence of a state of consciousness. Nay, more, the body of the individual is coextensive with the thought of the individual. With changed thoughts come changed conditions. Man looks into the mirror of consciousness, and in the day of purified thinking will behold "as in a glass the glory of the Lord."

The goal of this new exodus, then, the unveiling of the ever-present law of goodness, is to be won by a mental journey, for "the kingdom of God is within." As a result of his alignment with Truth, mentally, man reflects and brings out power, for a thought of Truth has the weight of the whole universe behind it. Furthermore, since God is Love, we bring out good, health, strength, harmony when we are in line with Truth. The very immutability of Truth uncovers error or sin, because mortals, in trying to break the unchanging law, only bring injury to themselves. He who is not in line with Truth mentally, beholds the shadow of his own error in evil, sickness, distress, loss of power. He is self-excluded from harmony. Therefore it is evident that in an important sense there can be no vicarious suffering. In the degree that sin, which, according to Christian Science, is any divergence from the true idea, is abandoned, the law of "Thou shalt not" will be done away. Truth never changes; therefore "now is the accepted time" for us to lay hold of the spiritual power that belongs to man as the reflection of omnipotence.

"We wrestle not against flesh and blood [matter]" and "the weapons of our warfare are not carnal." The battle is mental, the understanding of Principle against all erroneous belief. Today there is more attempt at

organization in the ranks of mortal mind than there was in the days of the Master, since the belief in substance-matter has been more fully codified, and popular education is along these lines. But infinite codifying and repetition cannot put strength into a system not based on the fundamental truth that Mind is substance (that which underlies). There is no instant when the reiteration of a belief changes that belief into truth. A single Christian Science demonstration is a mighty proof that "one on God's side is a majority."

But what is the place of the physical sciences and all the benefits they seem to have conferred on mortals? Are we asked to discard them? So-called material law is mental from start to finish. As men break away from the belief in limitation, the liberated thought finds expression through the most ready channel. In the field of the physical sciences this liberated thought always clothes itself in material terms, and we have the work of a Morse or an Edison. Now that physical scientists themselves are eschewing the belief in matter, the future promises to be interesting. Indirectly their activity has accomplished a certain good, for they have accentuated the sense of law and bred an honesty of attitude toward truth—a putting away of personal preferences, a readiness to accept a new discovery even at the expense of cherished theories. Jesus laid out a very definite path for those of his followers who halted between two worlds of thought: "Follow thou me; and let the dead bury their dead." The true order will be brought out as fast as mankind emancipates itself from material hypotheses and appreciates that there is nothing to lose and everything to gain in leaving physical science for Christian Science. Divine Love will guide today as in the days of the other exodus. The words of Moses may be remembered: "The Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee." The beasts of the field are our own fears and false sense of limitation, with their attendant ills, all of which will vanish with the destruction of the erroneous beliefs that engendered them.

In "Miscellaneous Writings" Mrs. Eddy has written: "Every material belief hints the existence of spiritual reality, and if mortals are instructed in spiritual things, it

will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand. The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences." This does not involve the idea of evolution, for the real is with us here and now. The imperfect is not called upon to become perfect, but to be discarded for the perfect. The status of reality does not change when error is replaced by Truth; Principle does not require time to become itself and find its true expression; but humanity must know this truth, to enter into its possession. Milton says,—

> The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven.

"And now, O Father," said Jesus, when he had discarded every lie of life in matter for the omnipresent Truth, "glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one."

YOUR isolation must not be mechanical, but spiritual; that is, it must be elevation. At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet door and say, "Come out unto us." But keep thy state; come not into their confusion. The power men possess to annoy me, I give them.—*Emerson.*

I ASK for just one day of gratitude
For all the countless blessings that are mine;
Appreciation of Truth's brotherhood,—
Yea, Father-Mother, love for Thee and Thine!
One day of gratitude destroys earth's fears,
One thankful day is as a thousand years.

Agnes Florida Chalmers.

MIND AND NATURE.

REV. G. A. KRATZER.

IN Science and Health, Mrs. Eddy often speaks of the apparent obscuration of Mind, Truth, by mortal belief, under the figure of clouds obscuring the light of the sun. By carrying out this line of illustration, some of the points in the philosophy of Christian Science which are considered difficult by beginners may be cleared up.

Let us suppose that there were an island in the Pacific ocean far removed from all other land, inhabited by a people who had never had communication with people from any other country. Let us assume, further, that the conditions were such that the sky over this island was always overcast with clouds,—not clouds of uniform consistency, but with clouds always drifting, and somewhat broken; never thin enough in any place to permit the outline of the sun's disk to be visible, but thin enough in places, now and then, to permit the sun's light to be manifest in golden spots in the clouds, otherwise comparatively dark.

Naturally the people of this island, never having had direct sense perception of the sun, would have no word in their language with which to speak of it; nor would they have any knowledge of the sun, unless they had reasoned out that there must be such an object. They would have a word signifying light, and they would probably think that the clouds were the source of this light. Seeing light spots in the clouds, here and there, they would exclaim, "Oh, how beautiful!" and they would very much desire to keep these light spots from fading or drifting away, but they would be unable to do so.

As a matter of fact, they would be mistaken in almost all their conclusions with regard to light. Instead of light being a property of the clouds, as it would seem to them, the clouds, in their very nature, are opposed to light—the more cloud, the less light. They would see light, not because of the clouds, but in spite of them; and they would see light far more perfectly and enduringly if the clouds could be utterly swept away. They would think that light is in the clouds; but the light would be no more in the clouds than everywhere else,—less so, if anything; and the light would never be in the clouds

in the sense of being a property of or inseparable from them. They would think that the fading or drifting away of the spots of light was a change in the light; but there would be no change in the light,—merely a change in the obscuring medium. They would probably think that the different light spots in the clouds were different lights, and so they would speak of many lights; but in fact they saw only one light, the light of the sun, made to appear to them to be many lights by the conditions of the obscuring medium.

Mind, God, manifested in all true intelligence, all genuine love, all real beauty and harmony, changelessly and eternally, is omnipresent, even as the sun's light is omnipresent in the solar system. But Mind, God, is more or less concealed from the apprehension of human beings by a changing, drifting condition of general false belief, named by Mrs. Eddy "mortal mind," named by St. Paul "the carnal mind," and named by Jesus the one evil, or the devil.

The apparent obscuration of Mind, God, by mortal sense is so constant in human experience that mankind have questioned the complete and unclouded perception of God realized by Christ Jesus. This obscuration is so continuous and dense that many human beings find it as difficult to believe that there is a God behind all the phenomena of human experience as the islanders might find it difficult to believe that there was a sun behind the clouds, when no one of them had ever had a clear perception of it. Christ Jesus, being born of the Spirit on the one side, and of a human mother on the other, was on the border between the clouds of mortal sense and the clear sky of Spirit above; that is, he was above the clouds, yet near enough to them to be in touch with them and with those below these clouds or those enveloped in them. He was thus able to gain an unclouded vision of Spirit, God. All others know what they know about God by a process of learning, by a process of intellectual and spiritual effort, thus coming into a mental apprehension of God which is valid, certain, and valuable, but which in most cases is not full and unclouded apprehension. The islanders would never know of the sun directly; they might know of it through a process of reasoning, and thus know it only mentally, if at all.

At one point, the illustration cannot be made to apply

to the subject under consideration. The best way for the islanders to apprehend the sun would be by direct and unclouded sense evidence, if possible; but God cannot be known at all by sense evidence, for sense evidence is itself the obscuring cloud which prevents the full apprehension of God. The only way that God can be known is spiritually; so that, in proportion as human beings learn to know God through spiritual perception, in spite of the obscurations of sense evidence, in that proportion they come into direct knowledge of God in the only way that He can be known, and the clouds of sense no longer exist for them.

One phase of the condition of false belief named mortal mind is the belief named matter. As the islanders, speaking in terms of our supposition, would never behold the sun's light except through the clouds, so human sense has never outwardly beheld the manifestations of Mind, God, except through the obscuring veil named matter. Hence, unless we have learned to know God through the mental and spiritual faculties within, we are never able to perceive the manifestations of Mind as they really are. In fact, those who depend solely on outward evidence are apt to be skeptical about the existence of the all-creating and all-ruling Spirit; while, on the other hand, they are apt to think that such intelligence and harmony and beauty as they see manifest in connection with matter is a property of the matter itself, just as the islanders would be apt to think that the light they saw was a property of the clouds.

The islanders might argue, "No clouds, no light; therefore there can be no light where there is no cloud." We can see how foolish such a deduction as this would be, and equally foolish is the deduction of the modern materialist, who reasons in this wise: "In human observation, where there is no brain, there is no mind; hence there can be no mind or intelligence where there is no brain; therefore mind is a property of the brain." As a matter of fact, the mortal embodiment and experience is but a projection of general mortal belief, through which, here and there, the one omnipresent Mind shines more perfectly, perchance, than it can shine through the more material conditions of mortal belief. The clouds of mortal belief are thinner at these points, yet dense enough and sufficiently opposed to Mind in character to obscure more or less largely and per-

vert the true characteristics of Mind, when beheld through this veil even in its thinnest parts. The more intellectual, moral, and spiritual a human being is, the thinner the veil of mortal belief at that point. Where little or nothing of intelligence is manifest, as in earth and water, there the cloud of mortal belief is thickest. Intervening conditions of density are manifest in the appearances named plants, trees, animals, manifesting varying degrees of intelligence; and highest of all, as already indicated, are human beings, culminating in Christ Jesus.

Flowers, for instance, are such organizations in general mortal belief that, while they do not permit Mind to shine through and be manifest as sentient life, as in the case of men, yet they permit much of divine beauty and harmony to be manifest for a time. When we see a perfect flower, we exclaim: "Oh, how beautiful!" and we would like to keep it in its beauty and freshness; but we say that its beauty will wither and fade away. As a matter of fact, the beauty of the flower no more changes or withers than does the sunlight; the fading and withering are incidents of the obscuring medium, named matter. If we could sweep this obscuring medium out of the way, as we shall some time be able to do through the power of Christ, Truth, we should behold beauty and harmony far more perfectly than they are ever manifest in a rose or a lily. We should thus have uninterrupted experience of beauty and harmony, forever.

Mind, God, is all intelligence, all beauty, all harmony, omnipresent and eternal. He is no more in matter than sunlight is in the clouds. The clouds lessen the amount of sunlight received, even as Mind is less manifest in connection with matter than it is anywhere else; and this is perceived to be a fact by those able to apprehend Mind and its manifestations as they are. Such apprehension is possible only through spiritual discernment, and never through sense perception. Said Jesus: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

God, the sole creator, is Mind: and the creations of Mind are necessarily mental; that is to say, ideas. Only those who are able to apprehend ideas, and to think in terms of ideas, wholly apart from any material manifestation, are able to apprehend the things of God as they really are. Mind has created a heaven and an earth, and

plants and animals and man, and known as they are, these are all universal ideas of Mind, and are never in or of matter. They are apprehended in a very imperfect and perverted manner through the obscuring veil of false material belief, which is no better a medium for beholding these things as they are than are clouds for beholding the sun's light as it is.

Under a slightly different figure Mrs. Eddy has brought to us this same line of illustration. She says: "The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality —much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun." "There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense, the varying clouds of mortal belief, which hide the truth of being." "How little light or heat reach our earth when clouds cover the sun's face! So Christian Science can be seen only as the clouds of corporeal sense roll away" (Science and Health, pp. 295, 310, 548).

As already indicated, the islanders, in terms of our supposition, would be apt to think of the light manifest in several spots in the sky as many lights; but they would see only one light, the light of the sun, which would be manifest equally everywhere, if the clouds were swept aside. So human beings, owing to the varying conditions of the obscuring medium, perceive Mind manifest in spots, as it were, through the veil of matter, and they speak of men as being, or as having, many minds. But in truth there is only one Mind manifest, which would be manifest in all individualities, and far more perfectly, if the beliefs named matter and mortal mind could be swept away, as they are being swept away more and more through the application of the teachings of the Bible as they are interpreted in Science and Health, and as they will be swept away completely by the continued application of these teachings.

Likewise in flowers, and in trees and in the other forms of so-called nature, we do not really behold many beauties

and many harmonies, but we behold more or less imperfectly, more or less transiently, the one imperishable and perfect harmony and beauty,—the harmony and beauty of Mind. Tennyson wrote,—

> Flower in the crannied wall,
> I pluck you out of the crannies;—
> Hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

In these beautiful words he expressed a great truth, for he who can correctly discern the Life, beauty, and harmony manifest in a little flower, is sure to find God, and man in His image and likeness.

By maintaining the understanding which has come to us through the teachings of our Leader, and by exercising a rightly discriminating sense, we may know that God is in a degree manifest through what men call nature; that He is never manifest because of matter, but always in spite of it. Then we may read with both profit and pleasure, and at the same time, without perversion of understanding, the many beautiful passages in the Bible where God is represented as being manifest in nature, such as the following, from the Psalms:—

"Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. . . . Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. . . . Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

No one knows how Jesus would live under new forms of civilization; but every one can know how he thought. Life varies with circumstances, but thought is always essentially the same. Another thing. The man who merely lives right, needs watching; but the man who thinks right will live right without being watched.—*The Public.*

[Written for the *Journal.*]

"THAT WINGED THOUGHT, THE BUTTERFLY."

BEN. HAWORTH-BOOTH.

For one brief hour upon the breath of spring
A gleam of heaven-born happiness I bring:
Out of the vast unknown,
Out of the crystal zone
Of all that's beautiful I flash and fly
And float—I know not why!

Out of the morn's empurpled empyrean,
A tone of Truth's harmonious harp, a pæan,
A strain of tuneful song,
I flit the flowers among,
A portion of the pageant of a dream,
Part of the bright sunbeam.

Upon the target of the tall sunflower—
The golden house that Love has made my dower—
I drink the nectar draught;
And, when my thirst has quaffed,
I seek the meadows and the myriad bells
Knolling their silvery knells.

In me the mortal has a mirror given
Of life and death—of earth, a grave, a heaven:—
A loathsome worm to creep,
A slumber dark and deep,
A sweet awakening, when the shrouds of night
Are lost in Love's pure light.

Soon as the rose, the darling of the year,
Breathes her sweet breath, He bids me hasten here:
And on my glancing wing
This message must I bring:
The song of summer ever witnesseth
The nothingness of death.

Joy! Joy forever in the life that flows
From that white throne! when all creation knows
There is no law but this,
Love's universal kiss!
Then will her phantom fears and sorrows cease
In all-pervading peace.

Joy! joy forever! and 'tis mine to bring,
A loving look for every living thing;
So may your wingéd thought
Nearer to heaven be brought,
When you behold my beauty, and will sigh,
God's gift, a butterfly!

THE "KEY TO THE SCRIPTURES."

ELEANOR M. BLAIR.

THROUGHOUT the Scriptures are found glowing promises of health and all manner of good things which a loving Father waits to bestow on the children of men, and yet the world seems to abound in sickness and all manner of evil. This strange condition, this problem of human need and divine supply, has puzzled the thoughtful in every age. It has led them to search the Scriptures for some unrecognized truth that would show men how to avail themselves of the promised good, though this key to the Scriptures seemed ever to hang above the range of human vision. Men have, as it were, peered wistfully in through the windows of the Scriptural treasure-house, at the wealth within, and then passed sadly on to their toil, because they knew no way to enter.

It was not always so, however, for nineteen hundred years ago there lived one who entered, and dealt out the treasure with a lavish hand. He not only demonstrated the availability of the Scriptural promises to meet man's every need, but he added to them yet other promises, which were far more inclusive. He said, "All things are possible to him that believeth." "And these signs shall follow them that believe; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

When he "was received up into heaven," Mark tells us, his followers "went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Then, for about three hundred years afterward, as history records, there were some who con-

tinued the Christ-ministry of healing, but following this period there seems to be a long dark night in Christian history, wherein the "key" to the Scriptures was lost. There were no more "signs following."

In our time there has come one who sought and found the long-lost key. She has so explained the Scriptures and the work of him who demonstrated their truth, that the hearts of men have burned within them, as it happened to those disciples on the road to Emmaus, when the Master talked with them, after his resurrection. This woman, Mrs. Eddy, voiced her message through the book called "Science and Health with Key to the Scriptures." That this book is indeed the "key" which opens up the treasures of the Bible, thousands of lives will testify,—lives which have been restored from the valley of the shadow by reading this book, or by the efforts of others who follow its teachings. Their grateful testimonies are heard at the Wednesday evening services of all our Christian Science churches and through the columns of the *Journal* and *Sentinel*.

The world laughed in scorn at the key when it was offered, saying, "Can a little key like that fit this great lock? Impossible! Such a key would have to be made by learned theologians. These theories will never stand the test of time." But time has proved that the key does fit the lock, and now the world casts sly glances at it to see just what lines may be copied in remolding the keys of human theory. Some day the world must lay down its belief in material intelligence, and acknowledge with Christian Science that Mind and its manifestation include all substance. Then will the doors of the Scriptural treasure-house swing open for men, and they will understand what is meant by "the substance of things hoped for." They will take and use the "key" of spiritually scientific interpretation, and thus come into possession of the heritage of the sons of God.

BELOVED, let us love so well
Our work shall still be better for our love,
And still our love be sweeter for our work.

E. B. Browning.

LAW, POWER, LOVE.

ANNIE C. BRIDGERS.

IN Matthew's Gospel we read: "And after six days Jesus taketh Peter, James, and John his brother, up to a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." Here are three of the greatest figures in sacred history grouped before us, Moses the lawmaker, Elias who manifested almost limitless power, and Jesus the greatest of all, the representative of all law, power, and love.

The disciples, however, became confused and said, Here are three ways of building,—one on law, one on power, and one on the Christ. Before this, Jesus had asked them, But whom say ye that I am?" and Simon Peter answered, "Thou art the Christ, the Son of the living God." Then Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . upon this rock [spiritual understanding] I will build my church." In the dazzling light of the transfiguration they, however, forgot this; therefore they said, "It is good for us to be here: if thou wilt, let us make here three tabernacles." One might have expected Jesus to rebuke them, since he was the fulfilling of the whole law, but instead a bright cloud overshadowed them, and a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." Christ Jesus demonstrated law, power, and love, the love of which Moses and Elias had only the promise. Law without love is like justice without mercy, as the Mosaic law would indicate.

Law means government, the orderly arrangement of individual and collective activities. In speaking of law with reference to the past, it is important to consider the Abrahamic covenant: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions,

till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a meditator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ."

This covenant has a twofold character; it contains the promise of the Messiah, but it also contains promises of the temporal conditions necessary to prepare a nation for the coming of the Messiah. The acknowledgment of false gods, all idolatry, witchcraft, and false prophecy, blasphemies, and Sabbath breaking, were according to the Mosaic law punishable with death. Idolatrous cities were utterly destroyed; murder was punishable by death without sanctuary or reprieve. How strikingly these laws contrast with those enunciated by Jesus, yet he said, "I am not come to destroy [the law and the prophets], but to fulfil." We read that as Jesus journeyed to Jerusalem he passed through a village of Samaria, and when they did not receive him, his disciples James and John said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

Jesus had nothing in common with the destructive forces of matter and mortal mind. He radiated life, being in touch with the divine activities of Mind, God. He said, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition,"—the evil, carnal nature of mortal man. Judas refused to have the evil in his consciousness destroyed, and so it resulted in self-destruction. It is sad to think that it was greed for money and the accompanying praise and power which he expected; but alas for such dreams, which must always end in self-destruction. Jesus had no desire for the destruction of the people because they were ignorant and impure and

did not think as he thought; neither did he condemn them or make cruel laws from which they would have to flee, but he looked on them with pity and compassion, and said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! . . . For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

This is a declaration that the Christ, the spiritual idea, does not come to the individual consciousness until that individual opens wide the door for justice, love, and mercy to enter, and recognizes the Christ as the ideal man or divine idea. It is materiality that slays the prophets and that judges and condemns. Spirit, Love, is God! To believe on Christ Jesus is to believe what he believed, and to accept Christ Jesus is to accept his plan of salvation, think as he thought and do what he did. A woman who was asked what she would like to do when she got to heaven, said she would like to do what God did. This is exactly what is expected of every one of us, to do just what God does.

Power without love carries with it condemnation and a destructive element, as shown in the deeds of Elijah (Greek, *Elias*). This prophet utters a stern denunciation of Ahab, supported by a solemn oath: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." There is no hint of love or mercy in this. He performed faithfully his mission, but the love which Jesus later manifested had not been revealed to him, else he had not destroyed the prophets after having proved the power of the one God by the descent of fire which consumed the very stones of the altar.

This prophet who understood the law of Moses and the power from on high, is last seen on the mount of transfiguration. The Bible Encyclopedia says of him: "That wild figure, that stern voice, those deeds of blood which stand out in such startling relief from the pages of the old records of Elijah, are seen by us all silvered over with the white and glistening light of the mountain of transfiguration. When he last stood on the soil of his native Gilead he was 'destitute, afflicted, tormented, wander-

ing about in sheepskins and goatskins, in desert and mountains and dens and caves of the earth.' But these things have passed away into the distance, and with them has receded the fiery zeal, the destructive wrath, which accompanied them; under that heavenly light they fall back into their proper proportions, and Ahab and Jezebel, Baal and Ashtoreth are forgotten, as we listen to the prophet talking with our Lord,—talking of that event which was to be the consummation of all that he had suffered and striven for." Elijah had learned that God was not in the great wind that rent the mountains, nor yet in the earthquake nor in the fire, but was in the "still small voice" of Truth and Love, which brought healing to the sick and life to the dead.

In Hebrews we read: "The law made nothing perfect, but the bringing in of a better hope did." Paul came to see that "love is the fulfilling of the law." It fulfilled the law of health, holiness, life, and truth, in the practice of Jesus and his apostles, thus proving itself the only power. "When that which is perfect is come, then that which is in part shall be done away." Moses and Elias each had to grow into the stature of the Christ, and reflect that Love which made white and glistening his raiment.

"And when the disciples heard it, they fell on their faces, and were sore afraid." But they were touched by the Master who said, "Arise, and be not afraid." Ah, who so loving, tender, patient! "And when they had lifted up their eyes, they saw no man, save Jesus only." They saw the only way which led to Life. Then "Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead,"—until the spiritual structure of Truth and Love be complete, the foundations whereof destroy death.

"Science and Health with Key to the Scriptures" has unlocked the doors of scientific understanding and has blazed the way to immortality. Mrs. Eddy has proved and is proving the truth of the teaching of Christ Jesus; she has built on his foundation; hence her effective leadership. Let us follow in the footsteps of Jesus and of the one who has shown us how to do so. In Revelation we are told: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

[Written for the *Journal.*]

FAME.

ADA J. MILLER.

'Tis said that Nero played, and watched Rome burn.
What strains must those have been, what dissonance
To ear attuned to joyous harmony!
He who from out such holocaust could bring
His sense of joy and what to him seemed good,
Is of low type—we cannot call him man.
To gratify desire inordinate
He watched Rome writhe in agony of pain.
We of this later day hold him who thus
Laid low a city for a selfish whim,
A tyrant base, his crime unspeakable.
The blackest page of all earth's history
Bears Nero's name, records his awful deed.

Nero is dead, we say, and Nero's life
Is of the past, belongs to days of old.
But what was Nero? What his crime? A thought
Of tyranny, of selfish power and fame!
And where such thought finds lodge in human mind,
Nero still lives, and men are still his prey.
Today he seeks to build unto himself
A monument, but graved thereon, unseen
To mortal eyes save those awake to truth,
These words: His wealth he gives that men may praise
His name, and in this praise forget their wrongs.
Does Nero burn no Romes today? What then
This blaze of fame that lights the sky full oft
With flame, heaven high, and dazzles all who gaze?
Rome burns today while Nero plays, where'er
Renown and honor, power, and teeming gold
Are gained through others' loss or ill-paid toil.

But Nero's reign is doomed. There dwells with us
The Christ before whose name the pride-swollen powers
Of earth must fall, and man will then appear
Of royal heritage, divine, and free;
Not born to serve or rule, but to reflect
The majesty, the selfless love of that
Creative power whom men call Father—God.

THE DAWNING OF TRUTH.

W. A. BOSWELL.

HUMAN nature is much the same the world over, and the hope that my story may encourage others to investigate Christian Science prompts me to make mention of the experiences which awakened my own interest in it. My wife had been brought up among very religious people, with a strong tendency to "High Church," but at the time of which I speak she had practically lost all faith in religion, so much so that she said she could not tell the children anything about God, nor teach them the Bible, because she did not believe in it herself. This troubled me a good deal, remembering as I did how much of what I knew of the Bible, of God, and of religion in general, had been learned in early years from my mother, and I thought it would be terrible if my children should never learn anything of the kind from their mother. When my wife came back, full of enthusiasm, from her first Christian Science meeting, I certainly never thought of its having any bearing on this point; in fact I did not seriously associate it in any way with religion, so slow are we to expect or look for any good outside the recognized channels. Afterward I found that through Christian Science my wife had gained such a practical understanding of the all-protecting power and presence of God, that she could hardly help imparting it to her children, and it was a joy to her to teach them.

Being so delighted herself with the Christian Science meetings, my wife was naturally anxious that I should go too; which I accordingly did,—once,—but I considered the service extremely dull and uninteresting and was not favorably impressed by the people. Both of the Readers were women, the congregation was made up chiefly of women; in fact the whole affair seemed comparatively harmless, and I was relieved to find there was no long-haired oily gentleman leading the flock. I took no further interest in the subject, and in talking it over with my wife's relatives we decided that Christian Science was a fad, and that she would soon get over it. She nevertheless continued to go to the meetings, and became more and more interested.

In those early days, however, I was not at all pleased with the "outward and visible" effects of Christian Science, either on my wife or on her health. Having been much "run down," she had, with the object of building herself up, been taking various wines and tonics, but on becoming interested in Christian Science she immediately gave up taking these, with—as I thought—bad results. Not only did she look less well, but from having been amusing and chatty, she became almost silent and self-absorbed. This, as it afterward appeared, was from fear of "talking error"! Worst of all, she had ceased to consult me, and used to take all her problems to her practitioner for solution (I hope all young wives ardently devoted to Christian Science will take warning). These experiences did not tend to make me feel at all drawn toward Christian Science, and although I met some of the Scientists and heard wonderful stories of healing, they seemed too far removed from my own experience to warrant acceptance, and I was more inclined to regard them as evidence of ignorance, or of inaccurate observation on the part of people not "scientifically" trained, rather than as proofs of healing.

Soon after this we moved into the country, for the sake of our children, and my wife had a two-hours journey to reach the Christian Science service on Sunday. She also had to breakfast early,—a severe test of earnestness. After a time, I noticed the improvement in my wife's health, but the suggestion always came that it was due to living in the country and not to Christian Science. I was, however, reminded that the last time we spent some months there the place did not agree with her. This was before she became interested in Christian Science, and the doctor doubted whether she would be able to live there, on account of the climate. The only reasonable conclusion was, therefore, that her improved health was due to Christian Science. I also heard about this time, from some cousins of mine, of a case of healing which seemed above suspicion. They said that they knew nothing of Christian Science, but thought there must be some good in it, because it had done such wonders for some one they knew. This person had been a confirmed invalid and was very selfish, but after being healed by Christian Science, she was, they said, not only "as strong as a horse," but full of kindness and good deeds. This impressed me and

made me more ready to listen seriously to other cases of healing.

About eighteen months after I first heard of Christian Science, I found that my wife was studying very diligently, and as by this time it was evident that Christian Science was something serious and not a fad, I determined that the only proper course was to investigate the subject as thoroughly as I could. If it was bad, I must try to get my wife out of it; and if it was good, I ought to get into it myself. I accordingly decided to go through a class, and the fact that I had to pay a considerable sum for this privilege made me regard it all the more seriously.

I had been brought up with a strong sense of right and duty, and faith in good generally, but after a wider experience of the world I had wondered whether it was really worth while to try to follow the higher ideals, or whether it was not wiser to let them go and swim with the tide—certainly not a very desirable condition of mind. My religion consisted chiefly in a sort of personal attachment to Christ Jesus, something of the idea expressed by Tennyson,—

> I hope to see my Pilot face to face,
> When I have crossed the bar.

I do not think I attempted to form any other concept of God. These religious "feelings" were constantly wounded by statements made in the class, and as my medical views were also offended, I was continually in an attitude of protest. I had always taken an interest in comparative anatomy, biology, physiology, and generally in what was called applied science, but as the class went on it seemed to me that everything I had was being taken away from me, and that I was being offered instead "metaphysics," which I had always considered an utterly useless and barren subject—all talk and no practice.

It was only toward the end of the class that I began to understand the general trend of thought, and to see that Christian Science really offered the only possible logical alternative for blank materialism, for when I regarded the physical or material universe as reality, the conclusions of materialism had seemed almost inevitable, even if they left everything colorless and without purpose, so that my instinct rebelled against them. Finding, therefore, that Christian Science did offer a possible philosophy,

the next thing was to ascertain the truth or correctness of its teaching, and I was delighted to find that we were expected to test it in a practical way (from this point of view it differed entirely from ordinary metaphysics). In order to test it from a medical standpoint, I began to experiment on my own "vile person," with satisfactory results, and found that Christian Science was indeed a practical philosophy, a Science that could be applied in healing physical troubles, and also in solving other every-day problems.

In order to examine it from a theological point of view, I discussed the question with some of my clerical friends. They told me that I did not know enough about my own religion, and ought to learn something about that before talking any "new" religion. To this end they recommended books, and these, or some of them, I accordingly obtained. Among others, was "Robertson's History of the Early Church," and this book I found very interesting; it showed that my earlier doubts on many points were more than justified, and made it clear to me that the dogmas of the church were nothing more than human opinions or instruments, so that as soon as they ceased to be useful they might be discarded without loss. I read a great many books on all sorts of religious subjects, and thoroughly satisfied myself that Christian Science not only offered the most satisfactory theoretical, as well as practical, solution of all religious problems, but it was truest to the essentials of Christianity as taught by Christ Jesus.

So, having completed my investigations, I was mentally satisfied, and ready with a clear conscience to begin to absorb something of the positive teaching of Christian Science. This I have been doing for some years, with much pleasure and profit, and can heartily recommend this latter part of my experience to all those who are "seeking rest, and findeth none."

BLESSINGS on Science! When the earth seemed old,
When faith grew doting, and the reason cold,
'Twas she discovered that the world was young,
And taught a language to its lisping tongue:
'Twas she disclosed a future to its view,
And made old knowledge pale before the new.

Charles Mackey.

TRUTH LIMITLESS.

HELEN FRIEND-ROBINSON.

THE sense of lack or limitation is a subtle thief that would rob the young Christian Science student of man's God-given birthright,—dominion over all the earth,—and thus, if this error be not speedily detected and summarily dealt with, delay his progress. Shakespeare says, "Sweet are the uses of adversity." This is very true when mortals are driven through great tribulation to put off worldliness with its fleeting joys, and to put on regeneration, which is life eternal. After this first great lesson has been learned, however, and the student has advanced beyond the first steps on his upward climb in Science, adversity does not always prove to be "sweet." Indeed it often hampers his efforts to aid the Cause he holds so dear, or to discern the need of humanity and meet it from the great fountain-head of unlimited supply.

We read in the Scriptures that "God is no respecter of persons," and that He "giveth to all men liberally, and upbraideth not." Do these words mean what they say, or are they to us but as sounding brass and tinkling cymbals? The apostle tells us that there must be "first a willing mind,"—willing to lay down all for Christ,—and any student who lays down all that he once thought constituted wealth or fame, will prove for himself that these weigh not one jot nor one tittle in the divine balances. He will prove to a certainty that while he is taking on ever-increasing spiritual proportions, his shadow of material things will not grow less.

There is no spiritual poverty, and the student who would not be caught napping beside the pool of mental stagnation, will not need to hoard anything away from the truth. When the call for help comes from any source, he can prove beyond a doubt that God is always pouring out from this living fountain more than human beings can ask or think. If the student's motives in seeking and giving are pure, his assets will increase proportionately to his fidelity to Principle; his liabilities will decrease in like ratio, and failure in his chosen field of labor will be an impossibility.

The crowning act, of seeking "first the kingdom of God, and his righteousness," will at all times and under all conditions "add," unto him who seeks righteously, the quality and quantity of "things" deemed requisite for human comfort and well-being. "Hath he said, and shall he not do it?" Then any sense of lack or limitation in the "outward" shows that the "inward" man has not been renewed day by day from the spiritual source of all good. The only true way to overcome the sense of lack is first to remove the spiritual barrenness which causes it. There is no other way under heaven by which men may be saved from gaunt want.

Our Leader says in Science and Health (p. 419), "Meet every adverse circumstance as its master." She does not say that the student may compromise with the calamities, events, or series of events which would oppose his legitimate undertakings, but he is to meet and master these conditions. The work is all contained in his own consciousness, and she also tells us that "the warfare with one's self is grand" (Miscellaneous Writings, p. 118). The honest student need not fear to turn the search-light of Truth on self. All unsuspected he may find a nest of little serpents of jealousy, envy, malice, or revenge, only waiting an opportunity to give him a venomous sting and so thwart his best endeavors. The honest daily scrutiny of self will bring these evils out of their hiding-places. Then they must be decapitated with "the sword of the Spirit," or the student will soon be found entertaining a legion of these conspirators against his own success.

According to country lore, after a serpent has received its death-blow, it wriggles its tail until the sun goes down. So also these serpents of material sense may for a short time present the semblance of life, after they have really been destroyed from consciousness. The student need not fear them, however, after having once uncovered and given them their death-blow, through Science, even if they do seem to be alive until the sun goes down. Freedom is sure, as the result of conscientious effort, and the student will secretly rejoice in the abundance of spiritual things, as a result of overcoming evil with good. The sooner the student turns and handles the serpent of limitation, the sooner will it change into a "rod," and support him all along his advancing way.

No student of this Science can afford, at any stage of his progress, to allow the belief in limitation to be closed over the window of his consciousness like an iron shutter. Such a condition not only shuts out the sunlight of Truth, so necessary to his own spiritual growth, but it restricts his usefulness to his fellow-men, and obstructs his view to man's vast possessions as an heir of God, and joint-heir with Christ. The "still small voice" of Truth is ever seeking to penetrate human limitations with a message of harmony; is ever pleading in tender tones with mortal man, and inviting him to come out of his self-imposed imprisonment.

The student who desires to enlarge his scope of loving usefulness in the Master's vineyard will listen and heed the call of wisdom. He will patiently and meekly work on, until he acquires a glorious view of affluence and plenty for all the sons of God. The student will prove with unerring accuracy that "it is more blessed to give than to receive," and that he need not limit his giving, since God is the infinite source of infinite supply, and knoweth before we ask Him that we "have need of all these things."

In his onward march the faithful student of Christian Science will finally learn to "come boldly unto the throne of grace," and claim man's birthright. He will do "many mighty works," for the study and daily living of Christian Science culminates in the "fervent effectual prayer" of the righteous man that "availeth much." Only by taking up his cross daily and following our dear Leader, as she follows Christ, can the student ever hope to repay her for her life of self-sacrifice in his behalf. May each and every one of us who names the name of Christ, so live and heal that future generations shall rise up and call us blessed.

YET in each soul is born the pleasure
Of yearning onward, upward, and away,
When o'er our heads, lost in the vaulted azure,
The lark sends down his flickering lay,
When over crags and piny highlands
The poising eagle slowly soars,
And over plains, and lakes, and islands
The crane sails by to other shores.

Goethe.

LESSONS FROM THE BOOK OF JONAH.

GEORGE I. FISKE.

MUCH time has been spent in trying to prove or disprove the possibility of the occurrences related in the book of Jonah. It is not the writer's intention to take part in this argument, but to show that, no matter what conclusions may be reached as to the value of the book as historic fact, there are deep spiritual lessons to be learned from the experiences of Jonah, lessons which are of much more vital interest than any question as to whether or not the story is literally true in every detail.

Jonah may be taken as a type of the man who knows the truth, who has heard God's call to cry against Nineveh (rebuke sin), but shrinks from the difficulty or unpleasantness of the task and attempts to escape the necessity of obeying the divine command. Jonah was not an exceptionally cowardly or lazy man, and if we are honest we may perchance discover similar conditions of thought in ourselves. Mrs. Eddy says, "Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought" (Science and Health, p. 570).

The demand to take our stand against error is as imperative at the present time as it ever was, and God's call is heard as truly now as in ages past. Jonah was well aware of what it meant to go to the wicked city of Nineveh and preach against sin, and his fear of rejection, lack of faith in the power of his message, and his desire for ease instead of earnest effort, made him attempt to flee from the presence of the Lord. Christians today are called upon to do their part in the battle against error, but how many of us attempt to shirk responsibility through fear of failure, desire for the approval of friends who may not see things as we do, and through mental laziness! We, like Jonah, may deceive ourselves for a time, and think that the issue can be evaded by running away from it, but, metaphorically speaking, sooner or later we shall find ourselves "in the belly of the fish."

The tempest which Jonah encountered after his refusal to obey, and his stay in the fish's belly for three days and three nights, may typify the period of unrest and darkness

which comes to the one who refuses to meet an issue and respond to the call of Truth. The three days and three nights seem to have a special significance, as the number three is used not infrequently in the Scriptures to express completeness. It was not until Jonah had fully learned his lesson, had realized that "they that observe lying vanities forsake their own mercy," and had declared, "I will pay that that I have vowed," that his deliverance came.

It is a blessed thing that a refusal to do what is known to be right brings experiences into our lives which make us stand still and look at the situation squarely. Mrs. Eddy says, "Spiritual Love will force you to accept what best promotes your growth" (Science and Health, p. 266). Jonah did not gain anything by his attempt to evade his plain duty. The nature of the task before him did not change, and after his hard lesson he still had his mission against Nineveh to perform. It took the deepest and darkest kind of an experience to bring Jonah to terms, for the account reads, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." In Christian Science we learn that regeneration and progress must come through either suffering or Science, and it is no less strange than true that many choose to be forced by suffering rather than to develop naturally and steadily through Science.

From a careful reading of the second chapter of Jonah comes the helpful thought that no matter how far down one may fall, no matter if with Jonah we are forced to say, "I am cast out of thy sight," there is still the opportunity to declare, "I will look again toward thy holy temple." Infinite Love never fails, even if our own perception is blinded. The visions which we have had are a wonderful help in the battle with wrong thinking or inactivity, when defeat seems almost at hand. The struggle for the right in Jonah's thought and the physical freedom came in quick succession, and the latter was evidently a result of the former. We may rest assured that there will be no delay on God's part when we have done our work. In point of fact, He has already performed His part, and the lack, if lack there seems to be, is in ourselves.

Again we read: "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid

thee." The call of God was repeated, and it is worthy of notice that Jonah was not to preach what he might choose, but "the preaching that I bid thee." The temptation is always to compromise with error, take a half-way stand in our opposition to it. Here, too, we have an example in our revered Leader, who says in the Preface to Science and Health (p. x.), "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth."

The result of Jonah's preaching is given in the last verse of the third chapter. Jonah, after his trying experience, gave the message from God to Nineveh in its full strength, and "God saw their works, that they turned from their evil way." We need not fear that the word of God will return unto Him void, for he has said, "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This should give strength to the most timid, for the lesson is surely clear enough that the battle is not ours but God's. We have but to hear the call and go forward in His strength, and Truth will do the work and our cry against Nineveh will not be in vain.

I AM waiting for quite another happiness; already it approaches. We live dreams with almost the same intensity as we do reality. All of our life, from birth to death, is fraught with dreams. Is it not also a dream which we take for reality? Are we certain of its reality because we do not know another life more real? Not only do I believe that, but I am convinced it is the sole reason of the certitude that our earthly life is one of dreams of another life more real, and so on to infinity, until we reach that last life, which is the life of God. Birth and our first ideas on earth may be considered the beginning of slumber, and all terrestrial life makes our total slumber.—*Tolstoi.*

I DO the very best I know how—the very best I can, and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything.—*Abraham Lincoln.*

TESTIMONIES FROM THE FIELD.

IT is over two and a half years since I began the study of Christian Science, and I have hesitated till now about writing a testimony, because it seemed to me that I had so little to tell which was likely to interest others or be useful to them; but recently I have been led to see that others may be in much the same condition as I was, and that a plain account of what brought about this extraordinary change in me may possibly be helpful to them.

I was educated very strictly and carefully in the religious thought of the established church, and up to about three and twenty I had never felt the slightest doubt as to its doctrines being the whole and only truth. My secular education had been of an old-fashioned type, cramped, narrow, and little calculated to develop the thinking powers. At about the time I mentioned I began to study many subjects, chiefly with my husband's help and guidance. I was particularly attracted by such subjects as geology and all that relates to the present and past condition of the globe, but I soon discovered that these teachings could not be made to agree with the religious teachings I had received and accepted. At first this was a great shock to me, and I thought it must be wrong to read such books. I tried to give them up, but the attraction was too great.

I found, too, that on serious consideration there were some doctrines which I could not accept,—one being the atonement; another, that God either produced or was unable to prevent the evils that I saw around me. Then, too, the forms and rituals which appeared to be a necessary part of religion repelled me. In short, I could see what was wrong, but no way out of it, and after struggling with the problem for about five years, I definitely gave up all connection with the church, threw myself entirely into secular studies, and called myself an agnostic. This went on for about twenty-five years and I supposed would always continue so.

About three years ago, however, I read a paragraph in a newspaper which related that a child had died under Christian Science treatment; that the parents had been censured by the coroner, and a remark was added to the effect that this dangerous sect was rapidly increasing. This was the

first time I had consciously noticed the words "Christian Science," and I wondered what could cause a sect to increase rapidly if the only outcome of it were sickness and death. I decided that if ever I met one of these strange people I would question him as to his beliefs, and the matter then passed apparently quite out of my thoughts. I had been for a long time in poor health, and was growing steadily worse year by year. The doctors diagnosed the trouble as an affection of the nervous system, and the remedies I tried consisted chiefly in change of scene and desperate efforts on my part to overcome this elusive disease. Only those who have suffered from it will understand all that I bore from sleeplessness and racking pain in every joint, and from unaccountable fears and misery. I was fast settling down to the life of an invalid, and I thought with hopeless despair that this would be my lot for possibly twenty or thirty years more.

The winter seemed my worst time, and I went on one occasion to Italy, in the hope that my health would be better there, but I got worse and it was with great difficulty that I made the journey back to London. About ten days before leaving Italy, however, a great and to me quite unaccountable change came over me, and I found myself praying for the first time in twenty-five years. I prayed in the old way of passionate, reiterated pleading,—I knew no other,—and strangely enough, I never asked for health; in fact, I hardly know now what I did ask for. I knew that I wanted something, but what it was I could not say. I am now sure that it was understanding, light, spiritual knowledge that I wanted, without knowing that all these were at hand if I had the ability to take them. I wholly concealed this change from those about me, and spent a great part of the long sleepless nights in that kind of prayer, but there was no reply. I got home somehow, and was at once made to begin a rest-cure, which lasted five weeks. I emerged from that seclusion better but not well, being able to drag myself about and resume some of my duties, and trying hard to prevent my family from knowing how ill I still felt.

A very few weeks later Christian Science was first presented to me, and remembering my former thought I began to study it, exactly as I would have done with any other study that appeared interesting, yet without the re-

motest idea of believing in it; I merely wanted to know what it was. The first I heard about it sounded so very strange that I wanted to know more. I attended a testimony meeting, and thought I must have strayed into a lunatic asylum; yet I was impressed by the air of calm assurance and certainty that every one wore, the radiant happiness of some and the quiet cheerfulness of others, and all seemed satisfied, a condition which was far from being mine. I attended for several weeks and then began to inquire, "If this healing is really done, how is it done?" I was told that there was a book which would explain this, and that this book could be borrowed. I secured a copy at once, and I remember as I opened it I thought, "They may pretend to explain, but if they really have got such a secret as this, they would never give it away for a guinea." As I read the opening words my opinion was altered entirely. I saw at once that here was something quite different from anything I had expected, and I read the book with absorbed interest. I bought a copy for myself when I returned the borrowed one, and I have never ceased to study it since. I need hardly say that the name of this book is "Science and Health with Key to the Scriptures" by Mrs. Eddy.

At this time I was unaware that we can all help each other. I supposed that each one took the book and made what he could of it. Accordingly, I took two of the most troublesome of my many complaints and began to apply to them the directions I found in the chapter on Christian Science Practice. To my astonishment I found that these complaints began to yield, and in a few weeks both had vanished. Then there came up a trouble to which I was unaccustomed and against which I seemed to be powerless. I knew nothing of "chemicalization," and felt puzzled and disappointed. I expressed this to a Scientist, and was at once put in the way of getting help. This trouble was overcome in two days, and I then asked for further help, which was also effectual. This gave me all the proof I wanted, and I threw all doubts aside. A few months later I was myself asked for help by one who had no belief in the Science, but who was in such terrible pain that he snatched at any straw. Within two hours of the first treatment he was entirely free from pain, and it would be difficult to put into words the joy I felt on that occasion.

I could write much more, but space is valuable, and I must not occupy too much. Yet I must add a word to try to express my deep gratitude to the good woman who has once more shown us the way out of evil by showing us the way to Truth. I revere and love her, and ask no better than to follow the path she has trodden herself and made clear to us.—*S. Constance Logan, London, England.*

In January, 1908, my wife was operated upon for a rapidly growing and malignant form of disease. Three excisions were made. Underneath one a tumor was found and removed. The operation, by a chief surgeon and four assistants, with four hospital attendants, consumed two and a half hours. The specimens were examined by the highest authorities, and pronounced epithelioma. Before the wounds were fairly healed, the growth rapidly reappeared, with incidental pain and malignant appearance. After examination, the surgeon declared that another operation was necessary, and that immediately. This my wife positively refused to undergo, stating that when she could no longer endure the pain she would jump in the lake.

My grandfather and his sons had all been surgeons, and for a number of years I devoted all my time to surgery, and up to this time I had never known of a case of this disease being cured by anybody, anywhere. I had no hope of staying its progress, and was in utter despair concerning the matter. By a casual friend I was advised to try Christian Science, and was told of a practitioner, to whom I appealed for assistance. He told me to have no anxiety over the matter, and assured me that my wife would be healed and would be perfectly well again. I brought her to see him. The pain soon left her, and she was able to sleep at night for the first time in many weeks. The malignant growth gradually dwindled away and disappeared; the parts became healthy and healed, and she is now as well and strong as ever.

For eighteen years I suffered from an injury received in battle, and carried a heavy cane while walking. Since the time of the incident related above, I have been healed, the lameness has gone, and I have thrown away my cane. I wish to emphasize the fact that my healing was effected through the treatments given to my wife. In this con-

nection I feel impelled to relate another demonstration, a case of malignant growth which was healed by the same practitioner in one treatment.

A prominent business man of Chicago had been operated upon for this same disease in June. Six weeks later he sent for me to visit him, stating that he was in a hopeless condition; that the next day he was to go under the knife again, and that he did not expect to live long. After a discussion he concluded to accept my advice and seek the aid of Christian Science, and on the same day, at three o'clock, I went with him to the practitioner. I waited for him in the reception-room, and at half-past five o'clock he came out to me, and grasping both my hands, with tears in his eyes, said: "Forgive me for what I said to you of Christian Science. I am better, the pain has left me, the fever has ceased!" By one treatment he was healed, and in two weeks left for Old Mexico, by way of California, going into the wild mining country on horseback, which called for great physical endurance,—well and happy and grateful.

I am thankful for the great privilege of writing concerning the above-stated facts, and sincerely hope that an influence for good may be exerted in the minds of all who may read these lines.—*C. H. Washburn, Chicago, Ill.*

[Translated from the German.]

THANKFULNESS to God impels me to tell others of the wonderful healing which has come to us through Christian Science. Three years ago our little daughter was stricken with epileptic trouble. She was, however, completely healed with one week's treatment in Christian Science, and is now healthy and strong. At that time I went through a great mental struggle, and am convinced I would not be living today had it not been for my knowledge of this truth. At that time evil seemed to predominate in our home, and I had taken up the fight against it. I was so low that I could not take nourishment, but I was made completely whole with two absent treatments, and was able to overcome the evil. Today I am entirely well and strong and can work hard.

Two years ago my husband was taken with severe lung trouble and his kidneys were also said to be affected. He looked like a skeleton and suffered terribly, as it was very

hard for him to get a right understanding of Christian Science. In the hour of greatest need we called a Christian Science practitioner, and when fear and doubt had been overcome the disease also yielded. With two weeks' treatment my husband recovered entirely, and six weeks later he was stronger than ever before. Today he feels like one new born and can attend to his work as a cartwright. We thank God daily for the great grace which He has shown us. We have not had any physician or veterinarian, or used any drug for the past three years, and have become really happy people. We have some battles to fight, for we are the first adherents of Christian Science in this place, but we know that Jesus has said: "Be of good cheer; I have overcome the world."

Frau Brennecke, Schwublingsen bei Dollbergen, Germany.

I DESIRE to make acknowledgment, through the *Journal,* of the healing of our oldest son about two years ago. His father was hoisting dirt from a well by means of a large derrick, and my son was standing near the well when the wire ropes broke, letting the derrick fall. A telephone pole which fell with the derrick struck him a slanting stroke on the head and body, and he was thrown on some rocks and rendered insensible. His father ran to him and picked him up, and although every one who saw him said, "Oh, he is killed!" my husband declared the truth for him. Some of the men wanted to get a doctor, but my husband asked them to wait awhile, and soon my son began to recover consciousness, and they put him in a wagon and brought him home. I began at once to declare the truth of being, that no accident can happen to God and His ideas. I found he was badly bruised, and suffering with pain in the head and body, but I continued to declare the truth and soon he became quiet and went to sleep. When he awoke he seemed to have no recollection of the experience. We explained the situation, and worked silently for him, all inquiring friends being kept out of his room. The accident happened early in the morning, and in the afternoon he got out of bed, dressed himself, and walked out on the porch and sat up quite a while, which was a surprise to every one.

It was not long till he was up and around, though he had an uneasy sense or nervousness which disturbed him

at night, and he could not rest or sleep; so I continued to work for him, even after he went back to his business. A severe pain was felt at times where two ribs had been broken, and soon internal injuries were evidenced by the passage of quantities of blood. I had been away some weeks when my daughter wrote me that I had better come home, as her brother was feeling very ill, and I found him straightening up his business affairs, for he thought he was not going to be with us very long. I told him that we must go to work more earnestly than ever, and if we were unable to bring out the demonstration we would get another practitioner. So we went to work, and it was not long till every difficulty had been overcome, and today he is as well as he ever was. The healing was slow but sure, and we feel very thankful indeed to know that the understanding of the truth does overcome error.

We have had many other fine demonstrations of Truth over error, in our own family and for many others. I am most grateful to our beloved Leader, and to all who have helped me to gain an understanding of the truth revealed through Christian Science.

Mrs. Rosa F. Shelley, Caldwell, Kan.

In Malachi we read: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This is the experience of those who take up the study of Christian Science, and it certainly has been mine.

When I was still quite young I found that the teachings of the church I then attended were becoming more and more unacceptable to me. I could not love a God whom we were taught to fear and whose displeasure we seemed constantly to incur. I finally gave up going to church, with the feeling that I must be very lacking in religious sense, but I could not continue to acquiesce in a concept of the Supreme Being that was so different from my own sense of right and justice. It was many years before I found the meaning of God as Love, and His nearness. They were not, however, hopeless or fruitless years, for I found grains of truth along the way; but when Christian Science came into my life I knew that all the rest was a mere preparation and that this is the whole truth. My

healing was mental and moral, and while it has not been rapid the understanding gained has been convincing and enduring. I know the light will grow as the problem is worked out.

I have also been healed of two disorders of years' standing. I have given up glasses after having worn them fifteen years, and scarcely know when I ceased to need them. Since then I have used my eyes for the closest reading, seven hours a day for eight months, without fatigue or any inconvenience. Previously I had to give up different courses of study, and wear dark glasses, owing to the acute suffering which invariably followed. I also had a chronic catarrhal affection, which I had come to believe was incurable. I had consulted the best specialists in New York city, London, and Paris, and had taken several celebrated European "cures." For three years now there has been no evidence of this complaint, and as in the case of the glasses, I do not recall just when it was overcome. I did not have treatment for either of these infirmities; they are simply among the bad habits which this truth has swept away.

I bring these tithes into the storehouse, as an expression of my gratitude to God for this inspiring apprehension of the power of His word, for the untiring and unselfish life and work of our Leader, and also, as the apostle Paul tells us, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Genevieve Booth, New York, N. Y.

I SEE so many good demonstrations in the periodicals that it prompts me to add my mite, as it may help some poor unfortunate who is what I once was. About eight years ago I was rescued by Christian Science from one of the worst habits that ever fastened itself upon a poor human being. I was under the influence of liquor every hour of the day, and spent all that I and my family could possibly earn. We were very poor, with little to eat and very scanty clothing, and no home. At the age of forty-three I had no more judgment than a boy of fifteen. I had not a friend on earth but my mother, for I was so wicked no one could love me. I would fight, get locked up, and the very moment I was released I would go straight to the bar-room for more drink.

I do not suppose I had seen the inside of a church for fifteen or more years, and I had no use for any one who talked on religion. Neither would Christian Science ever have helped me if I had known it was a religion. When a gentleman asked me if I did not want to be cured of the liquor habit, and I told him I had been taking different remedies for the trouble and none did me any good, he said if I would go to a Christian Scientist for treatment, I would be cured. I told him I had no money, and did not put much store in witchcraft; but he said the money part was all right, if I cared to be helped. I said all right; please to make the arrangements, and I would meet the gentleman in question and take one dose. I said this more for fun than anything else.

As I had never heard of Christian Science, I never even so much as dreamed of such a meeting as I had when I walked into a banker's parlor. He met me with so much pleasantness that I was astonished, I of course not being used to such courtesy. I could not readily make up my mind what I had drifted into, as I was under the influence of liquor at the time. The gentleman spoke very pleasantly to me, and said we would have to meet again, when my mind was in a better frame for treatment.

This meeting did not take place, however, for about six months, during which time I had become somewhat interested in Christian Science and was eager for its help. The gentleman commenced treatment one night after supper, and I thought I would give this religion a fair trial, as I had found out by this time that it was true Christianity. After the treatment I went to the bar-room and bought a pint of liquor, took a drink, went home and went to bed. I slept as sound as a baby that night, something I had not done for years, waked early next morning, and could not understand my feelings. I was in the habit of getting up to take a drink the first thing, then dress, and get mad and fume and fret about everything that had happened the day previous. All desire to do this was gone, and I found myself in a new world, with more than half of my pint of liquor still on the shelf and with no desire to drink it. "Well, old pard," I said to it, "I will finish you!" so I took it to a fence-post near by and smashed it, and I have never owned a bottle of the stuff since and have never had any appetite for it.

Moreover, I have never used profane language since, I do not lose my temper, there is harmony in my home, and there is no wolf howling at the door. I wish I could tell all the poor unfortunates how rich I feel. I owe no one, I have a bank account, all kinds of stock of my own, and I own land. I gave thirty dollars to the building fund of The Mother Church, and I went to see it dedicated. I have traveled over nearly all the United States since quitting the liquor habit. I was two hundred dollars in debt when I quit drink, but I have paid every dollar of it, and where I once had enemies by the dozen I now have friends by the hundred. I would say to every man who drinks that this is worth your trying, for the sake of wife and children. Those who seek God through Christian Science will never regret it.

My pen will never be able to write my gratitude to God, and to our dear Leader, Mrs. Eddy. If the world knew her even as well as I do, there would be no more broken-hearted women from the curse of drink. All the poor victims of drink can be saved from it as I have been, for I was as far from God as they can be. Should any one desire to write me on this subject, I will be pleased to answer any question pertaining to my healing. Let me again thank God for my healing, and Mrs. Eddy for her tireless effort to help poor suffering humanity out of the pit. I am also grateful to those who have helped me, not only out of the liquor habit, but into a spiritual uplifting that has put me on the road to material success and to heavenly harmony as well. This to me is worth more than all the gold that has ever been mined.

J. C. Montford, Tallahassee, Fla.

[Translated from the German.]

TWENTY-SIX years ago I was taken with a severe abdominal trouble, which in the course of time developed into a bowel complaint. It was said that an operation alone could free me of this disease, and I submitted to this torture three times at intervals of five years, and once of only one year. When the fourth operation, however, seemed to be necessary my courage failed, and I sought a sanitarium as a last resort. After having spent five months there I was dismissed as being completely healed; but after a short time the trouble appeared again and neces-

sitated another operation. This brought me to despair, especially as I was bedfast at that time from rheumatism and throat trouble, with accompanying fever.

In this dark hour a relative gave me some information about Christian Science. I immediately turned to it as to a divine message, and asked a Christian Science practitioner for help. She began to work for me on the same day, and I immediately felt the influence of divine Love on my perturbed thought. Three weeks later I went to be examined by a medical authority, who stated that the operation was no longer necessary! The physician of course was ignorant as to what had brought me deliverance. Every expression of gratitude is insufficient for this revelation of compassionate divine Love and this act of grace, in the sight of such evidence!

For the first time in many years the organs resumed their natural functions; the rheumatic pains that had tormented me at all seasons vanished within a short time, and the throat, too, was soon healed. Formerly I had to stay at home very often on account of this trouble; now I rejoice in the sure feeling that I live, move, and breathe in divine Love, and so I go out in every kind of weather. Later, a severe catarrhal affection of the lungs appeared, with which I had been afflicted at intervals all my life and which had filled me with fear, for it was believed that I had inherited it from my mother, who had died young. Medical skill as well as the use of baths at Soden and Salzungen had failed to heal the disease. I again asked for help in Christian Science, and the marvelous thing occurred; the power of this evil was broken. I am deeply grateful for all the faithful help given me, and especially for the understanding of Christ, Truth. I feel impelled also to thank those who dispense to us the spiritual food in our meetings and services.

Praise and glory and thanks be to God, who giveth us the victory; and blessed be that noble woman who has brought us the light through dire struggles and ceaseless toil.—*Anna Haertel (nee Kraft), Dresden, Germany.*

DURING the four years that I have been in Christian Science I have received many benefits, and it is with the deepest gratitude that I write this testimony. I was healed of an organic disease of many years' standing, and

for which I had undergone a severe surgical operation. Not finding the promised relief, a year after this painful experience I turned to Christian Science and was healed in two months. I was healed, also, of blood-poisoning in a very severe form, the symptoms being so alarming that a physician who saw me at the time said I could not possibly recover if I trusted myself to Christian Science treatment. I was, however, completely healed in a short time. Hernia, together with an abscess which formed from the pressure of the truss, was healed, although it took longer, for there was so much fear to be destroyed.

I am thankful for the spiritual uplifting I have received through the study of the Bible, and our text-book, "Science and Health with Key to the Scriptures," and grateful to our dear Leader for giving us this healing truth.

Mrs. Annie N. Covington, New York, N. Y.

FROM infancy I was always ailing, being supposed to have inherited throat and lung disease. I earned my own living from the age of seventeen, but often lost my positions through sickness, as once or twice every year I was laid up with serious attacks of illness. These attacks finally resulted in asthmatic trouble and hay-fever, also an eye affection, which finally led me to seek Christian Science.

Meanwhile the sense of pain and misfortune wrought in me such a morbidly acute perception of suffering in other human beings, as well as among animals, that as the years went on my sense of unhappiness became crushing. I frequently said that even if it were possible for my own troubles to disappear, I yet should never know a moment's peace, such seemed to be my insight into the misery of all living creatures. Theological works taught me that this was the true cross borne by our Redeemer, but I used to wonder how, if this were so, Christ Jesus could move among those afflicted multitudes which thronged him everywhere, apparently undisturbed by the sight of their suffering. Constantly communing with these unhealthy thoughts, I seemed to suffer more and more. The eye trouble was pronounced incurable by the best oculists, and powerful drugs failed even to relieve the pain, which for weeks would prevent me from sleeping more than a few minutes at a time. During the summer of 1906 I was idle four months, most of the time in the house. That

fall I was operated upon in a hospital, but after a whole winter's treatment the disease recurred in the spring. Then I turned from matter-physicians forever.

At the first Sunday morning service I attended in the Christian Science church, I knew instantly that these people had something I lacked! The reverent stillness, the atmosphere of mental repose, the tranquil faces, the quiet outward look of the eyes around me,—these stole into my harassed, self-centered consciousness, at once a rebuke and a benediction. My first treatment by a practitioner destroyed the pain, and I was able to go on with my work, laying aside the glasses which I had worn every waking moment during twenty years. In the fifteen months since then, all my old complaints have appeared and have been overcome. I now have no troubles; if the sense of unhappiness assails me, I find its cause in some erroneous thought unwittingly admitted to consciousness; and when this is cast out, sunshine comes again. As to the welfare of creation in general, these words of our Leader set my heart at rest: "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go" (Science and Health, p. 6).

Words of gratitude signify little. It is my earnest hope so to study and practise the teachings of Christian Science, as to be conformed in all points to the Christ-image.—*Beatrice Clayton, Philadelphia, Pa.*

[Translated from the German.]

I AM very grateful that I have found Christian Science. One Wednesday morning I awoke to find myself entirely helpless. My mother had come in as usual to waken me, and seeing my condition she became greatly alarmed. I asked her to go to a Christian Scientist and get treatment for me. She did so, and I soon felt great relief. In the afternoon a lady from the place where I worked called, and told me I should send in an attestation by a physician, so as to excuse my staying away from business. My mother then sent for a physician, who came in the evening. After having examined me he said that I was suffering from a paralytic attack, and that I had better make up my mind to stay in bed for three months. I told him that I hoped it would not be so long as that.

On Saturday forenoon I got up, with the help of my

mother, but was taken with violent nausea. Then I felt entirely free, and stayed up until evening. On the next day, Sunday, my mother went to church to take word to the Scientist who was treating me. In the mean time I got up and deliberately prepared the dinner for the family, and when they came home everything stood ready on the table. Naturally there was great joy to see me restored so quickly, for there was no trace of the disease. In the afternoon I tried to go downstairs, but had an attack of weakness. The next day, however, I was freed from this weakness, and on Wednesday I went to see the physician. He greeted me and said, "Well, how is the patient getting along?" I told him that I was the patient whom he had seen. He was very much astonished and said, "This is wonderful! I called at your home a week ago, and you were helpless, were you not?" He examined my joints, moved them and said, "I wish all my patients could be healed as quickly." The illness lasted only from Wednesday till Saturday, and not three months!

Besides this I took off a supporter which I had been wearing day and night, according to the physician's advice. Before coming to Christian Science I had submitted to an operation, and as the wound did not heal I was advised by the physician to wear this bandage, or else undergo a second operation; but Christian Science has saved me from that ordeal. Through the word of Truth I have been freed from the bondage of hereditary taint and throat trouble, and have been blessed in my business also. In Christian Science I have found divine Love,—Love that blesses, purifies, inspires, and heals. Through the study of our Lesson-Sermons, in connection with the Bible and Science and Health, it becomes more and more clear to me that we have indeed the truth which frees us of all that is unlike God. I am very thankful to God, and also to our beloved Leader, Mrs. Eddy.—*Margarethe Saum, Berlin, Germany.*

I HAVE long felt a desire to testify to the great good I have received from Christian Science. In January, 1904, I was taken seriously ill, and for two months I was unable to turn myself in bed, and could speak only with great difficulty. The physician, who was doing his best, called twice a day, but I grew steadily worse. Finally a consultation was held, and the doctors decided there was an

internal growth, possibly malignant. I had also other internal complications, and the best hope they could give me was that even if I ever got rid of the growth I should be an invalid all my life.

It was at this time that we found divine Love ready to meet our need. Some friends called to see me, and spoke of Christian Science. I asked for help, and my husband sent for a practitioner, who most lovingly and faithfully worked for me in Christian Science. She told me that God is all Life, Truth, and Love, and this thought brought me so much spiritual help that I gained immediate relief from my sufferings, and my improved condition was at once apparent to all around me. I felt that this truth was just what I was looking for. I know now that there is no real healing except by the power of God. I can truly say that I am rejoicing in perfect health; I am free from all suffering and all the diseases I have mentioned. In fact, I have since been examined by the same doctor, who says that the growth has entirely disappeared. I have not taken medicine of any kind for four years, and if we have any trouble in our home we feel we have God for our ever-present help. The Bible is a new book to me. I now see what Christ Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My heart goes out in gratitude to God, and to our dear Leader, Mrs. Eddy. I am most grateful that I have been guided to the truth.

Mrs. J. E. Ogden, Rochdale, England.

[Translated from the German.]

I WOULD like to tell of my healing, with the deepest gratitude for the blessings that have come to me through Christian Science. In November, 1907, while alone in a foreign country where I had a position, I became extremely ill, and was taken against my will to a hospital. The physicians there believed that I would not recover. In spite of their apprehensions, however, I came out of this disease, but a trouble with my legs set in, and all the medical means, which were used against my will, brought me no relief. Three months later I left the hospital, suffering pain continually, so that the least movement would cause distress, and it was only with the greatest

effort that I could walk at all. Even at night a slight movement would cause such pain as to awaken me.

I already knew of Christian Science, as a few years before I had been healed of a nervous trouble through the help of a Christian Science practitioner. Being at this time far away from home, I sought for comfort in *Der Herold* as often as I could, hoping thereby to get well; my understanding, however, was not sufficient, and therefore I did not succeed. When I returned to Dresden in May, 1908, my sister, who has been acquainted with Christian Science for several years, came to see me and was very much surprised to find me in such a pitiable condition. She advised me to apply to a practitioner for help as soon as possible, which I did immediately. After the first few days in which the truth was declared for me, I could say to the dear helper that her work was having a salutary influence. I had improved from the first, and in a short time I was free of the distressing trouble. At Pentecost I made a trip to the home of my parents, and also met there my brother, who had seen me a few weeks before in Dresden in a helpless condition and had told my parents how much I endured. My parents and my brother could hardly realize that I had been freed so quickly of this lingering disease, as I came to their home well and happy and was delighted to take long walking-tours without any discomfort or pain. I have felt well and cheerful ever since, and take more interest in everything than I used to.

For these benefits I thank God, and I am grateful to the revered Founder of Christian Science, Mrs. Eddy. I am glad that through divine grace I have become acquainted with Christian Science, and that I enjoy so great blessings spiritually and physically. I hope to gain constantly a deeper understanding of the truth, and also wish that many of my fellow-beings may know of Christian Science and be blessed thereby.—*Ida Schelle, Dresden, Germany.*

CORRECTION.

The signatures to the last two letters of verification which were published in connection with the testimony of Miss Bessie L. Prior in the February issue of the *Journal*, should have read, Cyril Hubert Sworder, and A. Bayer, M.D.—*Editor.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A NEW BY-LAW.

ARTICLE XXIII.

TEACHERS' AND PRACTITIONERS' OFFICES.—SECT. 11. Teachers and practitioners of Christian Science shall not have their offices or rooms in the branch churches, in the reading-rooms, nor in rooms connected therewith.

EDWARD A. KIMBALL, C.S.D.

THE late Edward A. Kimball, C.S.D., our beloved brother whose passing away we announce with profound sympathy, was well known to Christian Scientists all over the world, and was greatly beloved by them for his loyalty and helpfulness to the Cause of Christian Science, which commanded his most earnest and intelligent devotion and labors.

Not only was Mr. Kimball a successful teacher and practitioner of Christian Science, but he was a member of the Christian Science board of lectureship from its organization, and in the work of this board he displayed the same marked ability and effectiveness which characterized his work as a teacher and practitioner.

Mr. Kimball was fortunate in being a personal student of Mrs. Eddy in the Massachusetts Metaphysical College, and later was honored by her with an appointment as teacher in this college under her direction. One could ask no greater reward for faithful service than the commendation written by Mrs. Eddy when Mr. Kimball tendered his resignation from this important position after five years of service: "The long term of the incumbent teacher in the

board of education, Edward A. Kimball, C.S.D., expires in June next, when he retires crowned with honors—his teacher and Leader loving him, and the race benefited by his labors."

Mr. Kimball was healed by Christian Science over twenty years ago, after his condition had been pronounced hopeless, and in the years of vigorous health to which he then succeeded, he devoted his magnificent abilities, as an exponent of the truth which had healed him, to the advancement of Christian Science, because he was convinced of its truth and of its practical value to all who would accept it. That his work was of value to mankind is attested by the many to whom he brought the healing and saving truth of Christian Science as taught by Mrs. Eddy; and it is true of our brother, as she has said of another, that he "is not dead, neither does he sleep nor rest from his labors in divine Science; and his works do follow him. Evil has no power to harm, to hinder, or to destroy the real spiritual man."

ARCHIBALD MCLELLAN.

THE call of Christian Science is a call to deep and continuous thoughtfulness, to the fulfilment of the word of the Lord which was spoken by the prophet Isaiah, saying, "Come now, and let us reason together;" and by Ezekiel when he declared, "They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes."

This attitude and appeal of Christian Science is immediately perceived in the fact that it demands a reconsideration of the fundamentals of faith, the deep things of Christian philosophy. The concept of being may be said to be the basic layer of right consciousness, the ground and premise of all progressive thought, and it is here that the teaching of Christian Science makes its corrective entry into the domain of erroneous and contented belief. It thus awakens both conscious and unconscious objection in mortal thought, because of the fact that it dares to question the creedal views and statements which have been revered by

the noblest, most exemplary Christian people of the past. It comes to overturn the tables of the money-changers of material sense, and drive out those false interpretations which for centuries have been left undisturbed in their intrusion upon the temple of Truth, that holy structure which is sacred to Spirit, and into whose courts spiritual concepts alone have right to enter. For the physical interpretation of nature and of life Christian Science substitutes the metaphysical, the spiritual, and in so far it is revolutionary. Beginning with that sense of God and of man which Christ Jesus demonstrated to be true, it lays every stone of the structure of faith with a care that is insistently and consistently logical, and thus establishes that "building of God" whose all-inclusive borders leave no place whatever for fallacy.

The demand of Christian Science for a redetermination of human thought-values, its unhesitant questioning of traditionary and undemonstrable concepts and opinions, speak for its worth to all who remember the pitiful credulities of religious belief as a whole, and the fetters which stubborn and superstitious prejudice has ever sought to fix upon genuine spiritual aspiration. A teacher who is in any degree considerate for error thereby proves himself to be disloyal to truth and wholly unfit for his place. He must, moreover, be exacting in his requirements of his pupils, he must insist that they shall become familiar with all the details of the rule and order of procedure pertaining to every problem; in a word, he must be scientific, embody and inculcate logical and discriminating thought, the habit of doing everything in unvarying conformity to the basic law involved; and in all this he fittingly illustrates the attitude and sequent authority of Christian Science with respect to mortal beliefs.

There is much in every-day thought, as we all know, which is altogether opposed to such a régime. The mental laziness of the average person renders him distinctly averse to continuous and logical thinking, and it is this contented torpidity, not only of those "whose God is their belly," but of the materially disposed and pleasure-seeking of every class, including unnumbered professed Christians, which constitutes one of the most serious obstacles to moral and religious progress. Moreover, not only mortal man's financial interest but many of his satisfactions in the way

of prestige and place, personal influence and overrule, may be identified with the undisturbed continuance of the present order of thought, so that selfishness in its most seductive forms may offer objection to anything that flavors of non-conformity. When we add to these things the love of license, and the patronage of personal desire which wholly dominates the many, and constantly tempts all, together with the unreasonable and unreasoning prejudices which represent the educational bias and inertia of races and cults, it is not difficult to explain why men are so indisposed to strenuous mental activity, not difficult to perceive the present need of that incisive and stimulating appeal to right thought which Christian Science is making in all the world.

Having accepted Christian Science, the truth-seeker finds the call for careful and discriminating thought in no degree lessened, but the rather increased. Indeed the requirements of his new and higher standard of excellence are so continuous and so searching that he might be tempted to lose heart in the presence of the greatness of his undertaking, were it not for the inspiration of the Christ-ideal and the ever-present helpfulness of the Principle and rule, which are now understood as the words and works of Christ Jesus are interpreted to him in Science and Health.

Speaking for life in general, it is seen that in its immaturity the mists of ignorance, or at least of unwisdom, render the guarded step a necessity to safety. Moreover, as experience broadens, the human problem becomes more and more complex, so that the demand for a trained and discriminating judgment ever grows more imperative, the need of selective living more pressing. One comes to see that physical ills are for the most part directly traceable to that mental unrest, with its fruitage of fear, which marks the absence of a well thought-out basis of judgment and rule of guidance; he comes to see, too, that Christian Science is not only uncovering the handicaps of ignorance and impulse, it is showing how men may escape from them by supplying the ground of discrimination, and by initiating the habit of forming judgments which are based on the perception of spiritual truth, the reality of being,—judgments which are affected neither by self-interest nor consideration for personality, and which alone are sane and safe.

The presentation of Christian truth as demonstrable science which distinguishes and dignifies the teaching of Mrs. Eddy, must immediately induce the recognition that its requirements are exact and unvarying, and in response thereto every worthy Christian Scientist will begin at once to get his thought and conduct into alignment therewith, and this for every hour and moment of the day, every event and experience of life, until self and sin are denied either place or power at the court of individual judgment.

It is not at all difficult for any intelligent Christian Scientist to realize what of good to all concerned, what of advantage to our Cause it would signify, if unselfish and discriminating thoughtfulness of the larger interests which are always involved were to precede the determinations of those who bear a name which leads all the world today to expect an exhibition of conformity with the highest ideals of character and of conduct. Knowing, as do we all, if alert, the possible significance of self-mesmerism and the assured stumbling and sorrow which attend the rule of mortal sense, we are without excuse if our judgments and acts manifest consideration for self-interest and self-will, and a corresponding forgetfulness of the realities of being, the demands of Christian Science, and the welfare of humanity.

JOHN B. WILLIS.

DURING the month of July the city of Geneva devoted itself to the grateful task of doing honor to the memory of its most noted citizen, John Calvin, who was born July 10, 1509. It is perhaps little wonder that after the lapse of four hundred years widely differing opinions should exist as to the character and work of this great reformer, but it is cheering to know that the truth, which the truly great love and serve, most surely vindicates them as humanity comes to recognize and appreciate those who have done the most for the race. It is today agreed by all fair-minded men that the world owes a tremendous debt to Calvin for advanced ideals of morality, religion, education, government, all making for civil and religious liberty. In reading that which has come to light concerning this man, one is impressed with the idea of the divine influence which is ever calling men from the grave

of materiality, as Christ Jesus called Lazarus from the tomb, loosing them from mortal entanglements, and fitting them for high and holy service.

We read that Calvin was a great scholar and an indefatigable worker, and that worldly ambition was early laid aside in his burning desire to know the truth; and to the extent that he recognized the truth in the Scriptures, he attained great and far-reaching results in convincing others that truth is attainable, that it is found as God is known, and that the Bible, which contains its statement, must be reverently studied and its teachings obeyed.

No one now denies that Calvin lived at an age when a much-needed reaction toward vital Christianity had set in, and that the struggle between ecclesiastical authority and advancing thought was fierce and bitter. We need not therefore wonder that he was misunderstood and misrepresented, that he was charged with being pantheistic and irreverent, but his writings and the results of his work prove the injustice of these charges, and even Renan says that he succeeded because he was the most Christian man of his age.

The Westminster Confession of Faith, which clearly sets forth Calvin's views, declares God to be "infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, . . . most loving, gracious, merciful," etc. These statements all have Scriptural authority, but when the Bible is interpreted from a material standpoint it appears to be full of contradictions, and God who is declared to be infinite is made to share His authority with the asserted powers of evil. From the Christian Science point of view no consistent or satisfying interpretation of Scripture can be given unless the absoluteness of God as Spirit is insisted upon. This of course necessitates a denial of the reality of matter and of evil. It also leads to the logical conclusion so ably stated by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 259): "Perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." The denial of the reality of matter and of evil (which is a necessary sequence of the allness of God) makes an entire separation between truth and error, good and evil, and furnishes a perfect model for thought and demonstration.

While we are unspeakably grateful for the work of Luther, Calvin, and other great reformers, and gladly acknowledge its progressive and uplifting influence upon humanity, we see that it lacked the vital element which distinguished the work of Christ Jesus, and which marked Paul's preaching; viz., "demonstration of the Spirit and of power." We rejoice that this element crowns the ministry of Christian Science, and we thank God that it was discovered and made known to this age through the pure spirituality of our revered Leader. Whenever and wherever the wholeness of Truth is known, the sick are healed, the sinful are reformed, and humanity begins to demonstrate the ever-presence of God's kingdom with its absolute justice and its divine harmony. We should never forget that a very large measure of justice and of freedom came to all mankind through the Puritan founders of this nation, whose religious views are often regarded as cramped and narrow. But they loved the truth, as they saw it, and we read in our text-book that "a grain of Christian Science does wonders for mortals, so omnipotent is Truth" (p. 449).

As freedom to worship God according to the dictates of enlightened reason and conscience advances and exalts a nation, so the scientific understanding of man's true being and of his relation to God reveals to humanity man's relation to his fellow-men; and as this understanding is lived, health, peace, and prosperity will be universally established. No true life is ever barren of blessings for humanity, and he who best reveals God is the greatest benefactor. Lowell says,—

> I with uncovered head
> Salute the sacred dead. . . .
> 'Tis not the grapes of Canaan that repay,
> But the high faith that failed not by the way;
> Virtue treads paths that end not in the grave;
> No bar of endless night exiles the brave.

ANNIE M. KNOTT.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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"OCCUPY TILL I COME."

GEORGE H. MOORE.

THE problem of right living is largely a problem in usefulness. This problem is two-sided. It concerns not alone the ability of the one, but also the needs of the many, and no solution of it can be correct which ignores or exaggerates either of its parts. The good soldier gives good service by giving as careful heed to the demands of obedience and good order as to his individual equipment. He literally seeks his own in the common good, because he knows that he can find it nowhere else. If he ignore this fact by exaggerating his own importance, by depreciating his own service, or by yielding place to another's presumption, he robs both himself and his fellows, and may do incalculable mischief to their common interests.

Jesus' law of usefulness was simple and direct. "Occupy till I come." *Pragmatenomai,* here translated "occupy," means literally "to do business," or "to keep busy." Its corresponding noun signifies "the careful prosecuting of an affair or business, diligent study, hard work" (Liddell and Scott). These meanings are embraced in Jesus' command. To occupy a place is not alone to hold it, it is to fill it,—to meet its exactions, to grasp its opportunities, to safeguard its privileges, and to use it for the common good.

Jesus reward of advanced service was to those who made the most of their immediate opportunity for good, to those who keep busy thinking and doing good. In numerous parables he reiterated this necessity for incessant work, combined with watchfulness and prayer. This is

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the law which Paul described as the "schoolmaster,"—a law which seems harsh to those only who resist it, the mission of which is appreciated only from the vantage-ground of obedience, and of that consequent understanding and power which dissolves any sense of the law's restraint by lifting one's thought above either temptation or tendency to violate its rule.

That some motive power is essential for the advancement of human life during its service to the law, is evident. The common prescription for this need is ambition. Yet among all the qualities which the world thinks essential to a progressive life, none is more prolific of mischief, or more difficult to hold in bounds, than this. That some expressions of this quality are better than others, that some forms are highly creditable, may be granted. But the fact remains that, for the most part ambition is simply one form or another of self-assertion, an emphasis of personal desire or selfish ends which slights half the problem of usefulness, and so tends to separate and to antagonize men.

The quality of ambition depends largely on the quality of thought which thus attempts to voice itself. The refinement of ambition, the control of ambition, may be promoted by education and moral restraint. The supplanting of ambition by a higher motive is one of the distinctive and peculiar works of Christian Science. It surely is not to be expected that humanity will put away the lesser or unworthy motive, and resign itself to divine guidance and control, until it is satisfied that it is yielding to a saner and more promising inspiration than it believes itself to possess in its own desires. That such a change of motive power is possible and in every way desirable, the Discoverer and Founder of Christian Science has established, by showing that this process is merely the relinquishment of a sense of limitation and material handicap, of self-dependence and self-love, and the yielding of one's thought to the self-expression and self-assertion of divine Mind.

Mrs. Eddy has written that divine Mind "gives all true volition, impulse, and action" (Rudimental Divine Science, p. 3). The greatness of Jesus was not the greatness of his ambition, it was his responsiveness to divine impulse. The measure of any man's greatness, of any man's useful-

ness, is the measure of his readiness and fidelity of response to this same impulsion. Men but trifle with their problem and sterilize their own efforts, by thinking that spiritual harmony, the groundwork of true service, can be promoted through self-seeking. This is a kingdom divided against itself, in which a legitimate desire for usefulness gives place to an unworthy ambition to be conspicuous for usefulness, to a desire for approval before approval is earned. Mrs. Eddy says, "There is but one way of *doing* good, and that is to *do* it. There is but one way of *being* good, and that is to *be* good" (Retrospection and Introspection, p. 86). The divine impulsion is direct and unmistakable in action and effect, and divine approval neither waits on nor follows human applause or individual complacency.

A confusion of terms implies a like confusion of ideas. The qualities of mental alertness and acumen, of mental strength, adaptability, and productiveness, are not resultants of ambition. Jesus possessed all these qualities in large degree, and yet was without worldly ambition. "I must be about my Father's business" represents the divine impulsion which controlled him, which enabled him to demonstrate his highest usefulness.

Ambition builds its mental structure largely on the quicksands of human will, self-dependence, and conceit; it outlines and thereby limits its own future good, by viewing it from a standpoint of present ignorance; and it labors that it may satisfy its own desire. True usefulness develops from a basis of intuition, hope, and faith, unfolds in response to spiritual impulse, affection, and desire, learns to "trust in Truth, and have no other trusts" (Mrs. Eddy, in *Sentinel,* July 3, 1903), and asks only that His will be done. Such prayer answers itself by bringing consciousness into accord with that Mind which is reflected humanly in courage, efficiency, and power, in those qualities which promise and procure success.

Spiritual intuition is not guesswork. Spiritual hope is not uncertain longing. Faith is not mere hope multiplied by itself. These qualities are positive expressions of mental power; they stand for expectation, for confidence, and the open mind,—for the onward sweep of divine revelation in human thought. The expectant thought is the progressive thought, prepared for grasp of opportunity,

and for increase of good. True expectancy stifles the cramping notion of a world of grasping, self-centered units, against which is ranged a horde of unfriendly forces in combat, and compels the stimulating conviction that all the forces of God's universe are cooperating with the man who seeks to do God's will.

The survival of the fittest is not the exaltation of one and the extinction of many, is not the placing or displacing of individuals. It is the survival of those qualities in men which are fit to survive, those qualities which reflect the divine Mind and must survive. Such continuance is not promoted by mental push and pull, but rather through the cultivation of those human virtues which are expressive of the stability of divine Mind.

Spiritual expectancy faces the future, but it must work in the present. Hope and faith are transitional qualities whose logical consequents are spiritual understanding and power. Faith and hope would defeat their own purpose if they busied and satisfied themselves with anticipation alone. Hope that is thrifty, faith that would not be barren, learns to labor as well as to wait, and to labor while it waits; learns to discipline itself to the obligations of service and good order, learns in a word to occupy its "place" until Christ come,—until spiritual efficiency brings sure advancement and reward.

The school of the law is largely tentative and preparatory, operating solely in the human consciousness. The day of understanding must eclipse that of faith and hope, since to understand spiritually is to possess, and "what a man seeth, why doth he yet hope for?" But first, patience must have her perfect work, and the perfection of humanity necessitates the unity of its mass, quite as much as it does the perfection of its units. This is the antipode of self-seeking. True dominion is broadly constructive, working out the salvation of the individual in accordance with Principle, by which the good of all is equally secured. Ambition seeks to fatten itself, generally at its fellows' expense. Mrs. Eddy has written that "the last infirmity of evil is so-called man, swayed by the maelstrom of human passions, elbowing the concepts of his own creating, making place for himself and displacing his fellows" (Miscellaneous Writings, p. 294).

No religious teacher since Jesus has dared such exalted

spiritual hope as has the Leader of the Christian Science movement. There is no people with such reason for buoyant and confident expectancy as those who seek the dominion which her discoveries make possible. The obligations of this hope must be equally clear: that her beneficiaries accept with all devotion and sincerity the rigid necessities of the fitting-school of the law, till all shall be fulfilled, including the stern discipline of self-control, of true usefulness, and of impersonal service, free from all taint of self-seeking, self-dependence, or conceit.

[Written for the *Journal.*]

MORNING.

CHARLES VARLEY.

THE morning sun is smiling through my window,
And bids me rise;
The birds are singing songs of life and beauty;
How blue the skies!
The night is spent; the shadows lose their seeming;
Into my consciousness the truth is streaming!
So real night seemed,—and yet I was but dreaming,
And dreams are lies!

I dreamt of sin and suffering and crying,—
Heard voices call:
Oh, I am lost! and one, O God, I'm dying!
Help, or I fall!
These idle dreams, whose warp and woof are rotten;
This chaos, night, of mortal mind begotten;
It ne'er was true; I only had forgotten
That God is All!

But night is passing with its dreams and terror,
Its toil and strife:
We hear above the dying din of error,
The psalm of Life!
The errors must unmask! The day is nearing!
The angels' song, though faint, is sweet and cheering;
The shepherds watch for Truth's full-orbed appearing,
The deathless life!

THE SIGNIFICANCE OF RIGHT THOUGHT.

SAMUEL GREENWOOD.

CHRISTIAN SCIENCE strongly emphasizes the necessity of right thinking before mankind can be happy or harmonious, and the question naturally arises, What is right thought? It is plain that the wilful sinner, the profligate, and the criminal are not right thinkers or they would not be wrong doers; but what of those who wilfully do no wrong, who maintain a high standard of morality, and yet experience suffering and misfortune? What of those whose lives are even saintly, who bless mankind by their noble works and exalted characters, and yet are afflicted with disease or disaster? How can these be said to suffer because of erroneous thought?

Human thought, as is well known, is largely directed by the theories and beliefs which are handed down from generation to generation. Thought, like water, flows in the old channels until new and better ones are provided. So mortals think after the fashion of their antecedents, or in conformity with education, custom, and environment. Certain beliefs have so long been accepted without question or analysis that they have come to be regarded as indisputable facts; but experience has taught that, although mortals have thought in a certain way for centuries, it does not by any means follow that this way is right. For ages it was taught that the earth is flat and that the sun revolves around it, and mankind went on thinking that way simply because no one had discovered the mistake.

There are fallacies in human belief more detrimental to human welfare than that relating to the earth and the sun, and it is with the correction of these errors that Christian Science has to do. Chief among these may be mentioned the common belief that mind is in matter and therefore tributary to the body; and it is this belief, with the wrong thinking that springs from it, which causes all the miseries of the human race. Mrs. Eddy declares that "Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind" (Science and Health, p. 119). This reversal exposes the age-long error that runs through all mortal thought, and that places mankind in their belief under the rule of a false and merciless sense of life and law in matter.

Christian Science gives mankind a new premise—the supremacy of divine Mind—from which to deduce their conclusions; and a new basis—the allness or infinitude of God, good—upon which to form their concept of being; and the results already attained in the betterment of human conditions have been such as to make the Christian Science movement a notable and influential factor in religious and therapeutic thought and practice. Christian Science deals wholly with mental conditions; hence the beneficial results of its practice prove the presence of fundamental errors in human thought, inasmuch as harmony can be restored only through the correction of error.

But when a Christian Scientist tells a sufferer that his trouble results from wrong thinking, he does not reflect upon the person's character or past life, for these may have been exemplary; he means that he is a victim to the error into which his thought has been educated. Discord can enter human experience only through error of some sort; and Christian Science shows that all error proceeds from a false concept of God and man, and the consequent wrong sense of God's laws and creation. But, although one is in a state of suffering, he may resent the imputation that he is not thinking rightly, because from his point of view the presence and power of evil seem real and even the result of law. Tradition and education invest the human material concept with the semblance and authority of truth, so that mortals are not apt to race their suffering to that error until, through Christian Science, they discern the spiritual origin and Life of man, and learn that no creation nor power can exist apart from God.

According to general religious teaching, man has fallen from his original state of perfection, and has since remained in a debased and depraved condition. This belief is in itself a proof that mortals do not think rightly, otherwise they would strive to reach man's normal state. If man's harmonious condition as the likeness of God is right, the discordant state of mankind is most deplorably wrong. It likewise follows that if mankind are now in the state of depravity typified by the "fall," their character, thoughts, and environments are also depraved. How then can they claim to have been thinking rightly when they have continued in such a wrong state?

As sin and depravity are primarily mental, it is surely

evident that the mental state must be set right before the normal consciousness of man can be reached. The discord in human experience proves that human thought is not in harmony with the truth of being, and the first step toward setting that thought right is to discover wherein it is wrong. Mrs. Eddy clears up this point when she says, "The foundation of mortal discord is a false sense of man's origin" (*Ibid.*, p. 262). According to Biblical lore, human thought erred from the beginning; in other words, it began wrong. Instead of accepting man as God created him, incapable of wrong thinking or doing, because his divine Principle or creator is incapable of evil or of imparting evil cognizance to His idea or expression, this thought regards the human race as beginning with a manifestly ungodlike creature, who became the precursor and the procurer of evil and mortality for all mankind. Thus, instead of reasoning forward from God the creator to man as expressing only divine qualities, human thought reasons backward from sinful mortals to the belief in a manlike God.

Between Spirit, the divine creator, and the belief of a material creation; between divine Mind and the belief of material intelligence; between the infinite Principle of being and the belief of mortality, there is an impassable gulf which human theories, dogmas, or beliefs cannot bridge over. It is as easy to reconcile a right premise with a wrong conclusion, or to adjust discord to harmony, as to form a right concept of being upon the mythical creation and fall of Adam, wherein evil is accorded place and power in conjunction with good.

The history of the Adamic race shows that its interminable woes have resulted from its erroneous beginning. The condemnation of Truth upon this error has been abundantly fulfilled, and the continuance of this condemnation is evidence that human thought is still keeping to the wrong line on which it started. Mortals will not reach the normal consciousness of being until this error is reversed, and man is conceived of as born of God, Spirit, and therefore as spiritual and good. Every evil and discordant condition of humanity is a resultant of the primal error of assigning man's origin and government to something besides God, which this error names matter. The Christ is the opposite of this material concept, and the forsaking of Adam for

Christ is the only salvation that can redeem mankind and restore the lost Eden in the spiritual consciousness of being.

But, one may say, it is not easy to conform thought to the spiritual concept. No, it may not be easy to human sense, because it means the denial or reversal of material evidence; but what else have mortals by which to rise to better things? If it is not easy to change from the wrong to the right, it is still harder to continue in the wrong, for it means the continuance of discord and death. The question is not one of difficulty, but of right. It is a question of truth or of error, of right or of wrong thinking.

Can it be right to think of man as the development of a material germ, as emerging from the darkness of an egg, as being conceived in sin and formed in iniquity, when it is just this error that holds mortals in their sense of separation from good? No, it cannot be. If Adam had been the right kind of man,—the God-kind and not the mortal-kind,—he would have remained upright; his thoughts would have continued in the course in which God started them, because he would have had no sense of evil wherewith to alter that course. Inasmuch as Truth cannot become error, nor light merge into darkness, God's likeness or reflection could not and did not merge into His unlikeness. Nothing but error could claim such a transformation. A false sense of being, asserting itself to be true, may to its own false sense seem to fall; but the true idea of God, divinely expressed and enfolded, had no basis for deterioration or decline.

Evidently the only right way to think is the way that redeems mortals from their wrong conditions. Mrs. Eddy writes that "thought must turn instinctively to the divine Mind as its sole center and intelligence." And again she says, in substance, that to our consciousness thought should not dwell elsewhere than in God (Miscellaneous Writings, p. 307, 290). Thus the center and circumference of all right thought are infinite good, God; and this is the standard by which thoughts are judged in Christian Science. This reverses the human method, but this method needs to be reversed to benefit humanity. Human thought and consciousness move in material not spiritual orbits, and center in matter in place of divine Mind; but right thoughts cannot originate in that which denies the allness of God.

To be right, human thought must become spiritualized, since all thought that centers in matter tends toward selfishness and sensualism, and beclouds the proper perception of God as infinite. If one's concept of God is wrong, his thoughts cannot be wholly right, even though, to a degree, he expresses the divine qualities. So long as matter is regarded as the source of being, thought does not rise above the earthy, but fetters its mortal possessor to mortality, with its accompanying discord. Daily experience proves that it is a very bad thought to think of man as the servant of a material body, controlled by nerves, stomach, brain, etc. Such thinking does not begin with God, or it would not end in pain; but it is in just such channels that human thought flows, and there can be no outlet for these streams but into erroneous experience of some sort.

The saint does not suffer because he is more righteous than others, but because he does not yet fully realize the power of Truth. Until Christ becomes one's savior from sickness as well as from sin, or so long as he believes that the former has more power than his Christianity, he has no defense from sickness on the score of righteousness. While he thinks that so-called material law has all power over his body, he is breaking the divine law that declares God's omnipotence. His belief in life, law, power apart from God, is an open door through which mortal law admits its asserted rule. Although he may not be guilty of sinful thought in the ordinary sense, he comes under the rule of evil to the degree that he believes and fears it. Unless all of one's thoughts center in God, all the avenues into one's consciousness are not divinely guarded.

How then may the saint save himself from suffering? Only by having the same God for his physical as for his spiritual well-being, by not allowing thought to wander from the truth of God's omnipotence and omnipresence. So far as one understands this truth he is free from the illusions of evil, and God becomes a spiritually tangible reality to him. If one thinks of God as the only creator and cause, he does not set up in his thoughts a belief in any other creator or power, nor acknowledge as real aught but good effects. However fervent may be one's religious beliefs, it is a denial of the supremacy of God to believe in any other power or creator.

To think of one's body as governed by material law, is

not presenting it to God, as St. Paul enjoined. Until the Christian finds God sufficient for all his needs, he has not caught the spirit of the First Commandment, and is dividing his allegiance between Truth and error. To have better experiences and healthier bodies one must have better thoughts; and thoughts are safe from error and evil only when they are sheltered in the fold of God. Whatever leads thought away from the acknowledgment of God's allness is a finite human belief, and should be shunned as one would a danger signal. Evil enters human thought through the belief of man's material origin and nature, therefore human redemption must come through the transformation of that thought until man is discerned as God's spiritual reflection or likeness. As this point is reached the mental outlook changes, and God's creation comes into view as without beginning and without end, as "incorruptible, and undefiled, and that fadeth not away;" and the thought of sin and mortality begins to go out as an ugly dream.

Thoughts cannot be wholly right unless they begin with God as the only Mind, as the only creative Principle, and include the recognition of His infinite goodness and power. When human thought deviates from this straight line of Truth, it goes wrong and leads to wrong conditions. The question of the right starting-point from which to think, is the one important question for all individuals and nations, for when all mankind think rightly all the problems which now face them, whether civil or religious, individual or national, will be solved. Christian Science presents this right starting-point so clearly that, whether or not one is a Christian Scientist, he must in honesty admit its correctness, if only because of the infinite blessing that would result from its universal adoption, and the heavenly peace that would rest upon mankind. Said the prophet, "This is the way, walk ye in it."

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

[Written for the *Journal.*]

FAITH AND UNDERSTANDING.

MARY J. ELMENDORF.

HARD by an orient sea,
Where date and clove and sandalwood
Whisper the heart to sunrise mood,
I found a pearl
Cradled in nacreous mystery,
Hidden beneath the waters' silver swirl.

Soft hours with gladness fraught
I culled amid its gentle rays—
Roses and light and throstle lays;
Then cast it by
And, roaming far, new treasures sought—
The shining shells that lure yet empty lie.

Swift rose the whirlwind's moan,
Rain rode the waves and clouds rolled black;
Weary and worn, I wandered back
To search with prayer
And toil the sands my pearl had known—
The sodden sands that stretched so bleak, so bare!

Long were the hours and gray
Wherein I sought, with heart contrite
And drear; yet ere the fall of night
I found—I found—
My pearl! and oh, anear it lay
A larger jewel, lustrous, clear, and round—

A richer, rarer prize,
A white gleam from the morning's brow,
A pearl of quickened light! And now
I hold in fee—
No longer blind of heart or eyes—
Both milk-white pearls, hard by the orient sea.

ETHICS.

JUDGE JOHN D. WORKS.

ETHICS has been variously defined: as "the science that offers a rational explanation of rightness and oughtness," as "the science of right conduct," the "rational procedure by which we determine what individual human beings 'ought' or what it is 'right' for them to do," the "art of directing men's action to the production of the greatest possible quantity of happiness," as "a system of rules for regulating the actions and manners of men in society," and as "the science or art of 'right' individual conduct of men toward their fellow-men." All of these definitions are comprehensively included in the Bible command known as the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them." But definitions of ethics, as a rule of conduct between men, individually or collectively, in society or political association, or as between class and class, however accurate such definitions may be, leave much yet to be determined in arriving at a just estimate of true ethics. We are yet left to determine what is "right" conduct, in our relations with each other, or what men "ought" to do in their dealings one with another.

This subject of ethics has been the theme of many books. It has received the attention of the greatest scholars, as well as of earnest students who have sought to arrive accurately at the difference between right and wrong and the means of establishing the one and overcoming the other in their relations with their fellow-men. The numerous learned discussions of this most important subject have disclosed a wide divergence of opinion as to the true standards of right, or what ought to be the conduct of a man toward his fellow-men in the varied and often complicated relations of human beings with each other, and their obligations to each other. They have differed in part from the point of view of the various writers on the subject, on account of the many and complex conditions and circumstances resulting from the varied connections and relations of men, and from the different concepts of right and wrong, under given circumstances, entertained by the writers themselves. In other words, they leave us without any fixed or definite standard of right.

Even the Bible definition of ethics leaves each individual to determine for himself the moral standard of what ought to be done by him in a given case, by what he may believe should be done unto him if the conditions were reversed. His estimate of what would be due to him, if he stood in the place of the man with whom he is dealing, might be actuated by selfishness, or other unworthy motives, and lead him to demand not only more than he is willing to give but more than would be justly due him. On the other hand, looking at it from the point of view of the one called upon to act, he might, and very likely would, take a very different view of what might justly be demanded of him if the conditions were reversed. Therefore, until we can arrive at some definite standard of absolute right, mere definitions of ethics amount to but little as guides to right conduct.

We are thus naturally led to inquire whether there is any such standard of right by which men should be governed, and if so, by what means we are to arrive at the knowledge and understanding of the law of absolute right. It may be said, in the beginning, that material or mortal mind concepts of right will not suffice. Looking at it from a material or worldly point of view, we can reach only to the height of material standards, founded upon human concepts; otherwise, it is a "code of morals" supposed to bring the highest degree of happiness to mankind. There must be a standard of ideal, of absolute ethics, to which men should aspire. The great obstacle in the way of this attainment is self. Men are looking out for themselves directly, and for the happiness of their fellow-men incidentally, and always subject and subservient to their own interests and happiness. Until the evils of selfishness, greed, and many other human qualities are overcome, no ideal standard of ethics could be reached even if understood. Therefore the way toward true ethics, and the ability to understand and live up to it, is a process of moral evolution, or the working out by a man of his own salvation. Christian Science teaches that evil is not real, and has no power, and that a man's elevation to absolute ethics or right conduct is the overcoming of evil by good.

There is a standard of absolute ethics or "right." It is spiritual and not material. It is the law of God, not of mortal man. It is absolute Christian Science. Men will

attain it when they come to obey Jesus' command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It will come when men reach that standard of right enunciated by Christ Jesus: "Thou shalt love thy neighbor as thyself." Something of the Master's conception of the true standard of ethics may be gathered from his command to his disciples: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

This question of ethics, then, is in its true sense a question of religion, and the true or absolute standard of right can be attained only through a right understanding of God and the keeping of His commandments. The Way-shower to this understanding is Christ. It is the work of Christian Scientists, in their dealings with their fellow-men, to follow in this way, and to lead others to this true understanding and right living. Christian Science churches should be examples of right conduct in the relations of their members with each other as a church, and each individual Christian Scientist should be such an example in all the relations of life.

Do we, as Christian Scientists, fully realize and appreciate the responsibility which rests upon us as such examples? If we do, and act accordingly, our churches will be free from contention, criticism, ambition, self-seeking, judging, and all the many weaknesses and evils that so conspicuously violate the rules of true ethics. Every Christian Scientist individually, and every Christian Science church collectively, should be ruled and governed by Love. The first four verses of the seventh chapter of Matthew convey a lesson, coming directly from the Master, that should be remembered every day of our lives. In John's Gospel, too, we read: "Judge not according to the appearance, but judge righteous judgment." Mrs. Eddy says "our motto should be the Master's counsel, 'Judge not, that ye be not judged.'" Again she says, "Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment'" (Science and Health, pp. 443, 444).

It is the persistent tendency to judge, criticize, and impugn the motives and purposes of others, which has come down to us from the old thought, that often prevents us

from meeting the demands of true ethics. We are certainly departing from true right conduct, under any rule of ethics, when we set ourselves up as the judges of the conduct or motives of others, to criticize and condemn. When we are able to see scientifically the perfect man, and view our brother's shortcomings (as we conceive we see them) as the operation of uncontrolled evil, then seek lovingly to aid him in uncovering and overcoming it in his consciousness, we shall have made a great stride toward true ethics.

One of the greatest barriers to the attainment of true, absolute ethics is selfishness. The constant striving to obtain something in the way of worldly advantage at the expense of or without thought of others, is a constant menace to right conduct. At the present time it is most conspicuous in the great ambition to obtain wealth and power. This unholy and unhappy ambition is making the rich richer and the poor poorer, in material wealth, by means that impoverish the mind of both the rich and the poor, obstruct the channels of love, and foster jealousy, hatred, and discontent. It is making itself felt in the antagonism it naturally engenders between capital and labor. It creates strife and hatred between the wealthy themselves; it is their mad striving for more of this world's goods that brings them into conflict and antagonism. It engenders the wish to obtain something for nothing, to resort to a show of wealth beyond one's means, and leads on to greater crimes in the effort to hold the desired position in business or social life.

The failure to amass wealth, and thus attain to the much coveted place or station in life, while others succeed in a like ambition, engenders the common evils of jealousy and envy. The unsuccessful become the judges and critics of the successful only because they have succeeded where the critics have failed, and the successful look down upon those who have failed as beneath them; hence come discontent and bitterness, backbiting, slander, and vituperation. In the mad struggle for more of this world's goods there is little thought for the poor, and in turn the poor witness the display and extravagance of the rich with envy, sometimes with hatred. They become rebellious, not only against those whom they look upon as most fortunate in their wealth, but against the governmental institutions

that, as they believe, foster such gross inequalities, and even against God and the teachings of religion. To them there is no love in the world—all is selfishness, self-seeking, greed. How natural this is, looking at it from a worldly point of view; and yet how little they realize how unsatisfactory has been the attainment of wealth to self-seekers, who soon learn that true happiness does not come from the possession of worldly goods.

Many similar traits of human character might be mentioned as obstructions in the way to true ethics; and what a labor of love Christian Scientists have before them in the overcoming of these evils. But the task is by no means an impossible one. Step by step the obstacles to right conduct, right living, true ethics, are being removed from the pathway of man's progress, and day by day, by right work in Christian Science, will the way to righteousness and peace be made easier, until absolute ethics is reached.

It may not be amiss to repeat what was said before, that Christian Scientists should, in all the relations of life, be examples of right conduct. They should let the light of their religion and the beneficent teachings of our beloved Leader shine in the home, in the church, in their business, in official life, in government, in every walk and relation of life. Thus will our gospel be preached and demonstrated by good works, and evil be overcome. Any ostentatious display of our religion, in dealing with others, is unwise and unwholesome; but the unostentatious living and demonstration of it, by overcoming evil in all its forms,—healing sin, sickness, and disease,—is a duty that should be a pleasure and happiness.

Professions of religion amount to nothing. It is the active exercise of it, in good works, that counts for something. It is not enough for us to endeavor to refrain from evil in ourselves. We owe a duty to mankind that to be effective must be evidenced by active good works in behalf of others, individually and collectively. Christian Scientists should be "doers of the word, and not hearers only." Do we consider sufficiently what there is to do, what we may do, or how to do it, in the overcoming of evil and the establishment of good? Are we about our Father's business in this great work that is before us? If not, we should consecrate ourselves anew to the teachings of the Bible and of our beloved Leader.

A STUDY OF THE BEATITUDES.

WILTON H. MC KERRAL.

IT is a current theory that in the beatitudes Jesus intended to give formal and concise expression to his idea of the proper permanent ethical attitude of the "citizens" of the kingdom of heaven. A study of these sayings in the light of the writer's present understanding of Christian Science convinces him that this object, however prominent in the body of the Sermon on the Mount, is but secondary in the introduction to that discourse, the primary emphasis being placed on the glad tidings of the kingdom. Thus, the word "blessed" conveys felicitation alone in the first two of the beatitudes, and felicitation with growing commendation in those that follow. The opening thought of the Sermon on the Mount is similar to that of Luke iv. 18, 19, in that it deals with the promises of the kingdom of heaven, and from this the Master passes progressively to a presentation of its responsibilities and requirements, which is, indeed, in accordance with the usual method of his teaching.

The great Teacher begins: "Blessed are the poor in spirit: for their's is the kingdom of heaven." Blessed are those who are emptied of materiality,—the spiritually receptive,—those who feel a poverty that mere worldly success and abundance cannot satisfy. Why blessed? Because to them this gospel opens the way to satisfactions commensurate to the needs they feel.

"Blessed are they that mourn." Why? Because they mourn? No! else the natural conclusion would be, for they shall continue to mourn. "For they shall be comforted." That is the blessing. Mourning is in itself no more a blessed condition or a commendable ethical attitude than is poverty, captivity, or blindness. Jesus is not offering a reward for mourning, nor even announcing a permanent ethical attitude of the kingdom. He is proclaiming good tidings to the poor, deliverance to the captives, recovering of sight to the blind, and comfort to those who mourn. Blessed? Yes! Why? Because the gospel offers relief from these untoward conditions.

Like repentance, these may become momentarily necessary ethical attitudes, but only as they are points of de-

parture on the road to the kingdom. They do not belong to the kingdom, else Jesus would not have set up against them their opposites as constituting the blessing. Like the fear of God, they represent only the starting-point of wisdom, not its end, which is indeed that perfect love which casts out these conditions, which replaces fear, poverty, sorrow, and remorse with the perfect joy of harmonious being. Continuous repentance would involve continued sin. Continuous poverty, continuous mourning, would likewise involve the perpetuity of their cause. But these are the very things which the blessing sets aside.

A serious view of life is proper. A clear and sympathetic vision of the distress, burdens, and general helplessness of the uninstructed human sense of life is necessary to the setting aside of this mortal sense for the immortal consciousness of being, but a continuous or mournful contemplation of these things is not commended; instead, it is banished by the very terms of the beatitude. Discontent with evil must remain so long as its conditions appear, but hope rather than mourning is our stimulus to progress. Truth replaces poverty with plenty, mourning with comfort; it gives "beauty for ashes, the oil of joy for mourning."

The third beatitude reads: "Blessed are the meek: for they shall inherit the earth." Herein is set forth a higher expression of the law of the survival of the fittest. As Christ's kingdom comes in human consciousness, it shall no longer be that "he that departeth from evil maketh himself a prey." Pride and arrogance carry the seeds of their own destruction, but the Christlike character overcomes material limitations and survives human hatred. This is not a setting aside of the law of the survival of the fittest; it is the promulgation of a hitherto unrecognized standard of fitness. It does not propose the triumph of the weak, but it asserts that the power by which one may exercise dominion over the earth is spiritual, not physical. The law which declares that "whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have," is inexorable; but its true working out is not anticipated until we recognize the spiritual to be that which is, the physical that which seems. The theme of this beatitude is the supremacy of spiritual might.

We next read: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This is a progression from the first beatitude, which describes a passive state, a condition of seeming lack. The fourth beatitude describes an active state, a desire resulting from this sense of lack. The great failure of our teaching and preaching is apt to be that we try to answer questions which are either beyond the teacher's understanding or which the student has not asked. We try to impart knowledge for which there is no demand, no appetite. This the Master did not do. By the promises of the kingdom he aroused the demand. By his restorative works he forced from men the confession, "Thou hast the words of eternal life," and stirred them to an ardent seeking after truth. This seeking is the first condition of attainment. Lack is blessed only as it begets right desire, and desire only as it presses toward fulfilment. The blessing is, "They shall be filled."

The Master goes on: "Blessed are the merciful: for they shall obtain mercy." The fifth beatitude is related to the third. The blessing of the meek is that for which worldly wisdom declares them peculiarly unfit. The blessing of the merciful is that for which spiritual intuition holds them to be peculiarly fit. Both beatitudes emphasize the inability of evil to defraud virtue of its just returns. They are declarations of the security of the righteous. Mercy begets mercy. Our attitude to men reveals our attitude to God. And our attitude to God determines our realization of God's kingdom and of our proper relation thereto.

This beatitude marks the beginning of a new stage in the progression of thought. Poverty and the kingdom of heaven, mourning and comfort, meekness and dominion, hunger and satisfaction, are opposites; while the granting and obtaining of mercy, purity of heart, and the seeing of God, being peacemakers and being called God's children, endurance for Truth's sake and the reaping of Truth's reward, are concomitants. In the first series the blessing takes the form of relief and is the antidote of the condition. In the second series the condition and the blessing are complementary. They have the relation of antecedent and consequent. Meekness and desire for righteousness are negative qualities. They become virtues only by demon-

stration. Meekness that is supine in the presence of evil is no more a virtue than is mourning. Hunger that starves is only poverty. Meekness becomes a virtue as we seek dominion through the exercise of spiritual understanding at the sacrifice of material belief. Hunger for good is a virtue only as it impels to higher standards of living. Mercy, heart purity, peacemaking, and steadfastness in Truth are positive virtues.

Again we read: "Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." Here at last, in these two beatitudes, we reach a statement of what must seem from our present plane of thought to be the ultimate and permanent ethical attitude of the "citizens of the kingdom." And yet the blessing pronounced upon this last condition is not different from that pronounced upon the first. "For their's is the kingdom of heaven" is all inclusive. It is the whole of which the final clause of each of the later beatitudes is but a part. The whole blessing is offered to the poor, not as a reward, any more than recovery of sight to the blind is a reward, but as the gospel of Truth.

Yet the acceptance of this offer involves a condition. He who would know and demonstrate Life must come progressively into harmony with its law. He who would recover sight must claim it of Christ, Truth. Between poverty of spirit and purity of heart are many steps. Of the poor it is said that "their's is the kingdom of heaven;" but if they were fully conscious of this fact, they could not be poor. Of the pure in heart it is said that "they shall see God,"—they shall understand God and appreciate God's character; they shall come into ethical and spiritual correspondence with God, shall be fittingly called God's children, and shall achieve full consciousness of man's heritage, the kingdom already his.

Citizenship in the kingdom demands ultimate perfection, but it is open even now to the poor, the blind, and they that mourn; and happy (blessed) are they who accept this citizenship as their wealth. Yes! Even farther does the blessing reach! Blessed are they to whom this citizenship is as yet only potential,—the poor who are ignorant of the proffered riches of the kingdom; the sorrowing who see no ray of hope; the blind and deaf who are still in the shadow and the silence: these also are heirs of this uni-

versal kingdom, and will awake to drop their burdens for its rest. Universality is the primary quality of the kingdom. Its blessing, like the rain, falls upon the just and upon the unjust. Its first promise is unconditional. It is to those who lack, who have nothing. Jesus felicitates them upon the reversal of this seeming condition which Truth must inevitably bring to their realization (the coming kingdom).

As the discourse proceeds he indicates the steps by which this reversal is reached. The realization of lack brings sorrow, and these two humility, and the three a desire for better things; this desire leads to the active virtues.—mercy, heart purity, peacemaking, and steadfastness in the truth (the kingdom of heaven). These necessary steps show that the universality of the kingdom does not lessen its obligations, nor remove the necessity laid on each to enter by the "strait gate" and follow in the "narrow way." The blessing is primal and universal in that our names are "written in heaven." On this Jesus congratulates all mankind, even the poorest of the poor, the poor in spirit. The blessing becomes immediate as we accept the truth and exercise our God-given dominion over all that would oppose its reign. This stage of progress Jesus felicitates and commends.

Heart purity represents the static side of the ultimate ethical attitude of the kingdom. Peacemaking represents its dynamic side. Heart purity gives the poise, the equilibrium of perfect being; the splendid balance of a great character. Peacemaking is the functional activity of this character. Heart purity is the reserve force of that "power in the world which eternally makes for righteousness," the peacemaking power. Heart purity is the peace within; the haven where the struggling sense may find rest and strength and calm. It is unvarying, always the same, always peace.

Peacemaking is the process by which this subjective state finds expression; in other words, becomes objective. Peacemaking changes in form according to the conditions it must overcome. Its manifestations vary from a "still small voice" to the shout of battle; its weapons from those of Gabriel to those of Michael. Peacemaking is not inertia, but force. It is not non-resistance, but aggression. It concerns not alone the relation of man to his fellows,

but also the relation of man to his environment. It demands harmony, and will have it even at the price of battle. It is the dynamic embodiment of the prayer, "Thy kingdom come."

The eighth beatitude, like the second, is one of comfort; but it is specific, not general. It adds the rejoicing of victory to the comfort of hope, and its blessing is to those who have reached that point where their understanding and demonstration of the truth our Master taught endures the test of the world's malice and persecution.

In the sixth chapter of Luke four of the beatitudes are given, in slightly different form, and following them are four woes pronounced upon the opposite material conditions. From the unscientific view-point these statements yield themselves, even more readily than do those already considered, to the mistaken interpretation that Jesus regarded poverty, hunger, sorrow, and the scorn of men as essentially right and beneficent conditions; and wealth, satisfaction, happiness, and the respect of men as essentially wrong and deserving of his curse. The instruction of Christian Science does away with this erroneous view.

Studying these passages from Luke, we do not find such progression of thought as that which appears in Matthew. Instead it would seem that the entire group of beatitudes and woes centered upon a single object; namely, a declaration of the fact that the coming of the kingdom which Jesus proclaimed involves the complete reversal and overthrow of the evidence of the material senses. Those whose prosperity consists of material satisfactions are doomed to disappointment, for the basis of their contentment is temporal, shifting, and unreal. Their treasure is placed where it must inevitably be lost. Those who suffer misfortune, who groan beneath the weight of the world's burdens, are likewise deceived. Their discomforts are as evanescent and as unreal as are the satisfactions of the materially prosperous. Of the two, the individuals of the second class are more fortunate than those of the first, only in that they are apt to be more willing to part with their false beliefs (see Science and Health, p. 138) and to seek the true status of man,—"the kingdom of God, and his righteousness."

If, as seems to be the case, the two somewhat different series of sayings which we have been considering are

merely different historical records of the same utterances, our interpretations of the sayings, as well as the sayings themselves, should harmonize. This they do. Whatever significance the version of Matthew may add to that of Luke, the eight beatitudes as Matthew gives them are likewise based and grounded upon the reversal of the evidence of the material senses, and could not possibly bear the interpretation here given them apart from this reversal. In Luke's Gospel the emphasis, both in the passages considered and in their context, is laid upon this foundation, upon the fundamental manifestation of the kingdom in the overthrow of materialism and the restoration in human consciousness of the recognition of the supremacy of spiritual might. Matthew's version of the beatitudes gives us as well a few bold outlines of the superstructure, the new conditions which this reversal evolves.

As Mrs. Eddy has said, "The central fact of the Bible is the superiority of spiritual over physical power" (Science and Health, p. 131). This fact is the great truth which the words and deeds of Jesus were intended to teach, and in the light of which we must interpret these words and deeds if we are to find their significance in relation to the phenomena of human experience. This fact is "the stone which the builders rejected," but which "is become the head of the corner." Modern modes of materialistic thought, scientific, theological, and medical, all reject it, and must set it aside (which is impossible) or be shattered upon it. This fact is the long-forgotten element of Christianity which Mrs. Eddy has restored to this age and which her every worthy follower is endeavoring to demonstrate in daily practice. This fact involves the reversal and overthrow of the evidence of the material senses and the recognition of Spirit as the only substance, and of its conditions as defining the true status of man not only hereafter but, as Jesus plainly taught, here and now; for he said, "The kingdom of God is within you."

Throughout this study we may assume that the word "poor" as used in the beatitudes has its ordinary meaning of lack, or destitution of all desirable possessions and qualities. This interpretation is unusual but is perhaps justifiable. It has been a habit of centuries to regard Jesus' use of the word "blessed" as necessarily involving his commendation of the condition of those of whom he

thus speaks. Now destitution, particularly of spiritual gifts, is not of itself commendable; therefore Bible students have felt that other meanings should be sought for the word poor. In the Old Testament the poor are often referred to as the objects of God's special care. This and other reasons have led some scholars to hold the opinion that before and during the time of Jesus the words which appear as poor in our translation of the Bible had, in many instances, the signification of righteous.

This method of explanation, however, helps us but very little toward a solution of the second beatitude, where it would call for an explanation of mourning as a commendable condition; and its weakness becomes very apparent if we attempt to apply it to the beatitudes and woes as given by Luke. Either all these beatitudes are intended to describe commendable conditions, or Jesus sometimes uses the word blessed to felicitate where he does not commend. In presenting the latter view, which seems the more reasonable, the ordinary meaning of the word poor may be used. Jesus brought good tidings not only to the deserving but to the needy. The promises of the Bible throughout are according to our need and willingness to accept God's gifts on their own terms, rather than according to our apparent deserving or conventional righteousness.

It is true of every artist that he puts more into his work than it expresses to his audience. This is particularly true of the teacher. His words spring from, and to a large extent reflect, his entire inner consciousness of the truth which he endeavors to teach; yet the words themselves must be so adapted to the understanding of his hearers that they will be received and appreciated, else the lesson is lost. The words of Jesus were spoken out of the abundance of a mind filled with truth and were molded by truth; yet these words were addressed to the poor who to mortal sense were poor indeed, and their poverty of understanding required the form of his expression to be so modified as to appeal to their immediate needs; so focused as to fall clear cut upon their immediate field of thought.

Sayings which arise from such a situation as this have a dual significance; they carry both the outlined and directed thought intended for the immediate audience and, in part, the more comprehensive latent thought from which

it springs. Hence their immortality; for the world, which retains them for their immediate value, does not outgrow them but finds in them continually new lessons that fit its changing phases. In this study the aim has been to find the projected image which the words of Jesus threw upon the screen for the waiting "poor," the plane of contact between his thought and theirs. To find this even in part and imperfectly is worth much labor; but to find it in its entirety and perfection would not be to exhaust the beatitudes, for they reflect not only the consciously directed thought of the Master but also the great body of truth from which his utterances sprang.

Truth is many-sided. From no single view-point can we hope to gain the full meaning of Jesus' words, until we have made his view-point our own and have in us that Mind "which was also in Christ Jesus."

[Written for the *Journal*.]

"THE SECRET PLACE."

LAURA GERAHTY.

HERE in the hush where Love alone is speaking
And faint beliefs reach out to understand,
No earth-sounds jar, no voice the spell is breaking
While Truth is whispering low a sweet command.

Though words seem dark, obscure their tender meaning,
Here Love from human eyes removes the clay,
And in the silence—on Truth humbly leaning—
We catch the still voice while we watch and pray.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

"WHAT MEAN YE BY THESE STONES?"

CLARA LOUISE DOANE.

AT a Wednesday evening testimonial meeting some one made this statement: "Each testimony of healing is a stone in the building of our church." Jesus declared to Simon Bar-jona that the rock of spiritual perception was the Christ-idea upon which would be built the church against which the gates of hell should not prevail, and then this disciple was given the name of Peter, signifying "a stone." In the erection of a building we all know the process of preparation which each stone must undergo that it may fit exactly into its place. So should each testimony brought to our mid-week meeting undergo a like process of preparation, that it may be fit for use in Truth's structure. We are made "lively stones" by the chisel of self-immolation, a necessary tool for daily use.

This thought-preparation for the testimonies should be made "now," which is ever the "accepted time" of alert consciousness; and a good time to begin preparing for the next meeting is at the close of the present one. The preparation should be daily and perpetual. Obedience in this direction would bring greater receptivity, greater spontaneity of thought and idea, and make our meetings abound in manifestations of the one Mind, to the undoing of the error of belief and the mental liberation of those who are bound.

The few should not, of course, habitually speak to the exclusion of others, and the many should not be dependent upon the few; each should do his mental share, and be ready for action when needed. Mrs. Eddy has said to us, "Many sleep who should keep themselves awake and waken the world" (Messages to The Mother Church, p. 91). Fear is disarmed when one knows that his testimony is good, and nothing bars out fear like careful every-day preparation and unfoldment. Then one knows that his testimony is good because he knows where he got every word of it. God will always give us the word most needed, and the sovereign right to its possession and expression when we are obedient. Then we shall speak "as one having authority."

Every sincere testimony of true healing carries healing.

It is a "lively" stone. To withhold it is utter selfishness. If the evidence of our spiritual progress seems so small that we shrink from utterance, it is high time to recognize the subtle error that is trying to stop Truth's declaration through us. Jesus said that one who is "instructed unto the kingdom of heaven . . . bringeth forth out of his treasure things new and old." We should joy to learn the sweetness of toil for that which is spiritually indispensable.

In the account of the children of Israel at the river Jordan, we read that after the experience of passing through the river upon dry land, it was commanded that twelve stones be lifted from the place where the priests' feet had stood firm in the river-bed, as they bore the ark; one stone for each tribe of the children of Israel. From these stones was to be erected an altar of "whole stones," upon which no iron tool should be lifted, but the stones were to be "plaistered with plaister," even as Moses had foretold. Burnt offerings and peace-offerings were to be offered thereon, and it was commanded that the Israelites should eat there and rejoice before the Lord their God. Moreover, they were to "write upon the stones all the words of this law very plainly." And the reason for all this? "That thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey." We also read that they were to be prepared to answer the children, who in days to come should ask, "What mean ye by these stones?" They were to hand down to future generations the story of the safe passage of the Jordan, and of the setting up of this memorial of their mighty deliverance.

At each Christian Science testimonial meeting, in all the world, this altar of "whole stones" is erected. It is the duty and privilege of each and every one to bring a stone, a "whole stone," worn smooth by the waters of daily experience and reflecting wholeness, holiness. No tool of hardened material sense should be lifted upon these stones of precious spiritual perception, unfoldment, and healing, and love for Truth is the "plaister" which unites them all in the "bond of perfectness." All the words of the law should be written very plainly, for divine Love is the lawgiver, and love the fulfilment of the law. The sacrifice of material sense is the burnt offering, and what joy to

lay it upon the altar! In true endeavor to keep the unity of Spirit, peace-offerings abound. Ye shall "eat there, and rejoice before the Lord thy God." Truly we cannot overrejoice that we have been shown how to bind the sacrifice of material sense with the cords of love, "even unto the horns of the altar." What fruition to learn that our testimony has brought healing to another! What reward for effort in accurate thinking! What joy in realization that divine Mind does indeed work through its idea! Then do we see the "spiritual power of a scientific, right thought" (Rudimental Divine Science, p. 9).

Again, the mid-week testimonial meeting is a wedding feast, demanding a wedding garment. We should be awake to the privilege so wisely and lovingly given us to testify to the healing power of Truth in our own daily experience. We should spare no effort in making a wedding garment for our testimony to wear to this feast. Only as thought is fitly clothed in white raiment, sense and self purified, are we enabled to speak "the word of God with boldness." Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." The Master's process of preparation, self-immolation, was so complete, scientific, and entire that he could say this of his spoken word. So, also, does our Leader reflect divine Mind, and should it not be true of all those who follow? Is any sacrifice too great when "God is the Lord, which hath shewed us light"? As our Leader has followed Christ to the point that her words are substance and truth, so must we as followers be partakers of the divine substance, the subtance of the spiritual idea, man. Then our words will not pass away, but bring healing, and convince the doubting Thomases that the ideal Saviour is not in matter but in the spiritual power of the true idea.

By precept and example we have repeatedly been shown that each Jordan passage is upon dry land, reality; that there is absolutely nothing to fear from the waters, for, "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." It is well, however, to be reminded by our Leader's words that in order "to be delivered from believing in what is unreal, from fearing it, following it, or loving it, one must watch and pray that he enter not into temptation—even as one guards his door against the approach of thieves" (Messages to The

Mother Church, p. 50). In every experience the "stones" of that place may indeed become "pillows," from whence we may have the Jacob vision of the complete ascension out of matter on the ladder of spiritual perception, which reaches from earth to heaven, upon which the angels of God ascend and descend; while above it stands "the God of Abraham thy father," saying, "The land whereon thou liest, to thee will I give it."

It is significant that the children of Israel lodged three days before Jordan ere they passed over. There was a process of preparation. When the word came, "Sanctify yourselves: for tomorrow the Lord will do wonders among you," there came also the instruction, "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, . . . come not near unto it, that ye may know the way by which ye must go." The revelation of Christian Science to the world is the revelation of the true Christ-way. Did not Jesus give up material sense and self at every point, and overcome the last enemy thereby? This is "the stone which the builders refused," which "is become the head stone of the corner."

The First Commandment, that which was engraved upon tables of stone, must be graven in consciousness, "Thou shalt have no other gods before me." It is the pointing finger of Truth, through our revered Leader, which shows that "this *me* is Spirit" (Science and Health, p. 467). Matter is excluded. Other foundation there is none. To build upon the stone at the head of the corner, the concept of the Christ must be immaculate,—no taint of materiality can touch or mingle with it. It is conceived in spiritual consciousness in the beginning of the reign of divine understanding, and as it unfolds it grows in favor with God and man.

The Christ-idea must grow in consciousness from infancy to manhood, to the stature of the perfect man,—the man of God's creating. The process of preparation may seem slow, but the time cometh, even as in the human experience of Jesus, when the Christ-concept will have become so great that one will, at every point, rise above the flesh. This purification and expansion of thought ever precedes the resurrection which leads to complete

victory—the rising above earth and all mortal beliefs. This ascension is the "dominion" which was given man in the beginning and was never revoked. Only through Christian Science is revealed to humanity the healing power which flows from the immaculate concept of God and man; it is Christ, the true idea, Immanuel, God with us, our Saviour.

Christian Science is the stone "cut out without hands" which, even as in the king's vision, is smiting the "great image" and becoming a great mountain filling the whole earth. Christian Science is indeed the Elias which must "first come, and restore all things." How long before we shall complete the process of preparation that shall make us willing to follow our God-directed Leader to the discernment of the white stone of divine Science with man's new name? Only spiritualized man, wearing precious stones of demonstration in the breastplate of righteousness, may enter the holy city, whose light is "like unto a stone most precious,"—one consciousness reflecting one Mind.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 5, 1909. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 20, 1909.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

THE SCHOOL OF TRIAL.

STOKES ANTHONY BENNETT.

TRIALS are sometimes found to be preparatory schools, whose exacting curriculum and rigid discipline make for higher learning and accomplishment. These schools are so equipped as to purge each and every student of his ignorance of Principle, of indifference to Truth, of selfishness, unkindness, stupidity, and carelessness. Trials are under-tests in the study of hard lessons, which examine the learner and prove his highest worth. So uncompromising are their demands that they often seem capable of wholly dethroning one's mental upbuilding, thereby completely overpowering his cherished ideals and rendering impossible the attainment of any knowledge of real value.

Trials often array themselves as determinative influences in the destinies of mortal man. People of every clime and class are summoned to deal with them, and there is no one who is totally exempt from their presence. Throughout all history mankind have battled against fleshly tribulations. Even the career of the best man that ever walked the earth was beset by trials of the most grievous type. On every hand they loomed up as seemingly colossal barriers to his progress; and like the Master, every man and woman who has been accorded a deserved place of honor in the world of achievement, has been obliged to travel a highway blocked by seemingly insurmountable difficulties.

Christian Science offers no easy road to success. Each seeker after its truth has more or less acquaintance with daily trial. This is especially true of the young student, and for the reason that to reach the summit of Christian achievement to which he aspires, he is forced to resist the pressing claims of material sense, to strive constantly to rise above them, and to "endure hardness, as a good soldier of Jesus Christ." He is obliged to awake from the mortal dream of pain and pleasure in things material, to realize that God, good, is the never-failing strength of man, and that besides Him "there is none else." In the words of Browning, he must forever know that "life means learning to abhor the false and to love the true, day by day."

The writer, in his endeavor to become a loyal student of Christian Science, has been severely disciplined in the school of life, and often have his lessons emphasized that verse in Hebrews which reads, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." So disturbing and unrelenting have these trials been at times, that all has seemed "chaos and old night." But, with face turned upward and with a resolve to stand fearlessly for the right, he began to put into practice the little knowledge of Truth which he had, holding firmly in mind the words of the prophet Nahum, when he said, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Amid many disappointments, weariness, anxiety, and unrest, the promises of Holy Writ and the illuminations from the Christian Science text-book have never failed to strengthen and comfort him. Bravely facing his trials, they have disappeared, and in their stead have come hope, confidence, perseverance, and rest,—a sweet realization of God's omnipotence and omnipresence as portrayed in the Scriptural passage, "He will make an utter end: affliction shall not rise up the second time."

As the writer looks back over the past, he notes trial upon trial, supplanted by blessing upon blessing. Having fallen, during numerous testing-times, into the abyss of despair, there have come to his aid that inspiration and upliftment which have given him the purest happiness, a peace which passes all human understanding. For this freedom, which only those who have experienced it can appreciate, he is wholly indebted to the light which has beamed forth from the Bible through Science and Health, and which is indeed "the light of the world." Joying in the allness and goodness of divine Love, he can truly say, in the lines of Celia Thaxter,—

> What tho' our eyes with tears be wet?
> The summer never failed us yet.

Says Paul: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." With the exception of Jesus, was there ever any one who had a chance to learn more through trials than Paul? Was a human being

ever subjected to more painful and wicked persecution than this apostle? Still, Paul knew full well that his trials were but the effects of an unreal cause, a false sense,—a baseless and base intruder,—and that while for the moment they did afflict sorely, yet in his flesh he should see God. Looking away from matter and its accompaniments, he gazed steadfastly upon Spirit, and realized that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." In his charge to Timothy we notice that mighty valiance, so marked in his every encounter with error, and we see the final reward for well-doing as he says, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Touching upon this thought, our revered Leader writes, "Through great tribulation we enter the kingdom. Trials are proofs of God's care" (Science and Health, p. 66). Many hearts today bear grateful witness to the truth of these statements. Many are they who were once overwhelmed with cares and sorrows, but they have been guided, sustained, and made free by the revelation of Truth in Christian Science, and have entered "the secret place of the most High," which shields from every storm and disaster, and brings into experience the holy contentment of Love. By living in unceasing devotion to Him who is our "refuge" and our "fortress," our "shield and buckler," we are enabled to "abide," in blessed tranquillity, "under the shadow of the Almighty," and to know, as Mrs. Eddy tells us, that "every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (*Ibid.*, p. 410).

There is in the great West a woman whose cup of hardships was once filled to overflowing. As the mother of seven little children and as the wife of a wayward husband, her lot was most pitiable. Rougher and steeper grew the way, until utter peril faced the struggling heart. Verily was she as one "having no hope;" she had found for herself the barrenness of mortal nature, the cruelty of sensual things, and the mockery of a blind belief. At this point in her story, the love of Christian Science

gained an entrance into consciousness, and almost with its first appearing the afflicted family were rescued from the crushing grasp of error. The mother began to pray as she had never prayed before, and in her communion with ever-present, all-powerful good, she "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Thus reassured, and taking new courage, which brought, as it always does, new strength, she commenced to throw off the burdens of sense, and for the first time to understand something of the Scriptural injunction, "Be still, and know that I am God." One by one the clouds were rolled away, until all was bright and promising. The children caught the inspiration of the mother, and responded as only children can. The husband, too, saw the sunlight of redemption reflected by his loving wife, and soon he was on the way to salvation. At last the day of joy unspeakable had come, the hour in which they realized that harmony is real and discord unreal.

Is it at all remarkable that this dear woman, before a church filled with people, should testify that in the overcoming of trials she was led to Truth? and is it at all strange that she should be grateful beyond measure to her who is Truth's apostle in this age, whose "Key to the Scriptures" has so unlocked the treasures of the Bible that this mother can, with a proof in her heart, proclaim the glad tidings of Zion? In her experience we witness a graduation from the preparatory school of trial, and find a noble soul at the threshold of a more complete, more lasting, more practical understanding of the truth of being.

It is surely becoming more and more obvious to the world that man is God's image and likeness, the ideal of divine Love, and that as such he is in possession of the good things which God has provided for all His children. The glorious victory of this mother, and of thousands of other struggling hearts, proves that in the warfare with evil men and women are beginning to recognize their God-given dominion, beginning to assert their God-given rights, and with undaunted confidence to declare with the poet,—

> Nor time, nor space, nor deep, nor high,
> Can keep my own away from me.

THE DECLARATION OF THE "UNKNOWN GOD."

MAY JACOBS.

IT is recorded in the Acts of the Apostles that Paul was once questioned by the Athenians concerning "certain strange things" which they had heard that he preached. "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you." After apostolic times, the healing works of the early Christians were gradually replaced by preaching uncorroborated by those signs which Christ Jesus said should follow obedience to him, and during the succeeding centuries, which have been characterized by many phases of darkness, questioning, hope, wonder, human learning and progress, and the endless uncovering of ignorance before unsuspected, men have yearned to know the again "unknown God."

Philosophy, seeking to answer the vital demand, has built up many systems and offered them to the questioning world. But the figure of pantheistic deity failed to respond when men besought his mercy. The God of mysticism gave not sanity, health, wholeness; but a strange, uncertain ecstasy that led all too often to self-indulgence, immorality, insanity. So, too, the God which philosophy called spirit, was found rather to be disembodied materiality, the very essence of matter. Geology, physics, biology found nothing tangible, except it might be a God of matter, atomic force, working through evolution, the "survival of the fittest,"—beginning in non-intelligent, inorganic forms of matter, never yet found, too infinitesimal to be found; ending—how? This matter-God was merciless, unjust, and today the very materialists say, "We cannot discover matter; what we believed to be matter is beyond our apprehension; we cannot find the starting-point between nothingness and life!" Hypnotism and mortal mind-power proposed gods of the personal self or ego, and these gods led their worshipers to direct, intentional self-deception; harmless, it was argued, because it seemed to injure no one, and because the object seemed desirable.

But the dishonest practice opened an easy way to unprincipled selfish domination over others, to cruelty, crime; to agony, if even human nobility witnessed to the falsehood; led to doubt, at last, not only of these gods, but of one's own existence.

Widely as these systems differed in honesty of purpose, the very best could not satisfy; few even contented their adherents; most of them were frankly admitted to be of little or no practical help in the problems of every day. It was chiefly as intellectual exercises that they held one's interest, as speculations concerning that which, though it was termed reality, truth, self-existent being, was nevertheless utterly apart from reality in the conscious experience of the student. However absorbing they might seem, however convincing in words, these theories concerned themselves with themselves rather than with the salvation of man; in the actions of their supporters they were generally unacknowledged. Can that be a theory imbued with life, a living God, a savior to mankind, which is not in some way "manifest in the flesh," wrought out to the relief and elevation of human existence?

If a system which claims to solve the problem of being is unable to heal even the body, or if it does not provide a law which is sufficient, when obeyed, to ennoble and purify men; if it does not so much as offer to restore the mind exhausted in service for the promulgation of the doctrine, but says rather, "Follow me so long as health and strength and will endure; then seek elsewhere for rest,"—is that a God to trust, or is it an idol to which one submits as its slave? In the despotism which men evolved for themselves, what they had fancied would be freedom proved bondage to sense, to passion, lest they should be deprived of their individuality! bondage to belief without proof, in face of irreconcilable contradictions, lest they should lose all faith and hope! bondage to stubborn, desperate determination to believe what they desired to believe, lest their idol gods should return to dust! Service to these gods has meant suffering without assurance; doubt, agnosticism, atheism many times, in place of that earlier hope which, though dim, had yet been hope; for these gods give no demonstrable certainty, no proof of their godhead. And yet, in the wilderness of doubt, the deathless, instinctive love of men humanly upright and pure and ready to sacrifice

for others in spite of the fact that their gods assured them of nothing but death; the irrepressible love of such men for the God-qualities of Him whom they did not know, the qualities which were better expressed through their own living than through their idol gods,—this love, which grasps something of the faith which is "the substance of things hoped for," has risen again and again above doubt and theory, until manhood and womanhood have sent out rays of inspiration to higher, deeper, purer living, though the altar has still stood to the "unknown God."

Meanwhile the ecclesiastical church has preached of God—a God who brings evil on His helpless children as discipline for sins of which they are not guilty or which His appointed order has enabled them to commit; a God whose marvelous plan of creation includes sickness, suffering, death, as part of the mysterious perfection which must be wrought out in human experience; a God whose mercy is very strange. So men have continued to worship —some without sincerity, others with magnificent hope and fidelity to their ideals—the "unknown God." Instinctively noble men have known that God must be just; but they could not define His justice; merciful, but they could not reconcile infinite mercy with infinite justice; eternal, but how then did He begin, how create Himself? They knew that He must be infinite in love. Why then did He allow some of His children to sin, suffer, die; yes, even equip them for such cruel experience, and bid them call that life!

Between thirty and forty years ago it was again reported that "certain strange things" were being taught, and practised "with signs following." Then again "certain philosophers of the Epicureans, and of the Stoicks," and of many newly named schools, began to question. A few hoped the "new doctrine" might be true. But most of them came because, like the Athenians, they "spent their time in nothing else, but either to tell, or to hear some new thing." Even as Paul was regarded as "a setter forth of strange gods: because he preached unto them Jesus, and the resurrection," so was Mrs. Eddy looked upon because she preached that Christ is not dead or distant; that he lives, and still commands obedience from those who call themselves by his name; because she taught that the very Comforter whom he promised is come; in his name, as

he said,—the name of Christ, bringing "all things to your remembrance, whatsoever I have said unto you,"—the very things for which the Jews crucified Jesus.

Paul told the Athenians of the God whom, if they would but seek, they might find, "though he be not far from every one of us;" the God who is our only Life, not "like unto gold, or silver, or stone, graven by art and man's device;" the God who calls to repentance from ignorant worship through the life of Christ Jesus, "whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. . . . Howbeit certain men clave unto him, and believed."

In like manner Mrs. Eddy has answered her questioners. She has spoken in an age of scientific inquiry. Men yearned, they said, for the truth—to know, to understand, to prove. They have been seeking to reconcile their new scientific investigations with the revealed word of the Bible; and now that Word of God is itself revealed anew as Science.

Those who have called themselves scientists should not condemn this new teaching without allowing it the same opportunity to explain and prove itself which they have asked for their own theories. They have found it necessary to explain the signification of their terms; they have found it necessary to study to understand the unity of the Scriptures, because the many writers wrote under many forms and figures of speech. Their experience has well taught them that attention, intellectual fairness, and unprejudiced honesty must be brought to the study of everything which they did not understand. True, this new Science did not claim to be built upon analysis of matter; but matter itself had failed to support some of the most remarkable of material theories.

When Jesus said to the palsied man who had been brought to him for healing, "Son, be of good cheer; thy sins be forgiven thee," the scribes—those learned in the letter of the Mosaic law—"within themselves" accused Jesus of blasphemy. Jesus at once refuted their unspoken accusation: "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" At another time he summarized

the attitude of the world toward his mission in these words: "John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children."

Today Christian Science is justified of its fruits. Yet some say it is not the word of God. What then is the word of God? Whether we are Christian Scientists or not Christian Scientists, if we believe that God is, we acknowledge Him—from whatever view-point we consider tenable—to be the Supreme Being of all that is; we regard God as the essential Truth. His word, therefore, is the word of Truth; and whatever states a fact that is a fact really and eternally, is, in whatever degree, a word of Truth, a manifestation of the "Word" which John declared "was God." In many forms this Word is manifest, proving its sufficiency to meet every demand. And each new appearing startles men, because it is beyond the past experience of their material sense and reason; because it is new as phenomenon, though the noumenon is always the same. It is because men do not comprehend the essential nature of this noumenon that they ever question the reliability of its phenomena or doubt their relationships.

When Daniel, trusting in Truth, and proving the reasonableness of his faith, answered the king that God had sent His angel and closed the mouths of the lions, he bore witness to the same Word which Moses had recorded as the Ten Commandments. As the Christ-message, Jesus declared, "Rise, take up thy bed, and walk. . . . Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Paul, learning through experience, suffering, revelation, was enabled to grasp and to express something of the same Word in its application to the problems of his students. And St. John, spiritually discerning things inexplicable to mortal sense, gave his record as Revelation. It were well to ponder the lives of such messengers; to see how they differed in material detail; how consistent they were in purpose, receptivity, praise, persecution, spiritual reasoning, and final triumph.

In this age Mrs. Eddy has spoken of the same God, the same Word; she has proved her record, and is still proving it. As Science she has declared it, because it was necessary

that it should be proved that now, as in all the past, the Word of divine Truth excels the wisdom of mortal man; that man's science is not Science unless it be the manifestation of that Word which alone is true; even as the ancient prophets proved that laws were not law except they were of God.

Consistently with the nature of this new appearing or phenomenon of the eternal noumenon, with this statement of Truth as Science, the messenger of today is known as the Discoverer of Christian Science; as Founder, then, because she established its operations among men; as Leader, because she continually leads the way, steadfastly watching, praying, guiding, encouraging; pointing out dangers and the way to overcome them so that they become experiences of proof; demonstrating God's mighty love through all the progress. Did we but know; would we but silence self to listen that we might understand and obey, then would we love our Leader as she would have us love her—not selfishly, not materially, but in such a way as to demonstrate this healing Christliness of wisdom!

Like Paul, Mrs. Eddy has denounced the superstition of believing that which cannot be proved of God, that which can be proved to be no part of the God-nature. Again she tells of the God who is All-in-all, Spirit, Father, infinite, merciful, just, the only creator; and she says, using a word to which the natural scientists and the philosophers return over and again, that God is "divine Principle." Principle! The word that stands for eternal justice, limitless right, self-consistency of essence and phenomena, unerring cause and inevitable effect: the word which means that all fact, all reality, is and is good; that all suppositional opposites of these, that is, all beliefs of evil, are not, cannot be, because, being inconsistent with good, they have no part in Principle. Principle can but be Life; can but be Principle, the same in essence, the same in operation, at all times, in all places and conditions; can but be all inclusive. Is not this the doctrine, and the only doctrine, which comprehends every noble quality that has been ignorantly alleged to belong to the unknown gods? Yes. Does it not offer full salvation from all evil? Does it not give understanding, proof by reason and revelation? Yes. Was it not offered generously, eagerly, lovingly?

In the June, 1908, issue of the *Journal* our Leader wrote

these words: "Justice, honesty cannot be abjured; their vitality involves life,—calm, irresistible, eternal." It is this eternal justice which men refuse, strive to abjure. Yet Jesus said, "Ye cannot serve God and mammon." Who is ready to accept a God that offers no salvation for evil? no salvation for theory, belief, or desire that fails to stand the test of Principle; but only salvation from these? It was the serpent that first suggested the possibility of eternal life for evil and for the knowledge of evil. That suggestion, offered to gratify the appetite of mortal mind, was indeed a serpent, and the Master said of such: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it;" but he immediately added: "He that is of God heareth God's words." He that hears God's words knows the Father, and thus finds salvation from the ills which spring from belief in an unknown God.

For mercy's sake, man, do not do that, it will be your sure death. Rise early, or you will be afflicted with obesity. Allow yourself a great deal of sleep in order to strengthen your body. Take cold baths, take warm baths. Rub your skin thoroughly. Do not dry your skin before you put on your clothing. Wear woolen clothing. Wear cotton clothing. Wear linen clothing. Wear leather shoes. Wear sandals. Go barefooted. Drink neither coffee nor tea (except camomile tea), for they are rank poison. Avoid alcohol, also milk and water, for they contain microbes and lime. Better not drink anything. Don't eat soft bread. Don't eat hard bread. Don't take sugar, salt, nor any spices. Don't eat anything made of flour. Don't eat meat. Don't become overheated. These are the warnings which nowadays come to us from all directions.

Away with all this nonsense. We are not sick. If there is anything feeding upon our vitality, it is this army of health-prophets, who foster hypochondria by such a course of action. Millions of people who lived before us had no knowledge of such humbug, nevertheless they lived a happy life and grew to be old, very old.

Translated from "How we become hypochondriacs," *Badener Tagblatt,* Baden, Switzerland.

TESTIMONIES FROM THE FIELD.

IT is with the deepest sense of gratitude that I give this testimony. In 1892 I was taken very ill, and was confined to my bed for ten months, having many physicians, and every kind of medicine known to the profession, with but very little betterment. In 1894 my little daughter passed away, and this seemed to be the very last possible burden for me to endure. I had been a church-member for twenty-five years. In all my weary years of suffering I dearly loved to read the Bible, and found much comfort thereby, yet each time I read it I wondered why people could not now be healed as in Jesus' time, as God is the same today as yesterday, and Jesus said, "He that believeth on me, the works that I do shall he do also." Up to 1905 I had received treatment from seventeen physicians, undergone two operations, spent seven months in a sanitarium, and was finally told there was no more that could be done for me, as my diseases were many and complicated. Heart-sick and weary of it all, I returned home, and in two weeks' time was in an agony of suffering.

One day, while out driving, as I stepped from the carriage to go into a store my heel struck the curbstone, and I cried out in agony, from the pain in my spine, "O God, help me!" As I did so my eyes fell on the sign, "Reading Room of First Church of Christ, Scientist." Following the direction the sign pointed, I entered the reading-room while suffering greatly, and the lady who met me (may God bless her abundantly) gently said, "You know that all things are possible with God." She told me of her own healing, and explained a little of the beauties of Christian Science, then gave me several copies of the *Sentinel;* and I went home perfectly free from pain. I laid down on the couch and began to read, only to fall asleep and remain unconscious four hours. I had not slept without sleeping powders for two years, but I have slept every night since then perfectly. The following week I called on a practitioner, and in the first treatment was healed of three of the supposedly incurable conditions. I was under this practitioner's care four weeks, and she did loving, careful, prayerful work for me. As my complaints were legion, some have been slow in yielding, but

the perfect manifestation is near at hand. My one desire now is, to be worthy the name Christian Scientist, to be obedient, humble, and to do whatsoever my hand finds to do, and all to the glory of God, for only in this way may I prove my sincere gratitude to God, and to our dear Leader, Mrs. Eddy.—*Helen A. Griffin, New Haven, Conn.*

I FEEL that I should be ungrateful were I not to testify in a public way to the benefits I have received from Christian Science. I have been a reader of its literature for some years, but never took it seriously till some three years ago, when I was healed in one treatment of a bronchial difficulty from which I used to suffer each winter for several weeks at a time. I have also been healed of stomach and rheumatic trouble, hay-fever, and a skin disease of some years' standing.

I had never been considered strong, having had a weakness of the lungs in my youth, and had been given to understand that I should always be troubled in this way; but since I have taken to Christian Science I can truly say that my health has been nearly perfect. I no longer have to take care of myself in avoiding such things as drafts, damp feet, etc.; and I never worry as to what I shall eat or drink or put on, but live a life free from all anxiety as to my health. I used to have to consult a doctor frequently and take medicine, but I have been able to give up both for nearly three years.

The improvement in my physical health is not, however, the greatest thing for which I have reason to be grateful. I have always been interested in religious matters, having been a church-member, a communicant and churchwarden, but since I have learned the teaching of Christian Science I feel like a man who has come out of a dimly lighted room into the glorious sunshine. I am beginning to trust God for everything, not only with respect to the soul, but also with respect to the body, and though I cannot claim to be all I ought to be, yet I can truly say that I am a better man than I was, and certainly a very much healthier and happier one.

Joseph Gundry, Dorchester, Dorset, England.

I HAVE often been asked, "What brought you to Christian Science?" My reply was, "I once believed that it was

misery; now I know it was Love." Brought up in a home where love and harmony reigned, and where there was always perfect confidence between us,—my father, mother, and myself (my six brothers and two sisters had passed on in infancy),—there was only one prayer in my heart after my father and mother had passed from my sight, and that prayer was for death. Instead of death came the glad gospel of Life and Love,—here, now,—for Christian Science is showing me the fatherhood and motherhood of God, and the sisterhood and brotherhood of Love's unbroken family circle.

For a long time after I began to study Christian Science I could not go to those who were in sorrow, because my own mental picture of grief overwhelmed me; but I knew that some time I would be able to do this, and after three months of very earnest work I realized that man as God's image and likeness never knows sorrow. It was indeed wonderful to find that the sad mental picture had faded away. Then I wanted to be more conscious of joy in my work, and one night as I was praying for joy, I fell asleep. In the morning my waking thought was, "In thy presence is fulness of joy." I told the experience to a fellow-student of Christian Science, and she instantly replied, in the Master's words, "And your joy no man taketh from you."

My beloved mother had always laid great stress on the command, "Thou shalt love thy neighbor as thyself," and I did pray to do this, but I only realized a very, very little of the answer to my prayer till, through the reflection of Love by other students of Christian Science, the error was uncovered. I had been afraid to love even while I prayed that I might love,—afraid of the sense of separation. When in God's own way the uncovering, and thereby the destruction, of the fear was tempered with mercy and love, I rejoiced with exceeding joy, because Christian Science had opened my thought to the sweet influences of divine Love, and had kept it open.

Here, under the Southern Cross, I give thanks to our Father-Mother God for the glad comfort of Christian Science, which He has revealed to our beloved Leader, Mrs. Eddy, who has so abundantly fulfilled the command, "Comfort ye, comfort ye my people, saith your God."

Mary Jolliffe Benney, Ballarat, Victoria, Australia.

CHRISTIAN Science came to me five years ago, after many years of ill health interspersed with severe attacks of illness. This trouble had been brought on by a fall, which resulted in intense spinal suffering, with death hovering near. My sufferings were so great that, though proud and ambitious, I wanted to die while my life was yet scarce begun.

During a lull between severe attacks, I was one day in the hills, enjoying the glory and promise of an early spring. The sky had never seemed so beautiful; the sunlight glittered on the snow; the pines murmured a responsive melody to the wind's low call; the bluebirds darted back and forth like messengers of joy. I was alone with my sad thoughts,—a dread of the suffering I felt coming on, and the fear that the next attack would end in death. Then I began to question how I could wish for death when this day was so beautiful, with the answering thought that I could be relieved from suffering and come into the conscious presence of God. Conscious presence! How those words took hold of me. I looked again upon that beautiful day. Every part of its glory seemed to speak of the presence of God, just as in a friend's house the objects we look upon all speak of the loved one's presence and we are conscious of our friend's nearness.

Then came another question, Does not everything around whisper of the presence of God? The snow gleaming in its whiteness was indicative of His purity; the joyous birds sang of divine goodness; the sky's protecting arch of blue told me surely that God is Love. With hushed breath, and eyes filled with tears of joy and wonder, I gazed across the valley to the snowy range stretching from north to south in majestic grandeur. The eternal hills more than all else spoke again in the words of the prophet, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

With this new concept of God surging through my consciousness, came the question, What need of dying, if this be true? I was convinced of its truth, and there came a hope of being freed from the terrible suffering. And again,—almost a cry,—Why, oh, why, could I not be free from it now, when Christ had healed the sick and taught others to heal? This lack of healing in the church of to-

day was the point of rebellion in my religious belief, for at that time I was a member of an orthodox church. Because of this lost healing there came with the years of pain a sense of personal injustice, that pain as well as sin was not destroyed. I believed the apostle's words, "Jesus Christ the same yesterday, and to day, and for ever;" and then there was the Master's promise, "Whatsoever ye shall ask in prayer, believing, ye shall receive." In my Bible I had written in red ink, "Proved," beside those promises which had been fulfilled in my experience. Why could not this greatest of my prayers be answered?

The memory of the healing of an epileptic friend, through Christian Science, caused me at this point to begin a systematic search for some one who knew about this Science. At last I was led to a Christian Science practitioner, a woman prepared through consecration and spiritual understanding to feed the "flocks of Israel" and minister to the hungry lambs. Very briefly I told my experience,—how everything known to medical science, travel, climate, etc., had been of no avail; how I had trusted God to save my soul, and now if my body was to be restored to soundness it must be through the power of God; that otherwise an early death awaited me. Already symptoms of another attack were manifest, and courage for the struggle was lacking.

I was fearful that Christian Science might be something apart from God and the teachings of Christ, so instead of asking for treatment I asked for information concerning it. Very kindly, and with the courage of conviction, the practitioner briefly explained the scientific statement of being, and the spiritual interpretation of the Lord's Prayer (Science and Health, pp. 468, 16), and advised me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This I did, still with the fear that I was about to be led from the word of God to a man-made theory. One evening, with this fear very real to me and the prayer on my lips, "Draw me nearer, blessed Lord, to Thee," I opened Science and Health in the privacy of my own room, none of the family knowing of my investigation. I readjusted my glasses, for among other troubles I also suffered from my eyes, and thought I could perhaps endure the pain of reading a page or two. Opening the volume, the first sentence of the Preface, "To

those leaning on the sustaining infinite, today is big with blessings," stood out before me as if illumined. "Leaning on the sustaining infinite!" How the words glowed, and how they thrilled me. My eyes filled with tears of contrition. This was the word of God, and Mrs. Eddy had here shown me a nearer relation to God than I had ever known. She wished to exalt God, not herself. What more could I ask; besides, there was none other to trust, for all else had failed me. I had no strength of my own; there was naught else to do but to "lean."

The word of God! The thought now filled my consciousness with overflowing praise. If Science and Health was the word of God, more knowledge of God, then my eyes could not hurt me and I did not need glasses, for how could the gaining of a knowledge of God hurt my eyes or cause pain. I laid aside the glasses, and have not worn them since. Then I read on, till one o'clock in the morning. My eyes were healed! The recognition of Christian Science as the word of God had healed them. The promise was fulfilled, "He sent his word, and healed them, and delivered them from their destructions." The reading of the text-book was continued daily. Some of it I understood; some of it I could not grasp. When I came to the passages that seemed obscure, the blessed thought, that it was nevertheless the word of God, always shone out as a torch, and I went on my spiritual pathway rejoicing. Within a week I was able to take charge of a fifth grade room in a Denver school, and since that time, five years ago, I have continued my work as a teacher.

All that I am, all that I have, all that I hope to be, I owe to Christian Science, the word of God as taught by Christ Jesus, in the Holy Bible; revealed anew and interpreted spiritually by Mrs. Eddy in "Science and Health with Key to the Scriptures." For me the blessings of Christian Science have been "as the sands of the sea." It has meant to me a progress from sickness to health, from weakness to strength, from sorrow to joy, from doubt to understanding,—a journey out of darkness into light. This testimony is offered in loving gratitude to Mrs. Eddy, and in acknowledgment of Christian Science as a benefit to suffering humanity.

Miss Mary Laura Jones, Denver, Col.

[Translated from the German.]

In the fall of 1904 we became acquainted with Christian Science. Its teachings, which were then new to me and which I today recognize as being expressions of Truth severe headaches, and fainting-spells. Later, through trust in the power of Love, I have been enabled to overcome (and at times instantaneously) colds, weariness, toothaches, fear of blood-poisoning, and the like. My wife suffered from general debility, female and bowel complaints, and to these a disease of the bladder was added, which gave her much pain. The operation performed in a clinic for women was but a temporary success.

When we came into Christian Science, she began to take treatment from a practitioner, and in about two weeks was healed of all her troubles. She has since been able to attend to all her household duties without getting tired, and is today a healthy and happy woman. All this time we have not spent one penny for medicines. Through the study of "Science and Health with Key to the Scriptures," and *Der Herold der Christian Science,* as well as through the wonderful lectures in our Christian Science church, we have learned how we may be healthy and have peace.

What we have received spiritually is worth more than we can express; a feeling of strength through divine Mind, a greater love for right, and more patience and charity toward our dear brethren and sisters. Our hearts are full of thankfulness to God, and of veneration and love to Mrs. Eddy, who was enabled to hear the voice of divine Love, and to receive Christian Science.

Hugo Mueller, Schoeneberg, Berlin, Germany.

With deepest gratitude for the spiritual awakening that I have experienced through the study and practice of Christian Science, I gladly offer my testimony of healing to such as are honestly seeking to "know the truth" which Jesus declared would make men free. This testimony of healing is to me simply a song of gratitude,—gratitude for the apprehension of the great fact that all healing, whether physical, mental, or moral, is essentially the purification of the human consciousness, the "renewing" of the "mind;" gratitude for the ability to discern between the true and

the false; gratitude for the Christ, the power to prove God's omniscience, omnipotence, and omnipresence; and gratitude for the great example to this age, our valiant Leader, for her purity, courage, fidelity, and wisdom, her glorious demonstration of the divine ever-presence.

I have been healed of many sinful beliefs, and am being healed of many more. Proportionately with the overcoming of self-love, self-pity, self-condemnation, and self-will, many physical disorders have given place to natural, healthy conditions of mind and body. Through the realization of the absolute supremacy of God's eternal law of perfect love, many wrong concepts of law are being destroyed, including the so-called laws of heredity, prenatal influences, environment, temperament, contagion, etc. In the light of the spiritual understanding that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), matter is losing some of its ponderous weight and resistance as substance, and gradually becoming servant instead of sovereign; and man is being revealed to the unfolding consciousness as "lord of the belief in earth and heaven,—himself subordinate alone to his Maker" (*Ibid.*, p. 518); reflecting spiritually all God's attributes, power, and perfection, and possessing dominion over all the earth.

What a glorious revelation this is to a sin-bound and pain-racked world! May all who hear the glad tidings remember the great Master's loving call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This rest from the storms of passion and pain, of pride and fear and stubborn will, is the promised "peace of God, which passeth all understanding," and which finds its glorious fulfilment in the understanding and demonstration of Christian Science.

Josephine G. Adams, Washington, D. C.

HAVING taken a post-graduate course in the school of suffering, both mental and physical, it is with deep gratitude that I give the testimony of my healing in Christian Science. I had always believed in a higher power, but the thought of God filled me with dread. I always loved humanity and had a great desire to do good in some way, but as sickness and sorrow came into my life, I simply sank and longed to die, and thus end my mental anguish. In this

state of thought I was led to a Christian Science Sunday service in Paris, France. As I looked at those happy faces, I longed to have even a blind faith in God. I do not remember anything of the service except the Lord's Prayer and its spiritual interpretation as given in Science and Health, but a great sense of peace came to me, and I longed to learn that interpretation.

I could hardly wait until the following Wednesday to attend the testimonial meeting. I shall never forget that meeting; the testimonies given by some who had only spoken English since they began to study Christian Science; also their expressions of love and loyalty to our brave Leader, Mrs. Eddy. It seemed at first that I was dreaming, but I was really being awakened from the mortal dream, a belief in a life apart from God. My healing was instantaneous. I had worn glasses ten years. I was healed of sleeplessness and chronic stomach trouble, and an intense fear of a rheumatic affection which had made my fingers crooked, was also dispelled. A sorrow had come into my life that neither travel nor anything else could destroy; but the word of God spoken at that meeting brought the peace which passeth all understanding.

If our dear Leader had never written any other article but "Love Your Enemies" (Miscellaneous Writings, p. 9), the world would owe her a great debt. It was a great awakening to me to love this blessed truth, and nothing but a life devoted to the demonstration of its healing power can begin to pay the debt for what Christian Science has done for me. In a few months I was able through a slight understanding of Christian Science to demonstrate this truth for others, and this proved to me so plainly that it is the word of God which heals.

Science and Health says, "Desire is prayer" (p. 1), and my prayer has indeed been answered. I have found the higher power which I always believed to exist, but which I had refused to call God, to be a God of love, omnipotent, omniscient, and omnipresent. It was less than three years ago that I was healed, and each day the deeper lessons are unfolding to me, and I am learning what it means to be a Christian. "By their fruits ye shall know them." The beliefs of the carnal mind are gradually melting into their native nothingness in proportion to my obedience to the divine Principle revealed through Science and Health.

Christian Science is the Science of the teaching of Jesus the Christ.—*C. Andrea J. Avery, Chicago, Ill.*

[Translated from the German.]

I WISH to express my gratitude for the many benefits I have received through Christian Science. For years I suffered from severe nervous trouble and sleeplessness. I submitted to an operation for appendicitis, but my general health did not improve. I then heard of Christian Science through an acquaintance of mine, and learning that she had been helped out of a similar complaint, I immediately asked for treatment. The healing went on so quickly that I soon was able to resume my work, and I have not lost a single day since. I now enjoy better health than for many years. It is my sincere desire to live in accordance with the teachings of Truth so far as I can, and thus to prove my gratitude to God, and to our beloved Leader, who has shown us the way to health and peace.

E. Studer, Basel, Switzerland.

IT was in the year 1898 that I first became interested in Christian Science healing, when my daughter wrote me from Missoula that it had helped her to walk, she having been unable to stand on her feet for nearly two years after an operation at the hospital. I did not begin to study it in earnest, however, until three years ago, when I began to have the Lessons and to read Science and Health, which I read through six times.

For the encouragement of those who think any one is too old to be cured of any disease, I give my experience. In January, 1908, I was taken down with a serious lung disease, but would not consent to have a doctor or take a dose of medicine. Mortal mind was very busy, watching my case and saying what should be done and what I should have, and declaring I could not get well at my age, being eighty-three, and to mortal sense I did seem to be passing out two or three times; but I said, "Yes, I will get well." My daughter read the Lessons to me every day during the two weeks I could not see to read, but error seemed very stubborn, and as she had much to do and was my nurse day and night, she telegraphed for absent treatment. One night about eleven o'clock the dark hour of test came. There was no time or opportunity,

to send by telephone, but I remembered that God is an ever-present help in trouble. My daughter was declaring aloud the presence of the life-giving Principle, when this dark shadow seemed to be claiming power and place, and I called aloud, as Peter did when he began to sink beneath the waves, "Lord, save or I perish," and then I lost consciousness.

The next I knew I awoke out of a sweet sleep, and so free from pain that it seemed as though I had been raised from the dead. Now I am better in some ways than I have been for years before. I took three weeks' treatment for an ulcer on my ankle, which had been very painful and was discharging constantly for two years, and I am thankful to say it has healed over. Hoping this may reach others, and encourage them not to give up trusting in God, who promised to heal all our diseases, I send this for publication. *Mrs. Mary A. Newbury, White Sulphur Springs, Mont.*

[Translated from the German.]

LAST November my wife was taken ill with a severe liver complaint and suffered terrible pain. Although for quite a while we followed closely the prescriptions of both physicians in attendance, she did not improve, but the pains rather grew worse. A good friend in Basel pointed out Christian Science to me, and under this treatment my wife recovered in a surprisingly short time. The pains ceased immediately, and two weeks later she was well and strong, without having taken medicine or used any drug whatsoever, for which I am indeed grateful.

Friedrich Brunnlin, Bingen (b. Basel), Germany.

HAVING successfully tried Christian Science treatment for my little boy, who had a skin disease about eighteen months ago, we concluded to give it as fair a chance when my baby was born in August, 1908. I employed a Christian Science practitioner of this city, but did not engage a doctor at all, believing it unnecessary; and so it proved. I wrote to my husband within an hour of the birth, informing him of the wonderful demonstration. I was up the same day, and the third day helped with the regular housework. My neighbors were very much impressed, though some of them prophesied dire results; but these never took place.

We are very grateful to God, divine Love, for this proof that, through the understanding our dear Leader, Mrs. Eddy, has given us, we have the ability to realize that matter has no power to make us suffer; especially since on a similar occasion, when I was ignorant of Christian Science, I suffered very severely and instruments had to be used.

Mrs. Ada Kuhnley, St. Cloud, Minn.

[Translated from the German.]

SOME time ago I was taken with severe pain in the abdominal region, caused, the physician said, by a disorder of the liver which for years had given me much inconvenience. My attention was drawn by a friend to the great work done in Christian Science, and I immediately applied to a practitioner in Basel. Three days after I was so far relieved of the pain as to be able to attend to all my household duties, and the abdomen is now reduced to its normal size.

Besides this healing a new life has come into our home through our interest in Christian Science, and we shall continue to follow the great work very earnestly. We state this in gratitude to God, and to the Leader of the Christian Science movement, Mrs. Eddy. May it be given to all mankind to get an insight into her great work.

Frau Sophie Irion, Binzen, Baden, Germany.

ALMOST ten years' experience in Christian Science has brought me innumerable proofs of the efficacy of the healing power of Truth, as well as many other blessings, for which I am most grateful, and my heart goes out in thanksgiving for a very recent experience. Before learning of Christian Science I had often heard my father say he would rather die than go to a dentist, and I seemed to have inherited this tendency. Living in an atmosphere of fear and dread, I became imbued with the same thoughts, so that the mere suggestion of a visit to a dentist would cause me to be ill for days, and when I did go I was in such a condition that dental work, however slight, was almost an impossibility.

A few weeks ago it became necessary to have some work done, and it was with supreme satisfaction that I found I could go without that awful fear. The dentist discovered a cavity so large that it seemed to require all his skill

to save the tooth. There was also, he said, an incurable gum disease as well as a badly affected tooth, a complication which he was unable to overcome, and he asked whether he should extract the tooth then, or wait two weeks, when he would have returned from his vacation. I suggested that he let it alone for the two weeks, and during that time I worked on the case in Christian Science. At the end of the period I met my appointment with him, and after working for some little time he asked if he had hurt me, and a little later the same question again. When I replied that he had not, he said: "Well, the tooth is all right and the conditions perfectly normal." The dental work was then completed, and I still retain the tooth, the dentist saying nothing more about extracting it.

Daily we are being called upon for higher proofs of Christian Science healing, and it is through the unselfish love and the devotion of our beloved Leader to the Cause of Christian Science, that these scientific proofs of the truth of Jesus' teaching are made possible in this day and age.

Mrs. May P. Benedict, Los Angeles, Cal.

I FEEL it is a great privilege to tell of my healing in Christian Science. After many years of invalidism and suffering I was healed of heart disease, female trouble, and nervous breakdown, after having tried many physicians and newly discovered remedies without benefit or relief. I had traveled most of the time, thinking that change of climate would cure me; but all material means failing, I heard of Christian Science and decided to give it a trial. I began treatment with a practitioner in Denver, and from the first my physical condition was improved. As soon as the Principle of Christian Science, God, was explained to me, I saw that this was the concept of God I had ever looked for, and the spiritual uplift was so great that I felt I was truly willing to be "absent from the body, and to be present with the Lord." I never doubted, but went to work to apply this rule with a childlike faith, and with each demonstration more understanding and reality was unfolded to my consciousness. Needless to say, a very few treatments healed me, giving me back to my husband and three dear sons, all of us rejoicing together over my freedom through the truth.

The physical healing was wonderful and beautiful, but

the spiritual light gained lifted me above the darkness of night into the heavenly atmosphere of divine Love. I can never fully express my gratitude in words for the concept of God revealed by Mrs. Eddy in Science and Health, but hope to let my life attest it in deeds of loving-kindness to others. All through my childhood I could get a better glimpse of God in a sweet strain of music, a beautiful thought expressed in poetry, or a kind word, than I could in all the strict religious observances to which I was subjected, my parents being members of an orthodox church and my grandfather a minister. I have every respect for the faith in which I was reared, but never received any satisfaction or benefit from the God it represented to me. Science and Health is indeed the "Key to the Scriptures," for it unlocks the treasures which are man's birthright, —freedom and dominion; and all we need is to get more understanding by application. The Bible says, "With all thy getting, get understanding."

I had been in Science some years when I was called to experience the sudden death of my youngest son, who was my close companion, and though my mother heart was sorely tried, it was purified. At that time I did not realize enough of the truth of being to overcome this claim, but I found God to be "a very present help in trouble" and I went through this experience realizing that "sorrow is not the master of joy" (Science and Health, p. 304). Through this purification I took a step from sense to Soul, and in this separation of the gold from the dross I was given the great privilege of helping others; and this is the greatest blessing of all, to lend a helping hand to those of my brothers and sisters who are carrying burdens.

O glorious truth, poured into the aching, longing heart as the balm of Gilead, soothing and resting the weary wanderers, replacing the husks of human affection with the bread of life—the spiritual food that our Mother in Israel has received and given us to break to others; and it is sufficient to feed the multitudes, for the source of supply is infinite and inexhaustible. My gratitude to our Leader, Mrs. Eddy, cannot be expressed in words, but I hope to evidence it in "works."

Mrs. A. Leone Reilley, Reno, Nev.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

THERE IS NO DEATH.

A SUPPOSITIONAL gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

MARY BAKER EDDY.

CHRISTIAN SCIENTISTS sometimes feel it a hardship that their friends, and possibly the public in general, are holding them to what a lawyer would call strict accountability; in other words, that their every word and act is being weighed and measured by the standard of that perfection which Christ Jesus enjoined and exemplified in his words and works. There is, however, no reason why this seeming requirement should disturb them, for no higher tribute could be paid to the teachings of Christian Science than is implied in the demand that those who have accepted these teachings as their guide to eternal life shall be perfect, even as their Father in heaven is perfect.

As Christian Scientists they recognize that it is their duty to strive earnestly to be as good and as consistent in their daily walk and conversation as Jesus commanded them

to be, and while they do not claim for themselves that they have "already attained, either were already perfect," nevertheless they are endeavoring, as did the apostle himself, to "follow after." Our beloved Leader emphasizes the importance of patterning after this high ideal when she says, "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives" (Science and Health, p. 248). If Christian Scientists are honestly, earnestly, and persistently doing this, they can say with Paul, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

As a matter of fact it is good for Christian Scientists to be held to the Decalogue and the Sermon on the Mount for their standard of conduct, and they should not complain of this, but rather welcome such criticism as may spur them on to greater endeavor in the line of truth and righteousness. The Master said to his disciples: "Ye are the light of the world. A city that is set on an hill cannot be hid." As the "light of the world" they were to shine before men, that their "good works" might glorify the Father. Even though our good "be evil spoken of," nevertheless we are to continue in well-doing "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Our friends have a right to expect of us that we adhere closely to the tenets of our church, that it be our constant endeavor to "watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497); and while as individuals we may not always arrive at this goal of Christian Science, it is our duty to make the attempt. If we aim to reach the mark on all occasions, we shall succeed in enough instances to warrant our friends in finally concluding that there is something in Christian Science that is really worth trying, and thus one after another will be added to the rapidly increasing number of those who have found God to be ever "a very present help in trouble."

ARCHIBALD MCLELLAN.

WE have been told that Solomon was the wisest of men, and among all his sayings there is nothing of such deep import as these words, spoken at the dedication of the temple which was called by his name: "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart." Again and again has the light of divine Truth dispelled the darkness of mortal sense for those who have eyes to see, and this illumination has always come through the spirituality of some one who, in this respect, has been far above his fellows. This was true of Abraham, Jacob, Moses, and many of the prophets, up to the time of Christ Jesus, when it seemed as if the light would forever dispel the darkness; but, no, for at this very time John wrote, "The light shineth in darkness; and the darkness comprehended it not." God has been unchanging Truth and Love throughout the ages, but this eternal verity has been uncomprehended, its tremendous practical significance denied, save by the prophets who have been stoned for declaring it.

It is true that in all ages people have been glad to receive blessings from the Almighty, but few have been willing to let go of that which has brought suffering upon them. God, unchanging good, has kept His covenant and mercy to a thousand generations, but men did not keep the commandments and the statutes delivered unto them by the prophets, because the sensuous carnal mind preferred to cling to its delusions and then charge God with its miseries. When spiritual being is declared in any age, Truth calls for unconditional surrender upon the part of those who would still cling to the material. "Ye cannot serve God and mammon," said Jesus, who declared for the worship of God "in spirit and in truth." He was ever patient with faltering footsteps, but he made no concessions to those who would divide their allegiance between matter and Spirit, and can we call ourselves Christians unless we build upon his foundation?

As Christian Scientists we may rejoice that our revered Leader has recognized from the first the absoluteness of Spirit, God, and the consequent spirituality of this likeness, and that she has kept this vital fact uncompromisingly to the fore in all her teachings, although this brought inevitably the "awful conflict" between truth and error which

she mentions in Science and Health (p. 226). At no point of Scriptural interpretation, or the application of the truth to human conditions, has she ever swerved from the position taken, viz., that the spiritual is real and the material unreal. From this vantage-ground she could consistently and reasonably stand by the Scriptural statements which are denied by so-called advanced thinkers, statements which could not be true if matter and material law were real or actual.

We find, too, that those who have professed to be in line with Christian Science, but who have disputed Mrs. Eddy's position, have one and all failed to admit, as she has done, the allness and absoluteness of the spiritual. A number of years ago, books were in circulation which claimed to teach mental healing and the relation of soul and body, and it was claimed for these books that their author had not only gained his knowledge from the same source as had Mrs. Eddy, but that he had kept closer to the original theories than did she, and that these books would undoubtedly supersede Science and Health. They were brought to the present writer (then a young student of Christian Science) by some one who was interested in mental healing, and were read without prejudice, in fact with an eager desire to gain all the knowledge possible. Their inconsistency was, however, apparent from the start, as they held forth the asserted influence of the brain as the healing power, and insisted that Jesus performed his healing work by means of mesmerism or hypnotism. They also taught that Jesus was the son of a Roman soldier, a statement which made it clear, even to a mere beginner in Christian Science, that the originator of these theories had not even the faintest glimpse of man's spiritual origin, which was illustrated in the conception, birth, life, and resurrection of Christ Jesus, as these are explained by Mrs. Eddy in "Science and Health with Key to the Scriptures," and in her other writings. It was also clear that the truth, the whole truth, and nothing but the truth is demanded for the salvation of the race from mortal error, and that while we may "emerge gently from matter into Spirit" (Science and Health, p. 485), and perhaps shall emerge slowly for some time, because of the burdens of false belief carried by the race, yet the essential truth is not affected in the least by human conditions.

Oft did the great Teacher warn his students against

"false prophets" which would come in sheep's clothing, but which were inwardly as "ravening wolves;" and Paul uses the same characterization when he warns against those who speak "perverse things, to draw away disciples after them." To draw the unwary from the contemplation of Spirit and spiritual things is ever the role of the mental seducer, but the faithful will keep covenant with a faithful God and approach nearer and nearer to a full understanding of spiritual reality, into which nothing can enter that defileth or "maketh a lie." So doing, they can justly claim to be Christian, and in due season the world will come to acknowledge that the understanding of Spirit and spiritual law, and obedience thereto, alone is entitled to be called Science—the Science of being.

ANNIE M. KNOTT.

THOUGHTFUL students of the teachings of Christ Jesus and of the theology which still maintains its official standing in most Christian churches, can but be impressed with the contrast between them in the matter of the place and power which is conceded to materiality. In his portrayal of God as infinite Spirit, and of substance as that which is spiritual and undiscernible to material sense, Jesus' concept of being is diametrically opposed by the great body of theological teaching, which enthrones a creator of matter and its laws, a being who is responsible for the world and its history as reported by physical sense.

One may be able to explain that the departure of the early church from the exalted spiritual concepts which were committed to it by the Master was an inevitable result of the domination of the political organization with which it speedily coalesced, but he will find it difficult to understand how in this enlightened age the glamour of materiality can still maintain its hold upon cultivated Christian thought and influence it to a degree which has led even so great a nature lover as Tennyson to cry out in protest,—

> My God, I would not live
> Save that I think this gross, hard-seeming world
> Is our misshapen vision of the power
> Behind the world.

To mortal sense the spiritual seems to be within or behind the material, and hence in its courts appearances may always

be found at the fore. Habit of thought is sure to give the seeming the first place and presentation, while the real must be sought for, called into prominence. Like hid treasure, the truth must needs be mined, extracted by spiritual perception and logical analysis from the matrix of error in which it seems to be imbedded, and herein lies the inestimable value of that spiritual intuition which alone can express intelligent judgment respecting surface indications, and locate real values.

The present-day persistent declaration by Christian teachers that materiality pertains to the divine plan and purpose, seems inexplicable, in view of the manifest hopelessness of ever finding any haven of thought so long as we steer by this compass. The asserted "appeal to facts" of physical science is very attractive to human sense, especially the sense that is not disposed to press the question, "But what are the facts?" The sense thus enamored must be either wofully ignorant or inexcusably forgetful of the truth that physical science is so entirely empirical that its really learned representatives make no pretense of even theorizing as to the metaphysical nature of the forces whose phenomena they investigate and classify with such great advantage to human welfare and progress.

The temporality and unsatisfactoriness of the conclusions reached by the study of material phenomena, and the utter inability of such study to answer the deeper questions of thought, has been witnessed to of late by the complete breakdown of the atomic theory, concerning which a distinguished physicist has recently said: "It is now necessary to abandon this historic and hitherto invincible theory for another which is still more conjectural. For the former element of matter, simple in nature, we have substituted another, complex in character, and have thereby given up the chief and to many only value of an atomic theory" (Professor Moore in *Hibbert Journal,* July, 1909).

The inadequacy of material investigation is also witnessed to by the failure of material remedies to heal the sick, remedies which, as claimed, were divinely provided for human need, and which, therefore, should have proved unchangingly effective, but which, as universal experience testifies, have been found so pitifully insufficient as to render the most highly prized specifics of one age objects of ridicule and contempt to the next! Surely if the hope of humanity to find surcease from suffering has no other promise of ful-

filment than that offered by the further exploitation of *materia medica,* then the sick may be excused if they lay hold upon despair.

Furthermore, the failure of materialistic philosophy to furnish any abiding-place for thought has been no less signal than the failure of material sense gratification to bring the happiness which its votaries have anticipated, so that from every point of view materiality has resulted in such discomfiture and defeat that the coming of Christian Science is as the dawning of a great light upon the darkness of the world. Its call to men is that they follow Christ in turning away from the material and in exalting the spiritual; that they give up all belief in and reliance upon substance-matter, and find the healing and satisfying interpretation of the universe and of life in the glad acceptance of the words of Christ Jesus, as interpreted in Christian Science, that all is Spirit—"infinite Mind and its infinite manifestation" (Science and Health, p. 468).

Many of the forms and phenomena of matter are so seductive to the senses, and especially the sense of beauty, that the temptation to regard it as a vehicle of divine manifestation is likely to prove irresistible to all who do not recognize the fact that matter and its laws are inseparable, and that to accept it as a part of the divine provision is to make God immediately responsible for all the suffering and injustice of the material order,—the horrors of heredity and contagion, of accident and earthquake, must be attributed to the will of that compassionate Father whom Jesus named Love! This concept of things has brought chaos to many a man's thought of God, and it is not difficult to conceive that it has had a distinctly causal relation to the protesting ridicule of the Ingersolls of modern times.

Christian periodicals of every name and land are today expressing deep solicitude over the all too manifest indifference of the people in general to religious teaching, and of professed Christians in particular to the requirements of the spiritual life. They call attention to the lamentably low percentage of increase in a large proportion of the churches, to the ever lessening ranks of desirable candidates for the ministry, the ever increasing difficulty in raising the money needed for church expense and propaganda work; and in view of these things every earnest Christian must long in his heart for that baptism of the Spirit which gave such power and irresistible momentum to the early church.

Christian Science points the way to this attainment in its devotion to the idealism of Christ Jesus, its insistency upon an understanding of the allness of Spirit and the nothingness of matter and its every claim of substance and power. It calls in ever multiplying voices for the "translation of man and the universe back into Spirit" (Science and Health, p. 209), and the endeavor to which all worthy Christian Scientists are committed every hour of the day is outlined by Mrs. Eddy when she says: "We should forsake the basis of matter for metaphysical Science and its divine Principle." "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true" (*Ibid.*, pp. 195, 428).

JOHN B. WILLIS.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVII NOVEMBER, 1909 Number 8

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS.

A Lecture Delivered by William D. McCrackan, M.A., C.S.B., in The First Church of Christ, Scientist, Boston, Mass., Oct. 7, 1909.

THE message of Christian Science is simple and straightforward and responds to a universal need. It is not easily treated as an academic theme, nor is it, strictly speaking, a debatable question, because it provides the proofs of its own correctness, day by day and hour by hour, and these proofs are final and convincing. Christian Science does more than preach or promise, it fulfils. While it arouses the noblest aspirations and expectations of mankind, it also justifies its teachings by definite results. Like the good Samaritan, it comes to those who have fallen among thieves, whom false concepts have robbed of health and happiness, whom material methods have passed by on the other side, and pours into their wounds the oil and wine of gladness and inspiration, takes them to the inn of shelter, and leaves with them the coin of priceless value which will ensure their complete recovery and, in time, their complete salvation.

Religion of Progress.

This is an age of practical achievement, and Christian Science is in thorough accord with the demand made for proofs. It lives and grows in favor with the needy of the earth by reason of its fruits. Christian Science makes no claim which it cannot substantiate, and so, in this day of

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advance in every department of human activity, it is demonstrating its right to be known as the religion of progress.

Not that God, who constitutes the basis, foundation, and Principle of all true religion, ever changes or progresses; not that the teachings of Jesus the Christ, the Founder of Christianity, need to be revised or the Bible rewritten. We read in the Scriptures that with God there is neither variableness nor shadow of turning; we also believe that the precepts and warnings of Jesus can never become antiquated, and that the Bible of our fathers, the great treasure-house of Christendom, when spiritually interpreted by Christian Science, suffices for our daily needs. The thread of gold which gleams throughout the fabric of the Bible will shine forth forever to be apprehended by the receptive thought everywhere. So it is not a new Bible which Christian Science contemplates, but one and the same Bible, explained in a spiritually progressive manner. It is not a new God which it proclaims, but the only true God, our Father which is in heaven. It makes no attempt at an improved Christ, for there is but one Christ, who is in the bosom of the Father, perfect, eternal, and indestructible. Christian Science is progressive, and marks an advance in religion because it throws the strong light of Science upon the nature and attributes of Deity, upon the teachings and works of the Christ, and because it makes clear and emphasizes the essential, imperishable import of the Bible's spiritual message.

Christian Science calls upon mankind for a frank and fearless revision of its own beliefs about the unchanging God, His man and His universe. This age, which is not afraid to fly in the face of the sun on filmy wings, is asked to display the necessary courage to pass in review the things which pertain to its own salvation from false gods. Why should not right and just views concerning God and His universe be capable of more precise statement? Why should it be thought a thing unreasonable with any one that God can become better understood by the average man than has been the case in the past? Why should not the understanding of how to grow in grace, how to deepen and broaden one's spiritual concepts, progress according to law? And why should not this knowledge concerning the fountain-head of all knowledge, the Giver of all good gifts, the absolute eternal Principle of

all life, in whom we live, and move, and have our being, —why should not this knowledge constitute demonstrable Science?

Christian Scientists believe that it does; that Jesus pointed out the only true, final, and real knowledge when he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Physical Hypotheses.

Consider the shifting nature of what is termed physical science,—the hypothetical knowledge dealing with the physical universe. From age to age it has changed in accordance with the temporary beliefs of mankind. Many of the commonly accepted theories of the past concerning astronomy, geology, geography, mineralogy, botany, chemistry, physics, etc., seem ridiculous to modern men, even fantastical, and in some instances dangerous.

We are a long distance now from the time when men believed the earth to be flat and the habitable portion of it was supposed to stop at the Pillars of Hercules, or Gibraltar. The theories of the past in regard to the nature of matter, in our age culminated in the atomic theory, and this theory seemed to give satisfaction for awhile, but today it is being transformed out of all recognition by a new version which tries to explain matter, in its ultimate subdivision, as energy. And yet it is obvious that even this amended atomic theory will not satisfy human speculation. So long as the supposed final subdivision of matter is claimed to be something, it must be considered as capable of further subdivision. Only when matter has been reduced to its final nothingness, to a mere name for a false concept, will the atomic theory rest from its labors and sink into the realm of oblivion.

What is God?

In the mean time, amid these fleeting hypotheses and theories, God remains ever the same, from age to age, throughout eternity. His man, made in His image and likeness, expresses the divine nature, and the true universe of ideas exists unaffected by human opinion. It is the province of all true religion to bring man nearer to God, to acquaint him with his Maker, and Chris-

tian Science places God at the foundation of its whole structure, bases every argument upon Him, and derives from Him its only strength and sustenance. Every thinking man finds himself, sooner or later, face to face with the all important and all absorbing question, What is God?

In summarizing the teaching of Christian Science for the student, Mrs. Eddy, the Discoverer and Founder of Christian Science, gives the answer to that question in her work "Science and Health with Key to the Scriptures": "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (p. 465).

Upon a correct comprehension of God depends the happiness, the peace, the true prosperity, and the true usefulness of mankind. Nay, more,—and this is a point which may seem novel to many,—Christian Science shows that the true health of mankind is determined by their understanding of God and His Christ. Not only is this correct and scientific knowledge proved to be beneficial to man in his daily avocations, in his home, in his business, in his individual affairs and in his participation in the affairs of the nation, but it exerts a beneficial effect upon the physical condition of men, women, and children, and heals sickness as well as sin and sorrow.

To know God and His Christ is not, therefore, merely to learn the doctrinal points in some barren and desultory theology, to set up dry pedantic postulates, but, as Jesus has said, to know God "is life eternal." As soon as man turns understandingly to the only true God, he begins to dwell in the consciousness of Life, begins to be unconscious of everything which can in any way infringe upon or impair life, and to be free mentally from the encroachments of fear. He is learning to be "absent from the body," from this material penthouse, and "present with the Lord," with the life-giving Principle which is eternal and fadeth not away. It is clear that if this knowledge of God and His Christ were never for an instant absent from our consciousness, Life would be ever present to us and death would be both unthought and unthinkable, leaving eternal Life to reign supreme, unchecked in perpetual activity, throughout eternity. No wonder we read in the Proverbs that "understanding is a wellspring of life unto him that hath it."

In spite of much that is being written and preached on this infinite theme of the nature of the Godhead, one has only to watch public expression or, indeed, to search one's own habits of thought, to recognize many illogical and even dangerous concepts which need correction through careful definition.

Let us consider two of the definitions used by Mrs. Eddy in her answer to the question, What is God? namely, the definitions of God as Love and as Spirit: The apostle John makes the statement that "God is love." Much emphasis is laid upon this reassuring declaration in current theological writing. Mankind, harassed by sin and sickness, wishes to believe this affirmation of John, hopes that it is true, and is eager for the Science which explains how it is that God must of necessity be Love, though mortal experience seems to be so full of disappointment, apprehension, and worry, and culminates in disease and death. The explanation of this seeming paradox is furnished by Jesus' statement to the Samaritan woman that "God is a Spirit," or, as this appears in the Revised Version, "God is Spirit." Proceeding from this latter saying as a basis, we arrive at far-reaching conclusions, fraught with vital importance to mankind.

The Real Man.

If God is Spirit, then the real man of His creation, who is made in His image and likeness, and therefore partakes of His nature, must be spiritual, *i.e.*, must express and manifest Spirit. The real man's Life must be Spirit, his faculties must be spiritual. Furthermore, as the image and likeness of God, the real man must be complete, happy, wholesome, and healthy. He cannot deny his parentage nor bring discredit upon his ancestry. He must be eternal and indestructible now, the ideal man, the son of God.

But this conclusion, derived from the Word of God, is found to be at variance with the testimony of material sense. It does not agree with the experience of mortal man from the cradle to the grave, for the experience of mortal man is one of sin, sickness, and death, not of undimmed joy and eternal life. Here is a discrepancy, and Christian Science provides the necessary explanation by showing that mortal, material man, who is believed to be the

sport of circumstance, the prey of discord and the victim of death, is not the real man of God's creation, declared in the Bible to be the image and likeness of God. Christian Science teaches that mortal man is a false concept of the true man, a counterfeit attempting to resemble the true, but, nevertheless, easily detected because of his unlikeness to God, who is Spirit. God is not the author of mortal, material man, nor of mortal man's failures, limitations, and losses, of his final breakdown and his death sentence. God is not responsible for evil in any of its forms. He did not create it, since it could never lodge in His thought for an instant, else He were not wholly good and the Principle governing the universe were not wholly reliable. Evil has no origin in Spirit, no entity nor reality of God's making, and no eternity, but is always a false concept, assailing the mind of mortal man until such time as its lying nature is laid bare and its futile, transitory pretenses cease to frighten. Evil has no standing before God. Those who dwell "in the secret place of the most High" need not fear its empty threats, but, asserting their divine rights, may rise, in the words of the apostle Paul, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Thus it is that the two statements of the Bible, namely, that God is Love, and God is Spirit, find their reconciliation in this Science. The doubts which have ever assailed suffering humanity concerning the goodness of God are dissipated. Though physical sense, left to its own devices, rises in opposition to the most High, and tries to give the impression that God is cruel and willingly afflicts His defenseless children, Christian Science, elucidating the Scriptures, proves that evil is not of God's creation or permission. Good and good only proceeds from the Giver of every good gift, and all assertions to the contrary are due to ignorance or blindness of heart. John's statement that God is Love lives on forever side by side with Jesus' profound explanation that God is Spirit.

There is much comfort to struggling humanity in the conviction that God does not authorize the miseries of our earthly experience. This conviction is the first step toward the realization that these very miseries, lacking divine sanction, cannot have any real entity or existence,

and must perforce have a fictitious origin and an unreal nature. God becomes fully reinstated in human affections at the same time that the so-called law of sin and death loses its supposed hold upon human affairs.

Testimony of Material Sense.

But we will not deceive ourselves in regard to the opinion of the world and of the natural man or mortal man concerning God, His Christ and His creation. Paul writes, in his first epistle to the Corinthians: "For the wisdom of this world is foolishness with God," and again, in the same epistle, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The "natural man," or mortal, material man, depends upon the testimony of the physical senses for his information. They are his witnesses. They are the feelers which he puts forth into the unknown, and according as they report so he acts or counteracts. Their testimony constitutes "the wisdom of this world." But Paul states in the above quoted texts that "the wisdom of this world is foolishness with God" and that "the things of the Spirit of God" "are foolishness" unto the "natural man." Here then is an irreconcilable situation. God rejects "the wisdom of this world" upon which the natural man relies for the basis of his information, and the natural man rejects "the things of the Spirit of God" because he cannot understand them. What shall the outcome be? One or the other must yield, and no Christian can doubt the issue for an instant. God's word must prevail. If the testimony of the physical senses conflicts with the proper discernment of "the things of the Spirit of God," then this physical testimony must be set aside as untrustworthy, or false. Spirit must be supreme over matter, Truth over error, Life over death, Love over fear and hate. God must rule in His own universe, and God is Spirit, not matter.

It is well to know that immutable Truth does not depend upon what our physical senses report. No one who has looked into the peculiar habits of these senses, has noticed their strange perversity and their readiness to mislead even the natural, material man, would wish to rely upon their testimony concerning the real man of God's

creation. Science, in order to be worthy of the name, must rest upon unimpeachable evidence. The knowledge of that which is unvarying and indestructible must itself be founded upon absolutely reliable information, but knowledge derived from the physical senses does not fulfil this requirement.

Mrs. Eddy, in her work "Rudimental Divine Science," defines Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (p. 1). As the student learns more about the nature of God through spiritual sense, the beneficent law of God grows in clearness and he is able to reject the discordant testimony of material sense. Then comes the demonstration or proof of harmony as normal and natural. He who follows the leadings of Christian Science not only learns the letter of its teachings, but also proves their correctness by saving the sinner, comforting the sorrowing, and healing the sick. Christian Science thus becomes a daily help for daily needs, the Comforter which leadeth into all truth, available at all times and under all circumstances.

The Discoverer and Founder of Christian Science.

It will hardly be necessary here to insist upon the fact that religion should save the sinner. Whatever may be the doctrines which divide the various branches of Christendom, all are agreed at least upon this point, that it is the natural work of religion, the business of Christianity, to save the sinner. But there is no such agreement among the various denominations upon the question of healing the sick. Jesus healed the sick, his disciples and apostles healed the sick, the early Christians for some three hundred years after the crucifixion healed the sick, by spiritual means; but during the intervening centuries the world has more and more relegated the healing of the sick to a special profession, using material means. Since Mrs. Eddy's discovery of Christian Science the healing of Jesus' time has been reinstated, in accordance with his unmistakable injunction to his followers, and today hundreds of thousands of men, women, and children in all portions of the globe rise up to bless the good and brave woman to whom they owe health and happiness.

It is difficult to speak in moderate praise of one who is

performing so stupendous a service for mankind. One can only rejoice that a great and growing volume of gratitude is finding its way to her from those who, through her teachings, have been delivered from pain and sorrow, from the fear of torment and the despair of godlessness. Special circumstances seem to have fitted Mrs. Eddy from her youth for the mission of mercy to which God called her. Born of New England parentage, in the state of New Hampshire, she grew up in an atmosphere of wholesome freedom and when a young girl received, for the times, an exceptionally comprehensive education, both secular and religious. As a woman of progressive and advanced ideas, she investigated fearlessly the questions which came before the public. Especially was she interested in the healing art, and her quick recovery from the result of an accident, through the revelation of the spiritual meaning of the Bible, led to her discovery of Christian Science, in 1866. In 1875 followed the publication of her epoch-making work, the Christian Science text-book, "Science and Health with Key to the Scriptures," now widely distributed among the civilized nations of the earth. This book is proving itself to be a potent factor in the elevation of the human race, and is literally making history by remodeling the lives and careers of multitudes. Mrs. Eddy has been the active Leader of the Christian Science movement from its inception, and continues to mold its growth and development along the lines of the greatest usefulness to mankind. The reward of the good and faithful servant is hers, and this is a source of gratification to every fair-minded person.

Results of Christian Science.

But what are some of the chief results of Christian Science, what the principal reasons for its hold upon the gratitude of mankind?

First of all, it has exposed the philosophy of despair as unscientific. Its teachings obliterate any supposed reasons for pessimism. If it were really true, as public opinion has been only too prone to believe during the passing centuries, that God, the First Cause and basic Principle, is the author of evil as well as of good, then despair would be justified, for the struggle against evil would be hopeless. If evil could point to omnipotence as its author, it could not be successfully opposed, for it

would have divine sanction. In that case, too, it would be but natural that there should be hopeless sinners and sick persons who are incurable. It is difficult to understand what the Christian gospel, or "good news," could mean under such circumstances, or wherein its usefulness could lie, if it inculcated such views; but when the teachings of Christian Science concerning the goodness of God are understood, the curtain is lifted and the student perceives clearly, for the first time, that Christianity, when scientifically understood and applied, brings complete salvation to humanity, including salvation from what is called physical health. But first must come the correct estimate of "the things of the Spirit," the theology of Jesus and its meaning as interpreted by Christian Science; then only can follow the works which Jesus commanded his followers to do, which he did himself, which his disciples and apostles and the Christians of the early church did, and which those Christians who understand his message are doing today.

Hope for All.

The very first benefit which Christian Science confers upon mankind is to prove that there is hope for all. It reassures even those who have been made to consider themselves lost or incurable. It comes to the doomed and abandoned, and by its unanswerable logic convinces them, first of all, that their situation is not as bad as it seems; that evil is not as powerful as it pretends; that it has no authorization from on high, no legal status, no rights, no legitimacy; that, on the contrary, man's real origin in God justifies his reasonable expectation that good shall prevail; that peace, harmony, health, and sinlessness shall he his portion; that strength, sweetness, and beauty shall be his normal inheritance from a merciful Father; and that the Love which passeth understanding shall eventually crown all his right endeavors with success.

Christian Science gives ground for this natural hope, but it does more than that. It instructs men in the rudiments of true faith and shows them why this hope of salvation is justified by metaphysical facts. Faith then readily ripens into understanding, as the student makes practical application of the letter. From the very start new vistas of grand possibilities cheer the learner on his way, and, more important still, the actual proofs of God's

infinite power and goodness encourage him to take the necessary footsteps. To follow in this way is to walk with God, to commune with Spirit, to refresh oneself with the mercy that cometh down as the dew from heaven, to have fellowship with Christ Jesus, to gain an intimate insight into his sayings and his works, and to be useful here and now to those with whom we associate. A career which opens in this way will never close, but will continue forever, developing more and more the truth about the infinite number of ideas which constitute God's universe.

Not Emotionalism or Suggestion.

It is not possible to reform the sinner or heal the sick in Christian Science by emotionalism. In every instance the beneficent result is based upon Science, upon an underlying conviction and understanding concerning spiritual truth. It is not possible to heal the sick by Christian Science while believing that disease proceeds from God, any more than it is possible to reform the sinner while believing that God is the author of sin. No one who holds that evil is God-created can consistently urge its destruction. No mortal dare lay his hand to the works of the immortal. But the beneficent theology of Christian Science, exposing evil as an outlaw, without divine authorization or God-created existence, places a warrant in the hands of every follower of Christ to expose sin and sickness on sight and condemn them to oblivion as nonentities.

Nor is it possible in Christian Science to reform the sinner or heal the sick by what is termed suggestion. The practitioner who tries to influence, cajole, or force his subject to believe anything which he himself does not believe, is deceiving both himself and his subject, and is using some kind of will-power, whether it be styled mental suggestion, mesmerism, animal magnetism, or hypnotism. The practitioner who suggests to his subject some state of mind which the practitioner imagines to be desirable but does not believe to be true, is not practising Christian Science. The practice of Christian Science admits of no questionable or equivocal situations. It means the reflection of Truth to the sufferer, the recognition and realization of the only true God, and of man's true nature as made in the image and likeness of God. Nothing short of the truth, the whole truth, and nothing

but the truth will satisfy the demands of Christian Science. Not a truth to which the physical senses need subscribe, but the truth which must be spiritually discerned, which is established now, as it always has been and always will be. Against this truth nothing can prevail.

No Incurable Disease.

Christian Science proves that no evil is real, eternal, or incurable, but all evil has its source in the carnal mind, the mind of mortals, and can be made to yield to the divine Mind, God the All-mighty, when mankind fulfils the terms of cure and forgiveness. No matter what form evil may take, whether it manifests itself as moral, mental, or physical, as an inherited tendency or idiosyncrasy, as loss of faculties, as an apparently inveterate habit or uncontrollable appetite, as progressive disease, organic or inorganic, functional, acute, or chronic, the infinite, omnipotent Mind is equal to every emergency and willingly masters every phase of error as mankind complies with God's ways. Should the evil to be eradicated have been pronounced incurable by expert medical opinion, by the wisest, most humane of physicians, even then that opinion would stand for naught before God, and the divine Mind which made everything that was made and saw that it was good, would still be a sufficient saviour from and healer of that particular evil in response to the prayer of righteousness or right understanding. Or, should so-called natural laws decree decrepitude or breakdown as the result of overwork, trying climate, or any other supposed cause, God would still be available to interpose a successful veto and with His immutable law frustrate the attempted destruction of man and restore him to health and happiness.

Even if the breakdown is due to moral weakness, to sin, the law of God can be applied to wipe out both the desire to sin and the fear of it, and to obliterate with the sin itself also every vestige of the consequences of sin, whether physical or otherwise. The so-called laws producing and governing sin and sickness are not of divine origin, else it were useless to attempt to destroy them along with sin and sickness. All evil is by nature evanescent and transitory. The attempt to terrorize humanity with dark pictures and awful penalties has not lessened

the hold of evil, but has given it fictitious power. The day has passed when suffering mankind can be won to God or driven into heaven through fear. Today public opinion has come to recognize fear as the seed whence spring many noxious weeds. Sown in among the good grain, these weeds spoil the fair crops of the husbandman until, at the harvest, they are bound in bundles and burned. To attempt to rule by fear, or to influence others by fear, even for their good, as the saying is, is to sow destructive seed broadcast in human consciousness, where it must germinate and develop to its own destruction.

Should the evil to be cured assume the phase of loss of sustenance, should there be fear of lack or limitation, Christian Science points to the true significance of the term substance as the necessary antidote. Mrs. Eddy explains in Science and Health that Spirit is substance. Material sense cannot discern true substance. Spiritual sense alone can apprehend and comprehend that which is eternal, and fadeth not away. Mankind is bidden to contemplate the nature of true substance, to cling to eternal Life and inexhaustible Love, and to discard the false concepts which materiality holds before the eyes of greed and avarice or magnifies through the fear of loss. To know God is to have this same Life and this same Love, and having these, man has all. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If assailed by the fear of want, humanity can turn resolutely from that fear, seek God, and contemplate mentally "the things of the Spirit," which are truly substantial to spiritual sense, though material sense perceives them not. Then, refreshed by this communion with God, from whose presence fear is everlastingly banished, humanity can turn to its daily tasks with heart and mind clarified and, entertaining only good thoughts, will find its daily needs supplied.

So through the whole list of human afflictions and disabilities, there is not one which has not found its cure in Christian Science. God is ever ready, His mercy never faileth. The beneficent activity of Christian Science in proving His omnipotence is attested by a multitude of cases which no well-informed person can any longer afford to ignore.

CHRISTIAN SCIENCE INDISPENSABLE.

In fact, so great is the beneficent activity of Christian Science today, so wide-spread and widely felt, that it has already become indispensable to human society. Bearing in mind what Christian Science is accomplishing for the mental, moral, and physical improvement of mankind, according to a host of authenticated cases, and remembering that this redemptive work has been going on for more than forty years and with an accelerating momentum, who would be willing to dispense with this great boon now? who would desire to return to the state of public opinion which Mrs. Eddy found when she discovered Christian Science?

SPIRITUAL INTERPRETATION OF THE BIBLE.

A further reason for the gratitude which Christian Science and its revered Discoverer receive from mankind lies in its spiritual interpretation of the Bible. Mrs. Eddy describes her text-book as "Science and Health with Key to the Scriptures." This work has unlocked the Scriptures to a host of earnest Christians who were not satisfied that they had found its true meaning while studying it according to conventional, literal interpretations. The Christian Science text-book is of the nature of a Bible commentary. It helps the old friends of the Bible to understand it better, and makes new friends for the Bible by bringing the indifferent, the agnostic, and the infidel to a realization of its logic and beauty. The influence of the Christian Science text-book is responsible for a great increase in Bible reading and study all over the world, and accounts for a large percentage of the increased sale of Bibles which is so marked a feature of this twentieth century.

Who that has been brought up in a Bible-reading home, but in later life has lost the use of the Bible, and found it again through Christian Science, can ever forget the beauty of the old familiar verses under the radiance of the new interpretation? Translated into metaphysical terms, the experiences of the patriarchs and prophets and the national vicissitudes of the children of Israel take on a meaning applicable to our daily lives. The works of Jesus for the first time become intelligible as the natural demonstrations of Spirit, intended for all men, at all times; and the inti-

mate import of some of his sayings, heretofore hidden, is suddenly revealed as by a flash of spiritual illumination. Christ Jesus stands forth to the student of the Christian Science text-book as the great Exemplar whom it is possible to follow, however humbly, and who is not merely a performer of miracles which may have had value in his day, but have none in ours, nor yet merely a teacher of paradoxes. Jesus himself declared of himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." This was the truth of which he prophesied to the Jews, "Ye shall know the truth, and the truth shall make you free."

Under the guidance of Christian Science the reasons for the special difficulties encountered by Jesus' followers, by his disciples and apostles and the early Christians, as set forth in the New Testament, become clear, as well as the processes by which the carnal mind seeks to block the progress of the truth to which Jesus bore witness. The symbols of the Apocalypse reveal their profound metaphysics, and Genesis yields the secret of the true creation to those who will study the Christian Science text-book as a commentary on it. Conversely, the more the teachings of Christian Science are examined in the light of the Bible, the more does the evidence accumulate that they are Scriptural and soundly Christian.

But, after all had been said that could be said on the subject, it would still remain true that a science which is not actually applied to produce definite results lacks confirmation. The world has seen many philosophies, many systems and doctrines which appeared very satisfactory from the basis of theory, but which were disappointing, if not disastrous, when applied to daily affairs. Christian Science does not come before mankind merely with a platform or a creed for acceptance, however reasonable these may appear. It is not merely something to be believed, but something to be used, which in the using proves itself to be feasible, available, practical, beneficent, and powerful for good and against evil. Christian Science, when correctly applied, proves the truth of its own statements, and is therefore independent of the opinion of any mortal or of all mortals combined. It lives and works because it is true, and Truth is immortal. It is at the service of all

who are willing to abide by its rules. It has always been available, and always will be available because it is everlastingly true.

Now, since the teachings of Christian Science are found to be based upon the Bible, it is reasonable to expect that the works of Christian Science should be recorded in the Bible as well; that not only the foundations of the Science itself should be stated there, but also specific instances of the application of that Science should be set forth by way of example and illustration. In fact, this reasonable expectation has been fulfilled. From cover to cover the Bible is full of instances of the victory of Spirit over matter, Truth over error, Life over death. These instances are generally called miracles, *i.e.,* marvels or wonders, but they are really the natural and normal consequences of the operation of the law of God in nullifying the supposed laws of matter. Both in the Old and the New Testaments are to be found constantly recurring cases of the conquest of spiritual understanding over adverse material conditions. The Bible, when read with open mind and receptive heart, reveals itself as a grand record of healing through spiritual means. It is no mere history book, no mere collection of precepts, no mere repository of wisdom. It is also a treasure-house, full of practical demonstrations for practical people, illustrating for every-day use the eternal verities of imperishable Science.

In Jesus' time, and in that of his immediate followers, the full force of spiritual healing made itself felt. His teaching was reinforced by his works, his parables illuminated by ocular proofs, and his preaching demonstrated by his practice. He cured the man sick of the palsy of his physical ailment at the same time that he forgave his sins. He healed the centurion's servant, though absent from him. He fed the five thousand, walked on the water, and finally raised himself from the dead, through his understanding of God. By his works he proved for all time the inherent impotence of sin, sickness, and death. So that Paul, who had not known Jesus personally, and who had even considered it his duty to persecute his followers, was able to see the marvelous significance of his career as the exemplification of his teachings. He writes to the Romans, "For the law of the Spirit of life in Christ Jesus hath made me free

from the law of sin and death;" and again, to the Corinthians, "The last enemy that shall be destroyed is death," and again, "Jesus Christ . . . hath abolished death."

The question now arises, Do we really believe the testimony of the Bible, or do we not? Shall it be said that this record of spiritual healing which has been in the possession of mankind for so many centuries appeals in vain to unseeing eyes and unhearing ears today? Fortunately for mankind, this outcome is no longer possible. More than forty years ago, Mrs. Eddy was ready and willing to recognize and to listen to the message of the Bible when it came to her, and, after careful proof by actual demonstration, she put down in writing, which all may read, her rediscovery of the eternal Science of being. Christian Science is now accessible to all, is in active operation in all parts of the globe, reforming and healing, lifting the burden of sorrow from the desolate, the sense of injustice from the oppressed, rounding out barren lives, straightening out misshapen bodies, purifying diseased organs, strengthening weak limbs, spreading the beauty of holiness over faces formerly distorted by pain, gathering the sheep that have strayed in the wilderness into the safety of the sheepfold, under the tender watchfulness of the "good shepherd," where they shall not want any more nor fear the wild beasts that have preyed upon them in the past. Reason and revelation alike demand a refuge for man, a stoppage of the conflict and contest of opposing forces; and this refuge is heaven.

Heaven is not a locality, but a state of consciousness wherein good is recognized as omnipotent and God's law prevails; nay, more,—wherein He is All-in-all and His law the only law. In heaven, as described in the Apocalypse, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

This heaven is a possibility, here and now.

Christian Science Practice.

To attain this heaven, which is a state of consciousness, it is not necessary to die. True, Paul wrote of himself, "I die daily;" but this evidently could not mean the act of dying in the ordinary acceptation of the word. He must

have referred to the death of material concepts and fears, or to the fading away of his belief in supposed material laws, to the putting away of mortality in order that immortality might appear. It is not reasonable to suppose that God instituted death as a necessary preliminary to eternal life, since Jesus assures us that to know God is life eternal.

Humanity as a whole has never hesitated to grasp at every possible means which it could imagine or devise to avert death or to delay its approach. The utmost ingenuity of every age has been expended in perfecting life-saving contrivances. Good men and women of every generation have devoted themselves without stint to the founding and maintaining of philanthropic enterprises whose object has been to cheat death of its prey; if possible, to heal the sick, resuscitate the dying; in a word, to prolong life. Mankind has felt instinctively that the motive of such work, whether undertaken by the physician, the theologian, the legislator, or by the workers in the various charities, was noble and praiseworthy in itself.

The vast array of hospitals and asylums bears witness to this laudable desire on the part of mankind to circumvent death. The life-saving stations along our coasts are maintained for this purpose. The very lighthouses and buoys contribute to the same end. The fire departments of our cities and villages are designed to save life as well as property. Laws are passed by many legislatures all over the world to protect the lives of those engaged in various hazardous employments.

And yet, if God had instituted death as the gateway to heaven, all this life-saving work would be worse than wasted,—would constitute an officious interference with God's plan, and would be keeping millions out of the heaven to which they have a right. Therefore, we are entitled to reject the theory that God has placed heaven beyond the reach of the living and given it over exclusively to those who have experienced death. On the contrary, humanity is clearly entitled to work out its own salvation now, and to enjoy the fruition of that work now, in proportion to its right endeavor.

Christian Science, by its practice, has proved itself the most valuable of life-saving institutions. Both as a preventive and deterrent, as well as a cure for sin and sick-

ness, it is establishing itself in receptive hearts everywhere. It has flinched before no task. It has admitted no incurable complaint of soul or mind or body, and Christian Scientists have applied its teachings to the best of their understanding in meeting both their own needs and those of the many who have come to them for help.

Christian Science has appeared in an age which is pre-eminently philanthropic, which will not and cannot endure the miseries of mankind without making the utmost efforts to relieve them. In the world of today there are many persons who suffer more by reason of the wretchedness of others than by reason of any troubles of their own. They justly demand a taste of heaven now for others as well as for themselves, and Christian Science answers their cry by pointing the way in accord with Jesus' teaching that the kingdom of heaven is within us.

Now that which goes on within our own consciousness determines whether we are in heaven or not. Heaven implies divine harmony. Then, in order that we may have heaven within us, we must necessarily exclude every thought which is not in accord with the divine Mind, with God, Spirit, Life, Truth, and Love. It is not possible to think of perfect Love and to experience fear in the same instant. One or the other quality of thought must prevail; one will inevitably drive out the other. Therefore John's statement that "perfect love casteth out fear," is metaphysically correct, and is scientific because every one can prove it to be true for himself or herself in any age. It is essentially a classic utterance, which lives forever because it is always true.

Since it is self-evident that opposites cannot occupy the same consciousness simultaneously, it follows that Life and death cannot coalesce nor good and evil unite. "Ye cannot serve God and mammon," said Jesus. Good thoughts make a heaven of our consciousness, and evil thoughts make a hell of it. Christian Science practice, which is the necessary result of Christian Science teaching, enables mortals to substitute good thoughts, hence true thoughts, for evil or untrue thoughts. This practice is strictly metaphysical and scientific. It obtains its results through the understanding of the divine Mind, which drives out the false concepts of the mortal or material mind. These false concepts produce sin, sickness, and death, and the divine Mind in destroying the concepts also rescues mankind from the ill effects.

Now Christian Science is teaching humanity how this substitution of right thinking for the false can be accomplished in a Christian and scientific manner. The work has begun, and will never stop until it is done. It has already conferred the most marvelous benefits upon those who have turned to it for help; daily, hourly, it is causing the full radiance of healing Love to shine upon those who have supposed that they must abandon all hope; it is searching out evil habits of thought, eradicating diseased tendencies, peculiarities, hereditary traits, acquired false appetites; and is enthroning in human consciousness the understanding of God and of His Christ.

The process, the *modus operandi* of Christian Science healing, entails no element of will-power nor self-will, but demands clear spiritual perception of the truth of being, sincerity and love. Individual experience, forcing the student to draw nearer to God, teaches patience, charity, and good will to all. There is no short cut, no royal road to Christian Science, any more than there is in the ordinary pursuits of knowledge. The footsteps must be taken, and if at any time they turn, temporarily, into the wilderness, even then the pillar of the cloud by day and the pillar of fire by night will inevitably lead the way into the land of Canaan, flowing with milk and honey. The outcome for every honest searcher is already assured. Whoever is willing to set aside false thinking for the true will immediately receive the benefit and eventually earn the crown. Mrs. Eddy, after many years of faithful work and marvelous achievement, after establishing the Science of Christianity and demonstrating its practical application through the cure of sin and sickness, is now able to rejoice with the multitude of those who have tested Christian Science and found it a wellspring of life and gladness, and a shelter of rest and peace.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

RIGHTEOUSNESS IS PRACTICAL.

CLARENCE W. CHADWICK.

THE constant aim of the disciple of truth is to prove to the world that righteousness is practical. It cannot be said that "righteousness and peace have kissed each other" until theory and practice are recognized as inseparable, for until the law of right is spiritually discerned and obeyed in daily living, the "peace of God," that peace "which passeth all understanding," is an unknown factor in human experience. The practical side of Christian Science appeals to thinking people because it touches a responsive chord in the human heart to be and to do good. The attempt to feed upon the husks of blind belief, to theorize as to the nature of God and His universe, instead of bringing into action the undeniable virtues of the Christian religion, has failed to satisfy the yearning for a present higher plane of living.

The great stumbling-block in the Christian's pathway has been an educated belief in the practicality and reality of matter and its assumed laws. Christian Science has come to his rescue and has laid down rules, the faithful performance of which brings out the practical and unquestionable proof of the powerlessness of matter to play any part in the eternal government of the universe. This Science even goes so far as to disclose the absoluteness of Spirit and spiritual law, thus relegating matter to the realm of human supposition. Through its practical explanation of the supremacy and reality of Spirit, or Mind, the sick are healed, the lame, the halt, and the blind are restored to a normal state of health and harmony, the sinner is released from the shackles of sin, and the unbeliever is rescued from the confines of infidelity. A new lease on life is vouchsafed to the man or woman who grasps the spiritual import of Christian Science and begins to reduce to daily practice its comprehensive teaching concerning the unreality of matter and evil.

The admonition of Scripture is: "Be ye transformed by the renewing of your mind," and it is from this standpoint that the student of Christian Science begins to work out his salvation in thought or consciousness. He realizes that it is human consciousness and not matter which needs re-

generating, and so he begins the great work of "bringing into captivity every thought to the obedience of Christ." In this way he reaches the logical and scientific conclusion that matter does not enter the realm of Spirit, and that its so-called conditions are thought conditions, and can be mastered and overcome as such.

The command given by Christ Jesus, "Be ye therefore perfect," does not suggest discouragement, rather does it furnish thought with a positive spiritual ideal or model to cling to; and with this definite goal constantly in view, the Christian learner works patiently on, receiving daily blessings for every footstep of progress made. He knows that absolute conditions are attained by degrees, and not at a single bound. It is line upon line and precept upon precept, here a little and there a little, till all that is unlike the eternal good is extirpated from consciousness. The coming of Christ, Truth, to individual consciousness means a mighty revolution of thought, a complete change of viewpoints and ideals, but it does not mean the immediate attainment of spiritually perfect or absolute conditions. These must be wrought out through daily practical application of spiritual rules to human needs. The position of the true Christian Scientist is one of being in the world but not of it.

The great Wayshower said, "My kingdom is not of this world," and the student who would follow in his footsteps must adopt this same mental attitude if he would learn obedience to spiritual law. In order to overcome any sinful or diseased condition, he must himself rise in thought above the belief in any such condition. He cannot remain in thought upon the plane of evil belief and at the same time "overcome evil with good." He cannot think of overcoming sickness or sin while he himself is inclined to think and to talk of the reality of matter or evil. He must lose the inclination or desire to argue for the existence of that which is unknown in the universe of Spirit, if he would ever become conscious of the power, presence, and reality of Spirit, which is All-in-all and knows no opposite existence. This does not mean that Christian Scientists are not to listen to the complaints of their fellow-beings who have not yet learned the new tongue nor seen the importance of contending mentally for that only which is imperishable, real, and eternal.

Christian Scientists are sometimes accused of being hard-hearted and unsympathetic. The accusation is a harsh one, and the conduct of loyal students of the Science does not authorize such a claim. No one deals more patiently with the troubles of others than does the Scientist, not because he likes to hear discordant tones, but because he desires to help those in bondage. The "tale of woe" of poor suffering humanity does not terrorize the Christian Scientist. He has no fear of being "contaminated" by other people's erroneous thoughts, as is sometimes alleged. The practitioner even encourages his patients at the start to speak freely to him of their troubles. To gossip about sickness and disease while believing them to be real and ineradicable, and to recognize the human conditions with a view of destroying them, are two different things.

The true Christian Scientist is a fisher of men. A message of Truth and Love, to be recognized as such, must reach down to suffering humanity upon its own plane of thought, else righteousness would be shorn of its practicality. The Scientist constantly prays for wisdom and divine guidance, that he may be led to say and to do the right thing at the right time. He does not expect his neighbor to adopt an unknown tongue in making known his troubles, but is perfectly willing that he should express his thoughts in the language to which he is accustomed. It is not so much what this neighbor says, but more what he is thinking, that concerns the Christian Scientist.

In considering this subject, let it be understood that the mental attitude of the Scientist must necessarily differ from that of his friend or neighbor if he would help this friend to see and to think above his troubles. The viewpoint of each is entirely different. Although a patient listener to his neighbor's "tale of woe," he must himself obey the admonition of Scripture, "Take heed therefore how ye hear." It is his province mentally to unknow or disbelieve that which seems real to the sufferer, else he would be resting on the same plane of belief with the sufferer and could render him no practical assistance.

To make light of another's troubles, and to make nothing of them, are two very different propositions. A cold, unsympathetic thought might easily make light of another's troubles, but the very lack of loving sympathy and compassion would preclude the ability to make nothing of them.

The true sympathizer is the one who lives in the consciousness of what is real, which consciousness enables him to separate between the tares and the wheat, between the unreal and the real. He always agrees with what is good, pure, and holy, and always disagrees with error or evil in its varied manifestations. The true sympathizer is the right thinker, the one controlled by divine Love. He thinks right concerning disease, and this destroys the evidence of disease. He thinks right concerning sin, and this not only protects himself but helps to save others from the experience of sin. He knows that the best way to help a poor sufferer is to know the truth about man, separate and apart from the mesmeric belief of suffering, and to sympathize with the individual but not with the suffering.

The one who enters a sick-room thinking and declaring, "You are very sick, and I know it," fails to make any distinction between reality and unreality. He does not heed the Master's command, "Gather ye together first the tares, and bind them in bundles to burn them," but fastens them upon the friend with whom he is supposed to sympathize; makes a reality of the troubles, and in too many instances looks for the worst, instead of radiating good cheer and faith in God only. The day-star of hope does not appear to one while he is thus victimized by sense testimony. Is the student of Christian Science hard-hearted or less sympathetic because he thinks and declares, under similar conditions, that man is created in the image and likeness of God and therefore cannot be sick; that the evidence of disease is no part of the real man's body or mind; that it has no real existence; and that God is omnipresent good and is All-in-all? He believes, he knows, that the truth of man's being has been declared, and the so-called sick man is either healed or greatly relieved of his misery.

Does not this practical and demonstrable attitude of thought more nearly correspond with that of the Master when he was confronted with the false evidences of sin and disease? His sympathy was always expressed through the healing of the discordant conditions, whether in the form of sickness or sin. There is no record of his ever condoling with sickness and leaving it alone to run its so-called course. He never looked upon it as a part of God's man or as being incurable. He aroused the dormant consciousness to a higher order of thinking, whereby it could

put off the shackles of false belief and become clothed in its right mind. A change of thought was the first requirement on the part of those who sought his aid. "Repent: for the kingdom of heaven is at hand," demanded a mental change whereby sense testimony would be supplanted by the facts of spiritual existence here and now. Thought was to turn from theory to practice, from blind profession to practical living of the word of God.

The mission of Christian Science today is to bring the activities of righteousness into daily use, to prove to the world that right thinking is the only practical solution of every human problem. Before sitting in judgment upon any human being, one should ascertain what this human being is thinking. An attitude of profound silence often expresses more Christian compassion, tenderness, and sympathy than a multitude of words without right thought. Righteousness knows when to speak and when to keep silence. It never practises deception, never breaks the golden rule. It is a faithful sentry at the gateway of consciousness, ever ready to detect the wrong thought, to forbid its entrance, and to admit the good only. God being its divine Principle, it always hews to the line and cannot cater to the opinions of man. In no other way could it bless mankind by saving them from the effects of their own illusive beliefs.

The world of sense contends that righteousness must descend to the level of human thought and be dictated to by that which has neither Principle, law, nor permanency, if it would be practical; whereas Christian Science makes it clear that righteousness is practical because it is real and unchanging, the offspring of divine Principle, possessing the only corrective and redemptive influence the world has ever known or ever will know.

"Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth." This quotation from page 485 of Science and Health by Mrs. Eddy sounds the keynote of practical, every-day, common-sense religion. It is an ever-present rebuke to all spasmodic or overzealous attempts to reach the kingdom of heaven in a day. It is a warning to the religious enthusiast to lay more stress upon practice and less upon words without knowledge.

"Better health and morals" is a badge that all should strive to wear, in proof of their advocacy of a practical and available righteousness. The understanding of what constitutes health is not gained in a day, even after health is recognized to be one of the fruits of righteousness. It is only through overcoming evil with good that a mortal can pay his way into the kingdom of heaven. This means the putting off of mortality and the putting on of immortality, the human surrendering to the divine.

The children of Israel were told that the Lord would drive out their enemies, but not "at once," lest the beasts of the field should multiply and prevail against them; that "by little and little" would the expulsion take place. There is a lesson in this for moderns. Very often the question is asked, Why cannot I be healed instantaneously, if God is all powerful? If results are not immediate, too often murmuring, impatience, and discouragement are in evidence. The mortal would like to have the work all done for him, regardless of his capacity or worthiness to receive spiritual blessings. If he knew that the work would be completed within a year, this would fail to satisfy him—he wants it done immediately, in one treatment, or in a very few treatments at the most. He overlooks the fact that the spiritual kingdom must be approached step by step, "by little and little," and that he must work and earn every inch of the way. If mortality could inherit immortality, the case would be different; no preparation would be necessary, and righteousness would be at the beck and call of the unrighteous.

One who is seeking "first the kingdom of God, and his righteousness," in the light of Christian Science, possesses this advantage over other religionists: he has a working thought-model which is always practically available to cope with and to correct every physical, mental, and moral discord. He is never at a loss to know what to think, and right thought never finds expression in any manner calculated to wound the most sensitive nor to offend the most critical. The silent or the oral presentation of Christian Science thought, at all times and under all circumstances can work only good to suffering humanity, even though it be momentarily misunderstood. Those who scoff at what they imagine Christian Science to be today, will tomorrow rise up to call it blessed, because it is practical.

This thought sometimes obtains: Living in a material world and surrounded by nothing but materiality, how can one adapt himself to spiritual conditions? Our beloved Leader's life affords a practical answer to this query. For the past forty years she has been adapting herself to spiritual ideas, and has been showing her followers how to do likewise. In open and secret conflict with the cherished theories and practices of centuries past, her pure spiritual teachings have been tested to the utmost and have not been found wanting; they have not been contaminated by their material environments. The secret of Mrs. Eddy's success in bringing about this practical adaptation to spiritual ideals lies in the fact that she has steadily adhered to her perfect thought-model of a perfect creator and a perfect spiritual creation. She has exercised supreme faith in the spiritual ideal, and it has never disappointed her. She has crowned "the power of Mind as the Messiah" (Science and Health, p. 116), and upon this sure foundation the demonstration of Christian healing is again attracting the attention of a civilized world.

Mind being omnipotent, there is no valid argument against the practical adaptation of this truth to human deeds. Christian Science is contending for this very point, and thousands upon thousands of people are daily proving that omnipotent power is just as potent now to heal and bless mankind as it was twenty centuries ago. While not claiming to have reached absolute conditions, they will tell you that they have learned to cling continually to perfect, spiritual thought-models in the midst of conflicting sense testimony, and that by so doing they have been enabled to utilize the power of divine Mind in the overcoming of material conditions. The ability to take hold of God's right hand in the hour of need is realized only as one learns to have a practical faith and confidence in the absolute truth that man is now spiritual and perfect because created in God's own image and likeness, and that this man is forever inseparable from infinite Mind, the creator of all things.

The true Christian must "know the truth." God does not commission him to know evil, a lie. The more he knows of good, the less can he know of evil, until he finally becomes conscious of good only. This purification of thought in the transition from relative to absolute conditions, from the finite and imperfect to the infinite and

perfect, necessarily takes time for its consummation, but it does not and cannot exclude the spiritual idea from daily contemplation and conversation. One cannot order his conversation aright until he begins to exchange human concepts for the absolute or spiritual idea which is now and forever the fact of being. Whatever pertains to matter is the illusory and unreal and is not the Christian's working model. It bears no relationship to the spiritual or absolute, and for this reason it must be forsaken in consciousness if one would ever come to a realization of the spiritual or heavenly kingdom within. "By little and little" the enemy of erring mortal sense will be driven out, and through "patient continuance in well doing," right thinking and acting, the spiritual or absolute will be made one's own, and good will reign as the sole reality of being.

The results of Christian Science practice prove beyond cavil that righteousness is practical. The "new heavens" and "new earth" mentioned by the prophet Isaiah are coming into view, and the Christian Scientist confidently looks forward to the time when "the former shall not be remembered, nor come into mind." Only through present contemplation and assimilation of that which is spiritual, perfect, and eternal can absolute conditions ever be realized. The goal of spiritual perfection can never be reached if its ideal is ignored in daily contact with the world. Only as one learns to utilize this ideal is he given power to cope with the besetments of sinful sense and to overcome this sense.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

NATURAL LAW.

FRANK H. SPRAGUE.

CONTEMPORARY physicists, psychologists, and philosophers are practically unanimous in the opinion that matter is not an entity but an objective image of thought, the response of consciousness to the stimulus of certain invisible agencies; that color, resistance, and other phenomenal peculiarities are not qualities inherent in objects themselves, but are phases of sensation induced in consciousness by forces conceived of as operating from without. Even according to the findings of so-called natural science we do not and cannot become acquainted with these forces or agencies apart from their effects as observed through the medium of physical sensation. The significance of the impressions thus received is determined, moreover, in each case by the quality and degree of discernment manifested in the receptive consciousness. The brute, the imbecile, and the seer may all witness the same phenomenon, but it is fraught with meanings that vary respectively according to the status of the interpreter.

Although dealing with the universe objectively as matter, the physicist recognizes the non-physical basis of the phenomena which he describes as physical. So far his observations tend to corroborate the statements advanced nearly half a century ago by the Discoverer of Christian Science, to the effect that matter is the manifestation of material so-called mentality. But research along the line of material indications can never, from the very conditions of the case, lead to a solution of the problem of the nature and origin of the universe. Herbert Spencer declares, "We cannot think of substance save in terms that imply material properties." What, then, are "material properties"? Extension and inertia are palpably of this class; or, to put it more exactly, they are essential requisites of material manifestation.

Material phenomena may be said to represent the objective correspondence of a quality or type of consciousness which conceives of substance in terms of extension, inertia, and other descriptive attributes; they stand in the relation, as it were, of an answering echo to material thought. Material sense can conceive of substance in no other

fashion, can recognize objectively only such qualities and conditions as are akin to its own potential states. Extension implies local and dimensional considerations, spatial relations. The root of materiality and its objective representation—matter—lies in the belief that substance is divisible, that the universe consists of a multiplicity of detached, distinct individuals, monads, atoms, or what not; in other words, the belief that substance or mentality can be partitioned off, portioned out, measured by finite standards, sifted through finite modes. Theologians and philosophers have pretty generally adhered to the theory that the great First Cause (whether that cause be conceived to exist in one form or another) acts through finite mediums and according to material modes; that the Supreme Being is immanent in a world of material forms.

Christian Science strikes at the foundation of this assumption. Instead of identifying substance with that which is divisible, shifting, and transient, because dependent for its existence on a finite, human sense of time, space, and causality, Christian Science leads, through the quickening of spiritual sense, to a recognition of Spirit, God and His manifestation, as alone substantial and able to survive "the removing of those things that are shaken," as the writer to the Hebrews expresses it. In the scientific statement of being (Science and Health, p. 468), Mrs. Eddy vividly contrasts the material and the spiritual views of life. The illumination of spiritual sense and the accompanying demonstration of Christian Science show the groundlessness of the claim that substance is material. Christian Scientists are not so much concerned in proving theoretically that matter is unreal—the academic thought of the period is accomplishing this result pretty effectually—as they are in proving by demonstration the illegitimacy and abnormality of the type of so-called mentality which underlies material manifestation and furnishes its basis.

The concrete demonstrations of Christian Science show that matter is just as real as the type of mentality which demands material modes for its expression and recognition, and no more so. The claims of a so-called mentality which identifies life and substance with that which cannot be conceived of apart from conditions of self-limitation and which makes intelligence, beauty, harmony dependent on finite considerations, are discredited by the

superior evidence of spiritual sense. The logic and demonstration of Christian Science prove that the modes through which infinite Mind works are wholly apart from any finite, material sense of substance, law, energy, intelligence, order, harmony. This Science unfolds the spiritual sense of substance unfettered by beliefs of extension, inertia, and other materially conceived limitations.

But, one asks, Is there not enough of law, order, and regularity in the physical world to make it seem reasonable that the observations and scientific deductions of the great biologists are in a general way trustworthy and correct?

Material sense is incapable of apprehending spiritual facts. Its highest conception of law and order is exemplified in the so-called material world, the realm of physical phenomena. Yet the standard of law exhibited in that realm outrages the finer human instincts and ideals of justice, consistency, and the eternal fitness of things. According to this standard, infinite intelligence is responsible for suffering, discord, disaster, and all phases of evil on a stupendous scale. Spiritual understanding and demonstration show, on the contrary, that physical modes, which from the standpoint of material sense appear as laws of nature, are but perverted conceptions of the divine modes of manifestation—of the actual or spiritual law which obtains in the realm of genuine being.

Even a material concept of law, however, abnormal though it be, seems to possess elements of stability and orderliness when contrasted with the disorder and discord which follow in the train of material beliefs. The erratic and misleading impressions of law gained by studying the universe through the eyes of material sense establish no criterion by which to distinguish the genuine phenomena of being from the illusory images of belief. Organic evolution, the scheme which material sense has adopted to designate and describe its impressions of the unfolding of spiritual ideas, is an outgrowth of the belief that substance has "material properties." This interpretation is based on the supposition that the panorama of physical phenomena which seems spread in review before the eye of material sense, can be relied on to furnish a key to the divine plan and order.

Wholly incompatible with material views is the under-

standing of Christian Science, which by progressive demonstration establishes the fact that Spirit is the only substance, and consequently that the spiritual alone is real, *i.e.*, substantial, genuine, enduring; that impressions which picture objects as seemingly possessed of material properties do not represent things as they actually exist—do not correctly portray their qualities, relations, and controlling Principle—rather do they constitute a tissue of obscuring beliefs interposed by material sense, overcasting, veiling, or shutting out the vision of real being. It is material so-called mentality and its objective correspondence, material substance, which material sense pictures as evolving under material conditions in a background of materially conceived time and space. To this false sense, man and the universe appear to have evolved from remote beginnings in a non-intelligent or at best semiintelligent source. But, if the belief of materiality is itself mistaken, as Christian demonstration shows, then the inferences derived from this belief are left without a basis of support.

Paul declares that "the fashion of this world passeth away." The experience of the real man—the consciousness which is the reflection of divine Mind—cannot be embraced within the limits of time, space, and causality as humanly conceived. Man cannot, therefore, evolve according to conditions involved in these concepts. The apostle refers to the "carnal" or material so-called mentality, and its vehicle or visible manifestation, as "the old man" to be "put off;" and, again, as "the body of this death." Empirical observation conducted from a material standpoint, and theories based on the results of such observation, however extensive their scope, can never, from the nature of the case, lead to a right apprehension of the ever existent facts of creation; rather do they point away from true being. The conclusions of so-called natural science may be consistent with the logical requirements of its premises; but if the premises themselves are erroneous, the deductions from them carry far afield.

The student who relies on material evidences as a guide to an understanding of God and the universe, sees at best "through a glass darkly," as the apostle puts it. In his attitude toward real being he may be compared to a person studying a street scene from the interior of a trans-

lucent globe located in the midst of a busy thoroughfare. Watching the vague shadowy images of passers-by, moving vehicles and other objects as they appeared and vanished from sight, and having no inkling of the actual situation outside, he would naturally mistake the surface of the glass itself for the arena in which the scenes were enacted, and would regard the shadowy pantomime as the "natural" order of things, in other words, "the world." The fleeting, dissolving views, the exaggerated, grotesque forms of things as they appeared through the glass, and of shadows cast on the glass, would give a most fantastic and illusive impression of the originals, their movements, proportions, qualities, and attributes; and yet the whole panorama, unreal and unsubstantial though it were, would appear intensely real to the unsuspecting thought of the denizen of this miniature world.

Now, because the encircling globe or world on which these events seemed to transpire remained fixed and stationary, and because these picturesque forms seemed in their behavior to give certain evidence of design, regularity, method, the observer within might reasonably accept the ideal of law and science which a study of the phenomena unfolded to his consciousness, however foreign to the actual state of things any theory or conception of the outside world based on these indications might be. And yet, in the light of the higher evidence of spiritual understanding, such a method of procedure would appear hardly less preposterous than the serious attempts of academic thought to arrive at a comprehension of the nature, plan, and purpose of the universe on the basis of material sense evidence. The fact that, despite an obscuring veil of materially imposed conditions wrought by finite sense, mortals are able to read in creation evidences of law, order, science (though from this point of view these appear to be identified with material modes and operations instead of spiritual), should prepare thought for a clearer apprehension of the spiritual idea and greater determination to realize the spirituality of law.

"If that which is done away was glorious, much more that which remaineth is glorious," declares the apostle. If a material conception of the universe presents evidences of law and orderliness, how much more lawful and orderly must be the spiritual original! To interpret creation aright

it is necessary to retrace the steps of human misconception back to the point of divergence from the path of spiritual understanding. Mrs. Eddy says, "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma" (Science and Health, p. 124).

In the present stage of human understanding, a knowledge of various branches of learning which, in their general implications, do not harmonize with the standard of absolute Science, may be indispensable. Educational, economic, and social considerations frequently enforce the necessity of cultivating and perpetuating such phases of thought as will lead consciousness most naturally and progressively to higher levels. On page 195 of Science and Health, Mrs. Eddy observes: "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. . . . Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal."

Merely to speculate regarding the spirituality of man and the universe does not lead to an apprehension of the divine idea. The "Word" must be "made flesh." The affirmations of Science must be tested by applying them throughout the gamut of human experience. Christian Science rises superior to other systems because its logic is substantiated by tangible evidence in the overcoming of disease, the remodeling of character, and the elimination from experience, in ever increasing ratio as understanding expands, of abnormal conditions of every description growing out of a material sense of substance, of law, of science.

REJOICE! we are allied
To Him who doth provide
And not partake, effect and not receive!
Nearer we hold of God
Who gives, than of His tribes that take,
I must believe.

Robert Browning.

THE NON-EXISTENCE OF MATTER.

ARTHUR CHAMBERLAIN.

NO one has any quarrel with Christian Science—the quarrel is always with one's misconception of Christian Science; precisely as one has no quarrel with the universe as God created it, but has many protests against the universe as it appears to the five physical senses. Some critics, perchance, have dipped into Christian Science literature, have glanced through its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; have done this protestingly, aggressively, being chiefly anxious to hold fast their own opinions, and they may have said that it is "all folly!"

"But," one asks them, "why?"

They may be annoyed at this. Not having studied the subject, they are perfectly aware that they cannot give an intelligent answer. They grope about a bit—and finally they reply sharply: "Folly? Why, of course it's folly. What can be more absurd than the doctrine of the unreality of matter? If one cannot trust one's own senses —!"

These people are intelligent; they are capable of appreciating the force of an argument. Whatever they may think of Christian Science, they do not turn a deaf ear to the latest declarations of physical science, so called, nor to those of psychology. They recognize such a branch of research as metaphysics, and they will do well if they remember that once upon a time—and the time was not so very long ago—physical science held fast to the atomic theory as the last word relative to matter. Matter, it was stated, could be resolved into certain elementary substances, the smallest particle of each elementary substance being a molecule; the molecule itself could be decomposed into atoms, and the atom was the ultimate state of matter. No one had seen—no one has ever seen—the atom that the physicists predicate. It is—that is to say, it was—merely the best hypothetical explanation of matter in its original state—imponderable, imperceptible to the five senses—a mere theory, and nothing more. Then came the discoveries of X-rays and radium. Phenomena were observed that the atomic theory failed to account for. An-

other theory is now to the fore. In it, the ion, not the atom, is matter in its last analysis; the ion is supposably smaller than the atom, and what is it?

It is well here to note again the fact that no one has ever seen the atom; it is a mere theory. The ion is another theory; stated, not proved, and it involves the following suppositions: First, because any finite thing must exist in some medium differentiated from itself, it is necessary to posit a medium in which the ion can exist. The physicist conceives of a medium which is styled ether, and which is supposed to be existent throughout all space. Like the atom and the ion, no one has ever seen it, no one has ever proved its existence—it is another supposition—pure theory. What is the ion? Is it a condensation of a certain amount of this ether? By no means. The theoretical ion, as a portion of the theoretical atom, is claimed by many to be a vortex—a hole—in the theoretical ether, and it is styled a center of energy!

How much does this leave of what was confidently claimed to be perceptible by the five senses—a theoretical portion of a concept equally theoretical, forming a hole in a theoretical medium? If this seems to make matter a purely suppositional affair, no one ought to blame Christian Science for the argument—it is not the argument of Christian Science, it is the argument of that material science which is said to be founded upon common sense. Transcendentalism was once defined as a hole in a sand-bank after the sand-bank had been taken away. It is not transcendentalism, but matter, that modern physical science finds to be a theoretical hole in a hypothetical medium.

And will psychology be brought to the support of matter as a reality? Here is a copper cent; we pick it up, and drop it very suddenly. Why? "It is hot!" we say. Is it? Suppose some one picks it up with a heavily gloved hand; he will not find it hot. Suppose that every one had heavily gloved hands? "But isn't this absurd!" Not at all, in the line of inquiry which we are making—as to whether matter, *in esse*, has certain qualities, such as heat, for example. Is the heat inherent in the cent? All that we can know of it, we learn from our own sensations. Suppose that all fingers were insensible to heat, what would become of the heat? There might be all the violent motion of particles which we are told accompanies

heat; but heat, apart from the capacity to "sense" heat, would be unknown—and what is unknown is practically non-existent; universal and eternal lack of knowledge of any special thing would leave that thing without proof of its existence, therefore practically annihilated. Where is the heat apart from the sensation of heat? And is that sensation in the cent or in us? In us.

This is not Christian Science, for Christian Science recognizes neither heat nor cold nor anything else as real which claims to be expressed in terms of matter. It is psychology, which is claimed to be trustworthy, which teaches that all we can know of matter—weight, form, color, bulk; hot, cold, lukewarm; gaseous, liquid, solid—is the sensations which we experience whenever matter becomes apparent to our senses. When it is not apparent to our senses, it cannot be cognized. Therefore, matter must be the expression of our own mentality; and since one can find in effect only what is in cause, if matter is the effect and the human mentality the cause, then it may be thought of as a projection of material sense. If matter possessed attributes apart from the senses that cognize them, it would certainly have modes of its own for manifesting them—for causing them to be known.

A certain school of thinkers has accepted the position that the human mind and matter are identical, but have put the cart before the horse, so to speak. While they would not claim that a brick can cause its qualities to become apparent when there is no one within, say, a thousand miles of it, they do hold that under certain conditions, by a process that no one has explained, matter—which possesses no consciousness—endows itself with consciousness and creates a complex organism which evolves what matter does not possess—what even the complex organism does not in itself possess; namely, self-consciousness, and thereby matter becomes conscious of matter. A clear thinker, referring to the attempts to construct a "perpetual motion" machine, stated that if a brick had the power to raise itself, perpetual motion would be possible, not otherwise (this, of course, from the material point of view). One may assert with equal confidence that if a brick were capable of thinking, then the material theory of thought would be possible—from the point of view of psychology. We are not now referring to Christian Science, which de-

clares Mind to be God and all its phenomena to be spiritual, and matter, either as the human mind (or mortal mind, as Mrs. Eddy calls it), or its expression, to be unreal.

Straight materialism is at least consistent, in that it accepts the logical deduction from its own premises, agreeing that matter is the cause of consciousness,—of the physical organism and of the mind whereby the physical organism becomes self-conscious; it also accepts the conclusion that when the physical organism no longer manifests what is commonly styled life, or vitality, life or vitality has ended, so far as that particular person, represented by that particular physical organism, is concerned. In common phrase, death ends all, from the materialistic standpoint.

Perhaps our critics accept this contention. If they do, they are at least consistent in their opposition to Christian Science, which declares Spirit to be All, and matter to be non-existent to spiritual sense. Such a position as theirs may be sincere, however mistaken. We are not exhorting them, but will merely remark that even their own reflections may suggest that the mountain has labored merely to bring forth a mouse. They may, however, resent being considered materialists; they may say that they do not regard matter as creative; that they believe devoutly in a self-existent, self-creative Spirit, good, loving, and infinite in all its attributes; in brief, that they acknowledge God as the creator of all things—therefore as the creator of matter.

Now let us ask in what terms they propose to define God—whether in terms of Spirit or in terms of matter. If God creates matter, surely matter must express God, therefore it must be possible to know—not merely believe in, but to know—God materially. They will not deny, of course, that it is possible to know God spiritually, but that is not the present question: Is it possible to know God materially? If they tell us that God is noumenon and that noumenon can be known only through its phenomena, we shall agree with them. Is the noumenon, Spirit, expressed in the phenomena of matter? They bid us, perhaps, to look at the cheerful sunshine, welcome rain, majestic mountains, fertile fields, wonderful inventions—well, we look. So far as we apprehend them by our five material senses, we see nothing in which there does not

lurk quite as much possibility for evil as for good—sunshine that can smite as well as cheer, rain that can rot as well as revive, mountains that have avalanches as well as purple peaks, fields that produce weeds as well as wheat, inventions that tend quite as much to the complication as to the simplification of human existence; and all subject to a supposed law of disintegration, disease, and death. There, they say, is the expression of God!

Just here they may become a little restive. They may say that no one has ever solved the problem of the existence of evil, and add that whatever may be the changes of form in matter, nothing is lost, it merely takes on new forms. They may even ask, rather confidently, whether disintegration, decay, and death are not the processes in the evolution of a fairer creation? In reply we may remind them of the arguments of the man who borrowed the kettle and returned it, cracked: First, that the kettle was whole when he returned it; second, that it was cracked when he received it; third, that he had never borrowed the kettle! They have offered us material phenomena as the evidence of God's existence, and now they tell us that all material phenomena are transitory and that they must pass away from our mortal sense in order to become a creation more worthy of God.

Moreover, since they admit that the problem of evil exists, but is unanswerable, it can but occur to them that the lack of such solution is rather a serious lack in any scheme that undertakes to explain the phenomena of infinity. Further, if we may be excused for speaking out, their contention that matter merely changes its form or organization is not borne out by the recent discoveries in physical science. The observed phenomena of radium show that matter is destroyed, annihilated. Will they—can they—contend that it is possible for self-existent, eternal Spirit, God, to be expressed in that which is destroyed, annihilated? Must they not shrink from importing the concept of suicide into Deity?

In the face of all this, does it not appear that the theory of a material expression of God shows some startling flaws? "But matter must express something!" they argue, and we agree with them. If matter exists, it must have a noumenon back of it. Now, God is infinite, hence He is the only noumenon expressed in the only phenomena;

therefore, if matter expresses anything, it must express God. But as we have seen, matter as the expression of God is not a success. If matter does not express God, who is all that there is to be expressed, what does matter express? What exists in addition to infinity? Nothing? Then matter expresses nothing; and the expression of nothing is—nothing. Christian Science has long since declared just this, that there is no matter—but the critics object. They admit, however, that God can be expressed spiritually, apart from matter, hence matter is at least not necessary for the expression of God; but, they may add, it is not given to us to conceive of spiritual realities. We are in a hard strait, then! Physically, we have found matter to be the theory of a hole in the theory of a medium, possessing the possibility of annihilation; psychologically, that which has no existence apart from our own sensations; metaphysically, the impossible supposition of an addition to infinity—and now they say that we cannot know the spiritual phenomena of Spirit. What do we know? And if we can know neither material nor spiritual phenomena, what is left for us to attempt to know? Do we not seem to be "shooting Niagara"?

Nevertheless, two times two are four. Put this statement into figures. Then suppose one erases the figures—will that change the fact? No. Neither will the figures express the fact, unless the fact is already known. No one, jotting down figures at random, struck that particular combination and was thereby enlightened as to the mathematical truth that twice two are four; some one, aware of the truth, invented the above group of symbols as its convenient expression. Since the perception of the truth must have come before the conscious expression of it in those symbols, the perception could not have come materially, therefore it must have come spiritually. Do we not comprehend spiritually? Can we apprehend in any other way? Is not Spirit, Mind? Spirit, then, can be spiritually perceived; and we, here and now, can apprehend Spirit. The Science that deals with Mind, and with Mind alone, is termed metaphysics—after physics. Let us look at God, Spirit, Mind, in the light of metaphysics.

God is infinite in all His attributes; He cannot, therefore, be finitely expressed without ceasing to be God. Mortal mind is, therefore, a false and unreal, because ma-

terial, sense of the real Mind, which is God. There cannot be more than one infinity; hence, God is All. God is infinite good; therefore, good being infinite, there is no place for evil. God is infinite Love—there is no room for hate. God is infinite perfection—there is no place for imperfection. God is Spirit, and Spirit being infinite, there is no place for matter. These are fundamental propositions. They are not based on the evidence of the physical senses; therefore all appeal to such evidence, either for their support or confutation, is as illogical as to cite a chemical formula as an argument in political economy. Yet these propositions are perfectly comprehensible—entirely intelligible. There they stand.

We have thus seen that, from the point of view of physics, matter in its last analysis is a theoretical hole in a hypothetical medium. Moreover, under certain conditions matter is annihilated. From the point of view of psychology, matter has no existence apart from the sensations of the human mind,—which, as we have seen, is a false and unreal sense of Mind, God. From the point of view of metaphysics, there is no matter.

Christian Science agrees with, and demonstrates, metaphysics. It denies matter by virtue of its declaration of the allness of Spirit; it denies evil by virtue of its declaration of the allness of good; it declares Spirit to be good and to be God. It is thus, with entire consistency, that Mrs. Eddy has stated the teaching of Christian Science in Science and Health. Moreover, Christian Science invites all to prove these statements, according to rules that are as exact as those of mathematics and are applicable to every human need. If one skimmed through a text-book on algebra without attempting to solve a problem, would he expect to gain an understanding of algebra? How, then, can he expect to gain an understanding of Christian Science by merely skimming through its text-book, Science and Health?

For he who showers kindly deeds,
  Sows not alone on earthly sod;
But scatters with immortal seeds
  The unseen harvest-fields of God.

Anon.

TESTIMONIES FROM THE FIELD.

I HAVE long felt that I must express my gratitude for Christian Science. I have indeed found it to be the "sweetest story ever told," and I never grow tired of listening to it. It has taught me the meaning of the Word of God. I have attended many different churches in search of the straight and narrow path which leads to the "secret place of the most High," and when but a little girl I decided that it was of no use for me to study the Bible, as those who spent much time in its study did not preach so that I could understand it. There came a day, however, after many weary years, when, in my hour of greatest need,—sickness, distresses of mind, and other trials,—I prayed earnestly for a better light to live by. The Father heard my cry out of the depths. I was hungry and thirsty, and He guided my footsteps to Christian Science.

I read in a paper that a Christian Science practitioner had been called in, where a man had been given up by the doctors, and that the man had been helped. Then I wondered if a practitioner could help another who was as ill as that man was said to be. I cut out the article and hid it behind the telephone, feeling sure the family would laugh at me if I said a word about trying Christian Science, but thinking that the first time I was alone I would call up the practitioner mentioned. I had been very ill for three months with lung disease, followed by an affection of the hip-joints.

At the first opportunity I called up the practitioner, and when a lady answered the telephone, saying I could come at once, I started, as she was only about two blocks away. I told her that I wanted help, and she gave me a treatment. The next day I told the lady that I was worse instead of better, but I took another treatment. I then opened a book which she had given me—it was "Science and Health with Key to the Scriptures." The word "key" appealed to me, and I began to read here and there. I did not know who Mrs. Eddy was, but I felt that I had found the best sermon I had ever read, especially on pages 307 and 308, where we are told about Jacob's wrestling. I decided that I wanted to read the book through, and the

practitioner directed me to the reading-rooms, where I found I could get a copy. I went home, after buying the best bound copy that they had, and seated myself in a chair that had been a sort of a protection to my stiff joints. Usually I would get worse whenever I sat still very long, but I began to read this wonderful book and could not drink it in fast enough. I had occasion to get up after an hour or so, when some one called me, and suddenly I realized that I was healed. I felt new all over! The rheumatism was all gone, and I called to the family and said, "I am healed." I then called up the practitioner and told her I would not have to come again, as I was healed. She advised me not to tell of it, but I said that I had done so already.

I kept on reading Science and Health, and finally I decided to go to the church and see if they taught as the book read. I found the truth to be plainer than before, and I wanted all the family to go, but none of them seemed to be willing. I was, however, sure that Christian Science was the truth; sure that God had heard my prayer and led me to this glorious light; no doubt entered my consciousness. I was indeed happy, and the Bible was a new book after this truth dawned upon me, but I did not then learn what this meant, "Come out from among them, and be ye separate;" so I seemed to fall away, and after a while went back to the "old man with his deeds," as error took hold of me and clamored for right of way. I felt the best of life was ebbing away, I knew not where; but I grew easier after a time, and mortal sense had smooth sailing, except that at times the truth would rise in my consciousness above error's din and confusion, and I would succeed in sending some sufferers to Christian Science, and they would be healed. Then I would acknowledge that Christian Science is the only way.

This conflict went on for three years, when I had occasion to try Christian Science for a more serious trouble. I was helped in a few treatments, and as the light again began to fill my consciousness, I went meekly to work,—to pray and study,—and did not miss a church service. I was determined that if no one would go with me I would go alone. After several months of the study of the Bible and Science and Health, with the *Quarterly*, and occasional treatments, I found myself once more

healed, and more firmly grounded on that Rock of truth "with whom is no variableness." I have learned how to begin to "come out from among them" and be separate, if I would hold fast to the truth. I have realized somewhat the meaning of the parable of the sower. Some seed fell on stony ground—the soil was shallow. It was hard to fall so low in one's own estimation, but today I am thankful for what the three years' experience has taught me. I know that I must work out my own salvation with meekness and humility, and not mind what my friends say, because this is the Christian Science way—the Master's way—and I only want to follow him. I am truly grateful to have found this way, even though it is "straight and narrow," for it leads to health, happiness, and holiness. My daily prayer is to know God and be at peace. I have much more to learn, and much work to do. When I realize that I have no strength or might of my own, then I am able to know that God is my strength and "a very present help in trouble." I also have the help of loving Scientists, which is indeed great.

I know that I was wonderfully led to the ever-flowing fountain, Truth, and it fills my heart continually with a glad and joyful song. My sister was healed in one treatment of a stomach disorder of long standing, and others in the family are working and progressing in Christian Science. I have begun to learn how much it means to have a noble Leader. I expect soon to be a member of the church here. I have had much to overcome in taking this step, my husband being a physician; still the way is clear, and I have taken up the cross and shall look neither to the right nor to the left, but follow the straight and narrow path that leads to peace. I have found this saving truth sufficient for all my daily needs. I desire sincerely to serve the Master in his way, not mine. I am so grateful and thankful for this spiritual quickening, and to be able to understand the Bible.

Mrs. Bertha L. Bye, Kansas City, Mo.

In gratitude to God for perfect health, after having been raised by Him, through Christian Science, from what I and my physicians and friends supposed to be my deathbed, I wish to give, through the *Journal*, the following facts: In July, 1905, while living in Wichita, Kan., I was

taken severely ill with what the physician pronounced inflammation of the bowels. Five times I went through an operation for this; then it was decided by the physicians to be a neglected case of appendicitis. Later I was attacked by a fever, and still later by acute lung trouble. A terrible cough set in about three weeks after my first attack, accompanied by alarming symptoms. About three months after my first illness, abscesses began to form in my back.

While in the West I had been under the care of four physicians, and at this time they advised removal to my home in Rochester, N. Y., as they had no hope of my recovery. I was brought home on a bed, and during the next six months I was under the care of five physicians of this city. I had now lain in one position for twelve months. There were seventeen openings in my back, discharging constantly, and the physicians said there was also an internal affection of the bowels, besides a most serious condition of the lungs. My weight was greatly reduced, and at the time a Christian Scientist was called to take the case I was not able to retain any food. I had lain so long with my leg drawn up that it had become locked in that position, while my fingers were so stiff that I could not close my hands. I was kept under the influence of an opiate to allay the pain, and my death was expected every day. At one time I lay unconscious for nearly an hour.

In about five weeks after I began to take Christian Science treatment I was able to sit up a little. In about two months, when I had begun to go out, so as to be weighed, there was a marked gain in weight. It is now over two and a half years since I began Christian Science treatment; I am perfectly well, and weigh over one hundred and seventy pounds. I give these facts, hoping that they may be the means of bringing to other hopeless sufferers the joy of life and health restored through the understanding of Christ in Christian Science.

Byron V. Burton, Rochester, N. Y.

[Translated from the German.]

It is five years since I became an adherent of Christian Science, and during that time it has been proved to me that the Principle of Christian Science is an ever-present help, a deliverer from all troubles. We have experienced many glorious demonstrations in our family, consisting of

myself and husband and four children. I was healed in a few treatments of a uterine complaint from which I had suffered for a number of years.

Furthermore, I owe to Christian Science the life and health of my husband and of our youngest boy, who is now six years old. While I was on a visit with him at the home of a Scientist friend, he was playing with her children in the adjoining room, and fell through the window, which had been left open, from the second flight down into the cemented yard. My friend, who was an eye-witness to the occurrence, immediately held fast to the thought that divine Love is ever present and that no harm could come to God's child. When we reached the boy he was conscious, and was trying to get up alone, although he had sustained some severe injuries, including a dislocation of the hip. A kind Scientist immediately took up the work for him, and within ten days he was completely healed of all these conditions.

Our eight-year-old boy was healed of an attack of throat trouble in three present and a few absent treatments. Our oldest boy, twelve years old, injured his arm in December. My husband wished to have the arm bandaged and had a physician make an examination. The latter stated that several bones of the hand were involved, but the child was perfectly healed through Christian Science and not the slightest stiffness or weakness was left. My aged mother, too, has often been helped through Christian Science treatment. Among other things she was healed of a very severe attack of illness in four treatments, for which she is sincerely grateful.

My heart overflows with love and gratitude when I think of all the blessings which have come to me and my family through Christian Science. I am not only grateful for the physical healing, but much more so for the spiritual quickening, and for the understanding of its teachings which enables us to rise more and more above material conditions, such as disease, fear, sorrow, and worry. Next to God and His Christ I thank our beloved Leader, Mrs. Eddy, that she has made so clear to us the healing truth through her wonderful book, "Science and Health with Key to the Scriptures," by which we can find the way to Life, Love, and Truth. I am also very grateful for *Der Herold der Christian Science,* which helps me very much in understanding and applying the teachings of Christian Science.

Frau Katharina Neukirch, Wilmersdorf-Berlin, Germany.

[Translated from the German.]

My heart is full of deepest thankfulness to God, and of gratitude to Mrs. Eddy for the revelation of Christian Science. I was led to Christian Science while in the greatest extremity. I had been sick for two years. Physicians and sojourns at watering-places had brought but temporary relief. Then I heard that many sick people had been healed through the reading of Science and Health. I read this wonderful book, which is a declaration of Truth, and became well in a very short time; yet the spiritual blessing which I have received through Christian Science is infinitely greater than the physical healing.

Much sorrow had attended my life; I had sought long for an explanation of the problem of evil, but the old theology and philosophy gave no satisfactory answer. At last I became quite desperate; my greatest desire was to be released as soon as possible from this hopeless existence. I then thought this could only come through death, but my deliverance came through the truth as revealed in Christian Science, the recognition of which was indeed wonderful and filled me with such joy as I had never before experienced. I seemed to be lifted above everything earthly and transported into God's kingdom; but I had to come down from the mount of transfiguration into the valley, so as to take up my part of the work toward the overcoming of evil. Since then I have had many glorious proofs of how divine Love keeps us from danger and destroys sin and disease. I therefore confidently go on my way, knowing that God, divine Love, is my shepherd, and that I shall not want.
Dorka von Killinger, Roehrsdorf b. Lockwitz, Germany.

I CAN express only in a slight degree my thankfulness for the blessings which I have received in Christian Science. About a year ago I found myself suffering from several complaints which the family physician told me would result seriously. Having felt the benefits of Christian Science treatment a few years before, I again turned to it for relief, and through the understanding of a practitioner my health was restored. The many spiritual and physical benefits that we have received since that time have been due to the understanding of divine Love, as revealed through "Science and Health with Key to the Scriptures" by Mrs. Eddy.—*Mrs. E. V. Allen, Modesto, Cal.*

For some twelve years before becoming interested in Christian Science I had worn glasses. I had put them on originally to overcome severe pain in my eyes whenever I tried to read by artificial light. Two or three times, during these twelve years, this pain had returned, and my eyes were reexamined and fitted with new glasses. About five years ago it seemed to be necessary for me to have my glasses changed again, since I could not read for more than fifteen minutes without great pain. It was suggested that instead of going to an oculist I try Christian Science, and I decided to do this without telling my wife of the plan, for I knew she was bitterly opposed to what she thought Christian Science to be.

It so happened that at this time our baby of eighteen months had been suffering with an obstinate bowel complaint which two physicians had been unable to check, and various changes of medicine made it seem as if their well-meant efforts were really experimental. This had been going on for nearly two months, and one day in despair my wife dismissed the physician then in attendance and sought Christian Science help for the baby without telling me of her intention, having good reason to believe that I would not approve of her action. Our baby was, however, completely healed in a few days, and this brought about a mutual confession as to Christian Science. In a short time I was enabled to leave off my glasses, and I have not had them on since.

For some years I had known something of Christian Science; that is, I had attended many meetings, and had read part of the text-book in a haphazard sort of way. I had made up my mind that Christian Science was vague and irrational; that Christian Scientists were visionaries, and that I had too much common sense to be fooled by it; but this experience with my baby and myself caused both my wife and me to turn seriously to this Science which we had heretofore despised and rejected. In my own case the belief of self-righteousness was somewhat slow to yield, but I am learning now that, as St. Paul says, "the wisdom of this world is foolishness with God." I am also learning, even though slowly, to "stand porter at the door of thought" (Science and Health, p. 392), and I am trying to see reflected in my fellow-man only our Father's image.

Many blessings have come to us and to our family since

we have acquired a better understanding of Truth. My wife also has been freed from the tyranny of glasses, and we have both been cured of rheumatism and headaches. While our children have not been entirely free from the various troubles supposed to be common to childhood, I feel that in most cases the difficulty has been met more quickly than it would have been under *materia medica*. This last summer we had an experience with another one of our children very similar to that which first caused us to turn to Science. Only Christian Science treatment was given in this instance, and while the trouble was not overcome as quickly as it had been before, this slower progress caused us to cling the more steadfastly and earnestly to Principle, with the result that our child is completely cured and we feel that we have been drawn closer to God; that we can and do lean "on the sustaining infinite" (Science and Health, Pref., p. vii.) with a greater sense of security and protection.

For these, and for many other blessings, I am very grateful to our Leader, the Discoverer of this Science, this healing truth, and I am indeed thankful to God that I am living in the age when this truth has been revealed to men.—*John W. Knight, Evanston, Ill.*

I HAVE been brought up with Christian Science from the time I was a very small child, and naturally have a great deal to be thankful for. I would like to bear testimony to the daily blessings I have received through Christian Science during all these years. I have been helped many times, and of one case I would like to speak. I fell and injured my spine, and for some time was hardly able to move at all. In two weeks I was greatly relieved through Christian Science, and in a few months entirely healed. I feel very thankful for this healing, as I know how very serious it might have proved without Christian Science treatment, as I have known of similar cases under medical treatment which have never fully recovered.

I have also been healed of various other ills, fever, etc.; but, above all the physical help I have received, I am still more grateful for the understanding of God which Christian Science gives me. To be able to prove that God is Love, and that Love is the only power, is a grand thing to me. Christian Science not only helps me to understand

God, but no matter what problem comes up in my life, I know I have something to look to for help, and I have never looked in vain. I am not the only one in our family who has cause for gratitude, as every member has been helped in many ways. We all feel that we owe all we have to God, as revealed to us through the study of the text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy.

I feel that we can never be thankful enough to God for giving us such a patient and true Leader, one who is trying to lead us in the right way. We know that Christian Science could not have accomplished what it has if our dear Leader had not been led by God; and we know that it is growing daily by the number around us who are healed.

Lina B. Goodell, Jacksonville, Fla.

In the hope of helping some poor sufferer, I will give my experience with Christian Science after I had tried doctors and medicines of all kinds with little or no relief. Late in the fall of 1906 my husband and I were both taken with fever—in fact we had not been without some sickness for years. Although we had never then heard of Christian Science, my husband was led to send for his sister who lived in Tallahassee, and soon after her arrival she began to tell us of Christian Science. I said I did not know anything about it, and my husband laughed at the idea, but she said there was a Christian Scientist staying at her house, and she was inclined to think there was some good in it. Before our sister left us, my baby girl, a year old, was taken with a fever which she had been having off and on for four months, so I told my sister-in-law to tell the Scientist that if she could do the baby any good, to treat her. The Scientist gave her absent treatment, and to my surprise baby got well. Since that time, now nearly two years, she has had but one slight fever, and that left her in a few hours under Christian Science treatment.

In February, 1907, I began the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," and since then time and space would fail me if I should try to tell how much this great truth has helped me in every way, for I had not seen a well day in ten years. I had headaches, also stomach and neuralgic disorders, which at times would last for weeks and be so severe that

it seemed I could not live and suffer so. I was said to be a picture of despair, and I did despair; but now, thanks to God, and to His servant, our Leader, I am well. There is not a member of my family who has not been helped by this truth. My husband was healed of a dangerous growth on his neck, also of a fever in a severe form, by absent treatment.

Some time ago my little boy was taken sick and showed every symptom of fever. I found I could not overcome it, so we again sent for my husband's sister, who advised that we take the child to her home, where he could be with a practitioner. This we did Sunday night. Monday morning the practitioner called to see the child, and the fever left him that day. That afternoon he was able to drive to the reading-room. Those who have tried to serve God all their lives to the best of their understanding, can imagine how grateful I felt for this new light. I never knew a time in my life that I did not try to be a Christian, and I have been a Bible student all my life and loved it above all books, but the light which the writings of Mrs. Eddy throw upon it has revealed a new book to me.

As there are no Scientists within twenty miles, I find the Christian Science literature a great comfort to me. I hope if any mother sees this who has a family of little ones and is not able to care for them, she will take heart, for God is all-power and will help those who put their trust in Him. I feel very grateful to dear Mrs. Eddy for all she has done for me, and to God, who in His love has shown us the way. My daily prayer is to live nearer to Him.

Mattie C. Ready, Crawfordville, Fla.

My heart goes out in gratitude to God, and to our dear Leader, Mrs. Eddy, for what Christian Science has done and is doing for me and for all mankind. I have long been silent, but I feel I can no longer refrain from telling of some of my blessings. I did not come into Christian Science for the physical healing, but rather from a constant and eager search for the truth. In looking back over the years of my life I know that I have been healed of many ailments, among them weak eyes and severe headaches (said to be inherited), from which I had suffered from childhood; also of stomach and heart trouble. These have all left me,—I scarcely know when,—but I am thankful to say that I am free from them.

It had always been my greatest desire to do right, but I seemed to be unable to live up to my ideals of right-doing. I searched the Scriptures, read and reread certain chapters,—the Sermon on the Mount, the fifth chapter of Galatians, the fifty-fifth chapter of Isaiah, and the third chapter of James, where it speaks of bridling the tongue. I also read and studied the best authors, etc., poets and philosophers,—trying to find something tangible by which I might overcome a disagreeable disposition, a quick temper. I tried my best to do so, but would find myself falling down frequently. I saw plainly that "of mine own self" I could "do nothing."

At this time Christian Science was presented to me in a way that I could accept it. I was visiting in my sister's home, where I had the opportunity to see what it had done for her, and I was ready for it. I was hungering for a demonstrable rule by which I could work out my life-problem, and I certainly found it in Science and Health. I began the daily study of the Lesson-Sermon, and learned the "scientific statement of being" (Science and Health, p. 468). When I had been studying a week or more, I had occasion to use the "talent" I had, and prove what I had learned, in the healing of a badly injured ankle. I declared the truth very earnestly, then rose to my feet and walked right off—perfectly free. The next day I walked up a mountain trail, a distance of five miles, and back without any inconvenience whatever. I believed the "scientific statement of being" to be true when I used it in making this demonstration, but I had little or no understanding of its vital meaning; yet that experience gave me faith and courage to go on.

About a week after this I started home on the train by the coast line of the Southern Pacific. Shortly after leaving Santa Barbara, the train left the track, going over an embankment of fifty feet or more. Everything was necessarily in confusion, the four heavy Pullman cars which went over being overturned, and the one in which I was sitting was nearly upside down when it lodged in the sand below. Now what did I do in such an emergency? I immediately began to declare God's allness, and was oblivious to all of my surroundings. I did not even realize that I had been touched by anything, and was standing on my feet all of the time, a thing well-nigh impossible, as one can readily

see, from any point of view save through the power of God, to whom I instantly turned and with full assurance. After emerging from the débris I discovered that I had many bruises, and my clothes were cut and torn nearly off of me, for everything in the car was loose and tumbling about. It was evident that I had been struck by some of them, but I was not conscious of it at the time. The next day found me a little sore, but I was able to go about my accustomed duties right away. In this wreck not one person was killed nor were there any seriously injured, and it is needless to say that this experience assured me that I had found the truth, and that nothing could ever turn me from it, or from a God who is so good.

I have gone on finding more of the truth,—learning more of God each day,—by following the rules given in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I have indeed found it a key which has unlocked many difficult passages in the Bible and brought me a truer sense of God,—that He is Principle, Love, the source of all being. Not only has sickness been overcome by the understanding of this wondrous truth, but business affairs have been straightened out and worry in regard to them overcome. Quick temper, impatience, a tendency to criticize,—all have been put away in great measure; family difficulties have been corrected, so that more harmony is manifested in the home, and I know that if I continue to study and practise what I understand, I shall be able to do more.

For all of these blessings I am more grateful than I can ever tell, and the spiritual uplifting is more than all else, for I know that I could not have overcome any one of the above ills without the aid of Spirit, God. As Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing,"

Ann M. McCrea, Los Angeles, Cal.

It is with a feeling of profound gratitude that I send this testimony. I did not come to Christian Science for physical healing though for about fifteen years I had been more or less an invalid, and twice had been laid up for months. That which impelled me was a great longing for the truth, and the wish to know more about "the deep things of God" than the teachings of the church in which I had been brought up could give me. For some

time I had been looking into every new line of thought I came across, but without being able to find anything to satisfy the yearnings of my heart. So when an American lady then resident at The Hague was given a copy of Science and Health by relatives who were greatly interested in Christian Science, and told me the little which she had heard of this new form of religion, I asked her to lend me her book. That was the first I heard of the great movement, then wholly unknown in Holland.

I did not then know that the "little book" I borrowed contained the pearl of great price,—the truth, the leaven that is leavening the thought of the whole world. I cannot say when or how the great work of transformation began in me. I only know that I soon realized that this was the truth I had been longing for, and that "the Sun of righteousness" had risen, "with healing in his wings," for the pains that had so long made life a burden, and the constant feeling of weakness and fatigue, had disappeared into nothingness. Then I began to go to work consciously, to work out my own salvation in the glorious light of ever-present Truth and Love, and though the way has often been rugged, and old errors seemed very tenacious, I can humbly and gratefully say that old things are passing away, and the work of regeneration, spiritual, moral, and physical, is going on.

Many glorious proofs of the ever-present help of Love have strengthened my trust in God, and it is my greatest joy and privilege to be able to devote most of my time to the work of bringing the glad gospel of healing to others, and in helping them to overcome what seems to separate them from man's birthright of health, peace, and joy. One of the greatest blessings that Science and Health has brought me is a clearer understanding of the Bible; all the well-known texts have received a new meaning; while formerly they appealed more to my feelings, they are now full of inspiration, a real, practical help for every phase of life, and the daily study of the Bible is not now taken up as a duty, but as an ever-increasing joy and privilege.

Since the first faint gleam of this blessed truth was discerned in this country, eight years ago, it has spread into every part of Holland. In this city we have an organized church, with Sunday School and reading-rooms,

while regular services are held in six or seven other places. My heart goes out in deep-felt gratitude to God, and to our dear Leader, Mrs. Eddy, for all she has given us in her life-work, and my prayer is that through the power of divine Love I may learn to be more and more Christlike. I also wish to say how grateful I am for our Lesson-Sermons, the daily strengthening food on our way "from matter into Spirit" (Science and Health, p. 485); for the *Journal* and *Sentinel*, which always come laden with good things and which form such a strong tie between the older workers and the younger ones in the fields across the ocean.

Mrs. Helene Jansen, The Hague, Holland.

[Translated from the German.]

BEFORE we heard of Christian Science my husband and I had struggled for years with sorrow and care. My husband had become completely discouraged and did not dare any longer to hope for an improvement of the conditions, but as a last effort to find help and comfort we turned to Christian Science upon the advice of acquaintances of ours. Before we came to Christian Science my little daughter had been taken with a severe cough. We went immediately to a physician, who prescribed various remedies, but the cough did not yield; indeed, the physician said we ought to be very careful about leaving the child in the cold or in the draft, as he feared a serious result.

In the Christian Science Wednesday evening meetings we had heard much about God's great love, and my husband and I therefore became convinced that God alone could help us, and we asked a Christian Science practitioner in Dresden for help. She declared the truth for us that very evening, and when we came home we carried our little daughter to her bed, though it was in a cold room, as we had heard in the meeting that God surrounds us everywhere, and that we may breathe the atmosphere of divine Love in every place. The child slept beautifully all night and did not even cough, and in two days the cough had completely disappeared. Our son had been afflicted for years with a serious affection of the throat. The remedies prescribed by the physician were very disagreeable, but since coming to Christian Science we have naturally made some changes in the way of bringing up our children. I have told them that divine Love protects them always and

in every way, and one night, when the boy was going to bed, he said that his throat was very painful. I asked him if he wished to use the old remedy, but he said, "No, mother; I shall go to bed without that; God will help me." The next morning he came into my room radiant, saying, "I have no more pain in my throat; God was with me all night." The inflammation was gone entirely.

These glorious things which we are experiencing have made my husband feel quite young again. The sadness, discontent, and ill humor to which he was subject have left him completely; he has become happy, cheerful, and contented, and does his work joyfully, as he knows that God is with him. I myself used to have an excitable, discontented disposition, from which my husband and children have had much to suffer, and the children have often got undeserved punishment; but this fault too has disappeared. We thank God constantly for the recognition of the truth. We also thank our dear Leader, Mrs. Eddy, for the establishment of the German Wednesday evening meetings, as they bring us the proof of the practical application of God's word through the beautiful testimonies which one may hear at these meetings. We are likewise sincerely grateful for having been helped along by explanations of the truth, and we are also grateful to the dear friends who directed us to Christian Science.

Frau Charlotte Kuehne, Dresden, Germany.

[Translated from the German.]

My attention having been called to Christian Science by a friend who asked me to attend the meetings, I had a chance to become acquainted with all the advantages of the Christian religion which Jesus Christ revealed to us. About three years ago I was taken ill with a seemingly alarming throat trouble, but it was overcome by Christian Science treatment in a comparatively short time. I was also enabled to overcome through Christian Science in a few hours the effects of an accident with which I met about two years ago, on a mountain four thousand feet high, and this in spite of the persons present trying to intimidate me and their warning me not to attempt the descent. I have experienced the practical help which the truth affords not only in both these cases, but in many personal and business affairs as well, being enabled to remove many

obstacles through unshakable faith in God. In full gratitude to God, I also remember our Leader with fidelity and love.—*Otto Gademann, Zurich, Switzerland.*

[Translated from the German.]

ABOUT three years ago I was said to have gall-stones, which caused me great pain. I had treatment from our family physician, but the trouble appeared again after a short time, and I had to take large doses of an opiate in order to deaden the severe pain. One day, when I thought I could hardly live on with such pain, a relative who is a Christian Scientist called upon me. He advised Christian Science treatment, and at my request sent word to a practitioner. Half an hour later,—the time it took the message to reach the lady,—such a restful feeling came over me that I fell asleep and slept well all through the night, until the next morning. I then felt strong enough to get up, and also was able to attend to my housework, and even to go to the kind practitioner, under whose care I remained a few weeks longer. I have never had an attack of gall-stones since, and am healthy and of good cheer.

I am striving with a cheerful heart, and with a feeling of great gratitude to God for our dear Leader, Mrs. Eddy, to assimilate more and more of the teachings of Christian Science through the assiduous reading of the *Herold*, and have myself been able to overcome a few ailments through the understanding which I have gained. In short, Christian Science has given me a religion which I have found to be true Christianity.

Frau Marie Mueller, geb. Beyer, Berlin, Germany.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TAKE NOTICE.

I APPROVE the By-laws of The Mother Church, and require the Christian Science Board of Directors to maintain them and sustain them. These Directors do not act contrary to the rules of the Church Manual, neither do they trouble me with their difficulties with individuals in their own church or with the members of branch churches.

My province as a Leader—as the Discoverer and Founder of Christian Science—is not to interfere in cases of discipline, and I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts.

MARY BAKER EDDY.

Oct. 12, 1909.

A NEW BY-LAW.

ARTICLE XXIII.

RECOGNITION.—SECT. 12. In order to be eligible to a card in *The Christian Science Journal,* churches and societies are required to acknowledge as such all other Christian Science churches and societies advertised in said *Journal,* and to maintain toward them an attitude of Christian fellowship.

AMENDED BY-LAWS.

ARTICLE XXVI.

CARE OF PUPILS.—SECT. 2. Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward

Christian Science. A teacher shall not assume personal control of, or attempt to dominate his pupils, but he shall hold himself morally obligated to promote their progress in the understanding of divine Principle, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science. He shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures, and "Science and Health with Key to the Scriptures" as a help thereto.

ASSOCIATIONS.—SECT. 6. The associations of the pupils of loyal teachers shall convene annually. The pupils shall be guided by the Bible, and Science and Health, not by their teachers' personal views. Teachers shall not call their pupils together, or assemble a selected number of them, for more frequent meetings.

A SINGLE FIELD OF LABOR.—SECT. 7. A loyal teacher of Christian Science shall not teach another loyal teacher's pupil, except it be in the board of education. Outside of this board each student occupies only his own field of labor. Pupils may visit each other's churches, and by invitation attend each other's associations.

THE return of "the end of the harvest" awakens thought to the multiplied occasions for thanksgiving and joy, and to every son and daughter of the Puritans it cannot fail also to bring a lively remembrance of the heroic spirit of those brave pioneers who faced every hardship and hazard that they might rejoice in "freedom to worship God."

After the unnumbered trials of the first winter, the long-treasured seed was sown in the little acres upon the Plymouth hillsides, and being blessed with the sunshine and rain these brought forth such a bounteous yield that the hearts of all were lifted up, their courage reestablished. The narrative tells us of the fields that were "full of corn" and of the forests that "swarmed with game," and when the new home-land had arrayed itself in an autumnal glory, such as "had never been seen before," and all was promising for their future, gladness and gratitude shaped the

councils of the little band and they inaugurated that "harvest festival" which became the progenitor of our Thanksgiving day.

"Our harvest being gathered in," so reads the quaint old chronicle, "our governor sent foure men out fowling, that so we might after a more speciall manner rejoyce together, after we had gathered the fruit of our labors; they foure in one day killed as much fowle as with a little helpe beside served the company almost a weeke. . . . And although it is not alwayes so plentyfûl, yet by the goodnesse of God, we are so farre from want, that we often wish you partakers of our plentie" (Mourts Relation, p. 133). The generous, all-including atmosphere of good cheer and good fellowship which marked this first feast of rejoicing is witnessed to by the fact that Massasoit and ninety of his braves were entertained by the colonists for three days, during which there was provided an abundance of food and fun for all.

It is a very simple matter today, as in "ye olden time," to be thankful and good-natured while in possession of coveted blessings, and this is altogether commendable, but St. Paul's counsel that we rejoice even "in tribulation," when ill circumstance places us under the necessity of rejoicing "in the Lord," if at all, presents an altogether different proposition. The unreliability and unsatisfactoriness at its best of every form of so-called material good is speedily experienced by all, and he who grounds his gladness in longed-for earthly conditions is certainly building on the sand, but he whose wellspring of happiness finds its unfailing source in the immutability of divine Truth and Love, can rest in peace and quietness, regardless of human conditions, until these conditions have become wholly subject to him. Christ Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things [the supply of every human need] shall be added unto you;" and it is obvious that the true blessing of our bread is bestowed only when we discern and demonstrate this relation of daily supply to the government of divine Love.

Just here the question arises as to how faith and understanding are able to open the door of "heaven's bounty." Are "all these things" added through God's utilization of so-called material law, the law which explains drought and the consequent horrors of famine and pestilence, quite as

surely as it explains the rain and the resulting comforts of plenty and peace? Is the answer to our prayer found in the more complete apprehension and more expert mastery of material law? This is maintained by a large and learned body of Christian believers, who thus think they see the "union of science and religion" as the outcome of that acquired command of the material order which the educational advance of the race will ultimately bring about, and which will present the one possibility of unfailing satisfaction and gratitude, a perennial "thanksgiving."

Christian Science does not undervalue the need of human intelligence, industry, prudence, and economy. These all belong to that improved belief which is to be utilized while on our way to spiritual dominion. Neither does it accept the teaching that the blessing of the Lord is indissolubly linked to, or dependent upon "the reign of material law." On the contrary, it teaches that all spiritual betterment and redemption come through the illumination of consciousness, the elimination of false mortal belief and its native and inevitable woes. The light of this teaching dawns upon men more and more fully as they apprehend the truth of divine idealism, as they see in Christian Science that all real substance is spiritual and that the material world is but the projection of false material sense; that all disabilities, all limitations and their asserted laws of recurrence—all poverty, sin, sickness, and death—are false beliefs which have no place in the forever perfect manifestation of the activity of omnipresent good.

Christian Scientists are realizing and demonstrating that the improvement of human conditions, the removal of want, the escape from disease, from grief and fear, is the direct outcome of the unfoldment of spiritual truth in consciousness, the entering in of the light that floods God's universe and is ever present to dispel the darkness from every least place into which it is admitted. To them the truth of Mrs. Eddy's words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), is therefore no longer subject to question. The light of Truth is always illuminating, divine Love is always impartial, all compassionate, and absolutely reliable, and only our ignorance, our false belief, can seem to hinder Love's full appearing and our perfect freedom.

Thus God, infinite Spirit, Life, Truth, Love, answers

the prayer which is in truth a seeking first of "the kingdom of God," though it be expressed in terms of human apprehension and human need; and this not by utilizing or knowing materiality or its asserted law, not by becoming conscious of human sin or sorrow, suffering or want, but by maintaining the integrity of His own perfect nature, and imparting to us His freedom from the dominion of the falsities of human sense, and their sequent fear, poverty, pain, and sickness, in so far as He is permitted to work in us "to will and to do of his good pleasure." The order and conditions of human experience are thus righted by the forgiveness of sin, the annihilation of falsity in human consciousness through the coming of Christ, Truth, God-with-us, and blessed for evermore. As we begin to realize this wondrous truth of God, this "gospel of Christ," this divine Science which Mrs. Eddy has again declared and demonstrated for needy humanity, our pain and poverty begin to disappear, our problems are solved—the true thanksgiving day of perennial joy has dawned.

It is impossible to rejoice in the rule of that material sense which is continually bringing into human experience, along with what seems to be good, very much that is felt and known to be evil. While "fortune favors," men may be thankful, for a brief hour, under the accepted rule of this material order, but it is apparent to all thoughtful Christians that abiding peace and gladness are to be found only as we are able to "rejoice in the Lord," through the apprehension of the truth of being. Christ must ever bless the bread; it must be known as Christ Jesus knew it, for what it is, namely, an imperfect and passing symbol of that spiritual substance which Truth, and Truth alone, imparts to every aspiring heart, and "blessed" indeed is every human comfort and relation when thus recognized as the sign and signet of Love's unfailing ministry.

JOHN B. WILLIS.

IT has taken mankind a long time to find out what conditions are best adapted to advance the race, but it is now very generally admitted that ideas are of greater importance than men, and that right ideas must govern nations and individuals alike if we are to have progress and prosperity. It was the recognition of the idea of freedom

which led the Hebrews out of Egypt under the direction of Moses, and it was the same idea which led to the founding of this great nation. It is true that the human concept of freedom and of how it should be realized has differed as widely as did the people who in all ages have sought to realize it, but none the less has the idea persisted and remained unchanged through all the varying fortunes of men and nations, for it springs from eternal Truth, whose throne rests upon judgment and justice and whose scepter is unchanging right.

From earliest times men have recognized the need of government, but too often they have bowed down before the merest shadow of real power. The prophet Isaiah gives a vivid picture of the unending struggle of humanity in the darkness, then he tells of the coming of a great light in which the Christ-idea appears, and we read, "The government shall be upon his shoulder." The world waited long for the coming of the ideal king and kingdom, and when at length one appeared to whom the hopes of Israel went out, human thought failed to recognize its deliverer or to grasp its opportunity. John tells us that Nathanael said to Jesus, at their first meeting, "Thou art the King of Israel;" and doubtless many others believed as Nathanael did, but little did they understand what true kingship meant.

In after days Jesus himself said to Pilate, "My kingdom is not of this world,"—that is, not a material kingdom. He had never ceased his efforts to show the people that God's kingdom was already established and that it was their business to understand and obey its laws. His chief concern seemed to be that they should gain freedom, yet he was most grievously misunderstood, and while they were in bondage to sin, sickness, and death, as well as to the Roman power, they indignantly rejected the truth which would have made them free indeed, saying, "We . . . were never in bondage to any man."

Jesus refused to rule over men. When they would have forced him to become their king, he went away to a mountain solitude to commune with the divine Mind that rules the universe. A few hours later he went to his storm-tossed disciples and stilled the tempest which threatened to engulf them. He showed them, then and always, what freedom from fear means and what it does, and this fearlessness was not the product of will-power or of de-

pendence upon material force, rather was it a perfect realization of the divine government in which there is no storm, no sin, disease, or death.

For two thousand years men have prayed daily, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" then they have proceeded to deny the presence of the kingdom, and the operation of its laws. It has remained for Christian Science to declare for both, and to make good its contention that the Christianity of Christ Jesus must be our model, or we virtually have none. It is not enough that we attempt to heal the sick and reform the sinner; we must stand by the spiritual foundation of his teachings and know what he meant by freedom, and as we come to demonstrate the truth he taught as it is explained in the text-book of Christian Science, we see how vain is the effort to realize freedom apart from spirituality, whether the freedom of the individual from sin and disease, or the freedom of the race from wrong of every sort. This one thing, however, is sure, that every effort to think and to do right tends to spirituality, hence to freedom.

The great Teacher said, "Thine is the kingdom, and the power, and the glory." He also said that we must seek "first the kingdom of God, and his righteousness," for thus alone could our needs be met. Later, John heard the voice of the seventh angel declare, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;" not are to become, be it noted, but "are become." It is for us, then, to rise to this spiritual consciousness, with all its freedom, its joy, and its eternal unfoldment, by obedience to Truth, by unwavering loyalty to the divine idea, the Christ forever present.

Mortal beliefs come and go, but spiritual ideas abide, and forever witness to the supremacy of good. On page 227 of Science and Health, the Discoverer of Christian Science says, "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right;" and so all inclusive is the ideal of freedom here presented, that it leaves no human need unprovided for.

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVII DECEMBER, 1909 Number 9

WEIGHTS THAT HINDER.

ROBERT NALL.

WHAT a world of trouble we should save ourselves if we met scientifically the burdens of every-day life. Christian Science teaches mortals how to distinguish between the real and the unreal, and how to deal with those things that must be classed as unrealities. It shows that when we credit our material concepts with power and permanence we are strengthening every barrier that obstructs true freedom, and so beclouding our vision that we are blind to the fact that dominion belongs to him who steadfastly holds to the basic truths of being—the allness of God, and His perfect reflection by the real man.

But this attainment comes only by much prayer and fasting. We overcome only as we are conscious of absolute dependence upon God, allowing Him to work in us "to will and to do of his good pleasure." We may rest assured that God will do—indeed, has done—His part in our salvation; but what are we doing? The young student is prone to fall into the error that the beneficent fruits of Christian Science are to be won with ease. As he advances in his spiritual growth, he comes to recognize that Mrs. Eddy strikes right home when she says that "man's enslavement to the most relentless masters—passion, selfishness, envy, hatred, and revenge—is conquered only by a mighty struggle" (Science and Health, p. 407). If he is wise, he will learn so to equip himself, by acquiring a thorough grasp of what Christian Science teaches, and seeking

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daily to translate his knowledge into practice, that he will rise in the scale of being, and thus prove that the effort to conquer is not in vain.

The Christian life is frequently illustrated by a race: the contestants those who, touched by the "Spirit of truth," have set their faces heavenward; the course that span of existence embraced in the earthly pilgrimage; the prize that attainment of perfect bliss which finds its culmination in dwelling in the presence of God. The better part of humanity has always recognized that a higher and purer existence is possible to every seeking soul. To reach this has been, and still is, a lodestone in all religions. Even in the crudest forms of worship the impelling factor is a desire to propitiate deities, so that threatened evils may be averted and the possession of perfect happiness secured. This all means a struggle, in the form of personal effort, or material sacrifices, or devotion to some ideal. In obedience to the teachings and example of Jesus, it is consecration of life and purpose to God. Though with the "process of the suns" theological groundwork changes, newer and clearer interpretations of Scripture are revealed, creeds are less imperative, and a divine sense of the universe dawns upon the heart of humanity, yet it is no less true than ever it was that the eternal concept is not to be gained save by courageous wrestling with everything that would baffle spiritual growth and obscure

> The great beacon-light God sets in all,
> The conscience of each bosom.

What we learn in Christian Science is a complete change of thought with regard to those foes without and fears within which show no respect of persons in troubling humanity. In a persevering adherence to the fact that these woes are not God-created, and therefore are among the concepts which can be destroyed, we have a sure basis upon which to work for deliverance. But this does not mean passivity,—a sitting down with the expectation that because we try in thought to declare the unreality of these burdens, therefore they will cease to trouble. Christian history shows that errors have found acceptance through extreme and unscriptural interpretations of the Master's teaching. There is no warrant for asceticism, that determination to compass holiness through the mortification of the flesh, considered the seat of all sin, nor for that

quietism which assumes that religious perfection on earth consists in passive and uninterrupted contemplation of the Deity.

How necessary is it, therefore, in view of the revolt against scholastic theology, to emphasize the truth revealed through our Leader, that while the Christian life can never be a life of ease, it may yet be all aglow with radiance and harmony as the fruition of that activity which rises above material self and sense, and obeys divine Principle in relation to the Science of healing. Jesus never taught that heaven (harmony) was to be gained without effort; striving was to him a condition precedent to entering the kingdom. Self-denial, taking up one's cross daily, the looking forward with confidence when once the hand is put to the plough, the purification of thought without which spiritual progress is impossible, and the growing emancipation from material concepts that hamper,—these are required of every follower of the Master. The writer of the letter to the Hebrews pleaded with the early Christians to "lay aside every weight, and the sin which doth so easily beset us," or, as in Weymouth's translation, to "fling aside every encumbrance, and the sin that so cleverly entangles our feet."

In the Marathon races today, as in the Olympian games of old, one indispensable condition of success is the perfect freedom from everything that will impede or restrain. By regimen and exercise the athlete rids himself of all superfluous matter, till little is left but solid muscle. He casts off all the loose garments that will entangle and obstruct. He patiently and persistently prepares himself. He knows the things that are useless, and without hesitation he discards them. He recognizes that success is hopeless unless every faculty is alert, every muscle taut, every symptom of weakness overcome. If assailed by doubt or fear, he banishes it promptly, detecting at once that it would be relaxing. Everything is centered on the primary object and involves complete concentration of purpose. The lesson to the Christian Scientist is obvious. The writer just referred to, in using this illustration to stimulate the Christians, had just finished that wonderful description of those heroes of faith who had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in

fight, turned to flight the armies of the aliens." He had described their sufferings, and shown how there had been a glorious issue to all their struggles.

With such a cloud of witnesses to the triumph that comes to those who fight the good fight of faith, what encouragement there is to be faithful! All down the centuries mortals have found that God never fails those who do not fail Him; they have diligently sought to avoid being entangled with every yoke of bondage that would dull the spiritual senses and clog spiritual aspirations. "I have broken the bands of your yoke, and made you go upright," was the reminder to the ancient people. "When the devil was cast out, the dumb spake," is the record of the apostle. Freedom from the burden of sin was here the evidence of Love's beneficent work.

Christian Scientists are enjoined to avoid anything akin to morbid introspection; but it is one of their privileges that they have been taught how to uncover errors which obstruct growth in spiritual understanding and hinder the demonstration of the truth. In this each must do his own work. No specific rules are universally applicable, but divine Principle must ever be recognized. Advance must be made in the line of truth, and must be with persistence and patience. Spasmodic efforts, occasioned by some manifestation of physical discord or by mental trouble, are based upon the erroneous thought that Truth can be called upon intermittingly as a temporary expedient, and then be cast aside for a more "convenient season." What a poor conception of Truth's almightiness and beneficence this is! We need to remember in this connection that Christian Science demands of us that we wrestle mightily with mortal beliefs, a course of action which involves unceasing fidelity to our highest concept of Truth, and resolute adherence to the rules laid down for our guidance in the Bible and Science and Health; yet the conditions are to a large extent of our own choosing. The divine provision for our salvation is complete, and in proportion to our demonstration of Love's power and presence will be our success in overcoming all that has no part nor lot in the kingdom of heaven.

Our Leader has clearly pointed out the encumbrances which would entangle the feet. Sometimes it is a moral question; or it is our fears, the false beliefs that lead to

positive distrust of God; or it is a belief in minds many which hinders our natural progress toward the Mind which is God. Sometimes it is a limited sense of omnipotence and of our own ability. Sometimes it is a wrong thought about sin. Thus, to be indifferent to sin because of its "nothingness" is to be guilty of sin. "Christian Science," Mrs. Eddy tells us, "lays the axe at the root of sin, and destroys it on the very basis of nothingness;" but "to lose the sense of sin we must first detect the claim of sin; hold it invalid, give it the lie, and then we get the victory, sin disappears, and its unreality is proven" (Messages to The Mother Church, p. 49).

The encumbrance may also be that subtle idolatry which attempts to be devoted both to God and to mammon, and which meets with its severest condemnation in the emphatic declaration, "No man can serve two masters." Whatever it be that trammels and embarrasses, as revealed in each one's experience, its unreality in the light of Christian Science must be recognized. The apostle asks, "Who did hinder you that ye should not obey the truth?" Nothing can or does hinder as we apprehend our spiritual selfhood. "Weights" are of the carnal mind, and like evil they have neither presence, power, nor reality. We clothe them with power when, as is so often done, we think they are "the will of God." If it were God's will that we should be burdened in this way, how futile would be our effort to attempt to cast off the burdens.

It is this obvious futility which too often makes men, ignorant of God and of Truth's potency, fall under the crushing load of material woe. But it is the high privilege of the Christian Scientist to know the truth about God and man,—to know that God is always the God of salvation from all error, sin, sickness, and death; that the real man, reflecting the divine Mind, has no burdens; and that mortal man needs to be educated out of all his false beliefs and erroneous concepts before he can enter upon the dominion of righteousness, wherein good alone has perfect sway in his consciousness.

Mortal sense sometimes would persuade us that our burdens are greater than those of others. This is a subtle device of the enemy to tempt us into a condition of false thinking. It would lead us to believe that these burdens are God-created, and that the divine Being in imposing

them unjustly discriminated between mortals. But we know that what mortal sense affirms is wrong, and that nothing whatever can make it right. Only as we are obedient to Truth and reject error can our perfect deliverance come. We are not to make other people's burdens an excuse for laxity of purpose with regard to our own. Spiritual testimony is right when it comforts us with the assurance that whatever is unlike God—whatever has the taint of unrighteousness, or seeks to prevent our walking in the light of perfect spiritual understanding—can be conquered. Our daily work is to conquer, but we must see that the weapons of our warfare are spiritual, not carnal. Only as we are obedient children, not fashioning ourselves according to our former lusts, but seeking daily to be renewed by the Mind of Christ, can our perfect freedom come.

In teaching us how to escape from error's thraldom, Christian Science declares nothing new. What it does is to interpret to humanity the scientific method of salvation. The prophet of old told the ancient people that if they would but "loose the bands of wickedness," "undo the heavy burdens," and "break every yoke," then their light would "break forth as the morning" and their health would "spring forth speedily." That is the glorious experience of those who are finding spiritual freedom in the truth. The wrestling with error may be a time of deep heart-searching. Errors may be uncovered of which there are now only faint indications; but until they are uprooted the student's demonstration will be imperfect, and a reality will be given to self-imposed burdens of every-day life which will effectually frustrate every effort for their removal. There should be no thought of discouragement in this: but rather rejoicing, since victory is always on the side of right.

Referring to the greatest incident in Jacob's career, our Leader describes how "an angel, a message from Truth and Love," appeared, smiting error and revealing its unreality, "and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science" (Science and Health, p. 308). And do not angels (messages of Love) come to every earnestly-seeking heart today? What a host of living witnesses there are to the truth that when we apprehend Christ in all the beauty of his radiant appearing, we shall know, even as he says, that his yoke is easy and his burden is light!

THE GREAT ADVENTURE.

EDEN TATEM.

A ROBUST optimism, hand in hand with the spirit of earnest investigation and an increasing altruism, seems to have ushered in this twentieth century. Politically and socially the new era has seen strenuous efforts, for the most part honestly made, to cleanse our house and put it in shining order. We have wrestled in street and hall, and even within the sacred precincts of the fireside, with the absorbing questions of tariff revision and suffrage.

In the clearer dawn of a more practical knowledge that the good of each is the good of all, our vigilance at the loophole of personal advancement has somewhat relaxed. As a nation we show perhaps less eagerness to join the ranks of the perspiring Philistine in his pursuit of wealth, and are more prone to sit down under our own vine and fig-tree in company with fewer wants (and those simpler) and the riches of a contented spirit. We are no longer convinced that a uniform inflexibility in money matters comprises the whole duty of man. There is even faintly perceptible a doubt as to whether an assiduous unrest of doing should usurp the serene dignity of being. While modestly congratulating ourselves upon our national progress thus early in the century toward the El Dorado of our hopes, it might be well, at this point, to consider whether we have not still, like Christian, some extraneous luggage of which to rid ourselves.

There are three words, peculiarly indigenous to New England, which long since should have been eliminated from the vocabulary of the American. Worn quite threadbare by constant use, squeezed dry of such juice of goodness as may once have been theirs, battered from having been worked overtime, they should be speedily relegated to the limbo from whence they came. Save, drive, hurry: these, in their merciless mill, have ground exceeding fine the youth, high ideals, health, and peace of mind which is our best birthright. Sometimes one wonders whether the passion to save, the hoarding for a dreary and loveless old age, while the man year after year hardens and narrows in a treadmill groove, may not have had its joyless origin

in the struggle of the Puritans with a rocky soil, the treachery of winter's snow and skulking foes. Truly an exaggerated sense of "thrift, thrift, Horatio!" has often so warped the nature of an individual as to impede all growth in happiness, health, and morals until, aroused to its insidious influence, he has cast it out of his consciousness.

This abnormal prompting to save is rooted deep in fear. It saps all joy from the present in wearisome heed of the future. It feeds on the husks of a sordid existence and calls this living. All the beauty and fineness of life are marred and distorted by the carping care that crosses in fearful fancy many a bridge which never existed. It starves the affections, breeds selfishness, walks arm in arm with the hag discontent, weaving into the woof of its gray life only the dull hues of sordid aims and palsied hopes. Tolstoi grimly maintains that men do worse than the ostrich, which thinks to escape from its pursuer by standing and hiding its head in the sand, when they sacrifice, to establish the uncertain security of an uncertain life in an uncertain future, a certain life in a certain present—their whole existence so swallowed up in anxious care with preparations for living that they really never live at all.

In his inimitable "Knickerbocker's History," Irving relates that the ingenuous settlers of Connecticut naively proclaimed that the colony would be governed by the laws of God—until they had time to make better. This is not an inapt epitome of the attitude of general vagueness and distrust evinced by a more complex society regarding the efficacy of spiritual means—of what is really wisdom and virtue—in dealing with the problems of modern life. Only in case of extreme emergency, after the many inventions of the so-called mortal mind have been sought out and signally failed, will "practical" pessimism resort in desperation to divine wisdom, look to the infinite source for its supply. There is nothing so weak for working purposes as the worship of worldly wisdom, arising from the false sense of man's separateness from God. The Master's command, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is a teaching that is not only superlatively good, but also extraordinarily practical.

Undoubtedly, the lack of an intelligent dependence upon the inexhaustible supply of Spirit to meet human need is

due in no small degree to the tendency among many people to regard religion as a thing apart from the daily routine; impractical, and in a sense too far removed from the vivid, palpitating facts of life to meet its poignant need of efficient means as well as worthy ends. One's religion should not be kept hermetically sealed in an air-tight compartment, to be haled from its place of confinement but one day out of the seven. His religion is the one all-embracing influence of his life, shaping his whole conduct, and bringing him, by constant rebirths and readjustments, to the spiritual life, into the knowledge of his real self. Upon the fulness, the completeness of his religious life depends his harmonious and perfect expression, mentally and physically; the fulfilling of every high ideal, emotion, talent, possibility.

Let us set aside that poverty plea of material sense which cries, "Drudge, hoard, grind or be ground," and assert our at-one-ment with the infinite Mind that bestows in abundance life, energy, and power. Secure in the knowledge that we are the reflection of that divine intelligence which supplies the universe with every good, as unchanging, indestructible, all-potent as the Mind from which it emanates, each aspiring change becomes for us, as heirs to all good fortune, but another proof that the unlimited sources of Spirit are ours.

"We mustn't be in a hurry to fix and choose our own lot," says Dinah in "Adam Bede;" "we must wait to be guided." It is not the human, but the divine wisdom that outlines. The desire for a thing which is in itself apparently good, may be thwarted, and the real need of the individual toward the attainment of his higher development may be met in a way marvelous to finite sense because beyond its ken. Always the need is met. "Love never faileth," the apostle reminds us; it is we who fail in faith that is so much less than the grain of mustard-seed. A person may seem to become obsessed by one idea, to the exclusion of every other, until he goes through life as though cut on the bias. To have grasped even one idea is a tremendous experience, particularly if acquired at first hand; but one should not stop there. On the road to truth there are many stages. To take up a permanent residence in one of them is by no means to reach our destination. Like Dickens' Joe, we must continually be "movin' on."

Nevertheless, admirable as may seem to a certain extent this all absorbing desire to live in an ascending scale, if one steps out of the procession long enough to gain a perspective upon those who carry the flags, he is confronted by the doubt as to whether real living, or even true progress, is made up so largely of drive. The strain of living always at concert pitch, as well as the fatal habit of flogging the human energies to renewed effort when they seem to flag, is everywhere evident in the tense, overcharged atmosphere of business and professional life. A mania for getting on, no matter how or why, to no matter what, often fills the dreaded vacuum of the hours with confused and worthless toil, trampling upon those finer qualities of mind and heart which should be carefully nurtured if the golden rule is to be more than a mere platitude that we are all courteously supposed to know and uniformly refrain from applying.

The restless craving to do something seems in danger of outstripping the primary need to be something. Work was made for life, not life for work. Work should be a natural and beautiful expression of life; one of the modes by which we are perpetually giving ourselves from sheer love of service. Many work in a futile attempt to escape from themselves. They use work to drive away *ennui,* to kill time, or to snub the dejected appeals of a well-nigh discouraged conscience. Work has been degraded by being made to serve as a powerful sedative by which to drug the senses into temporary oblivion. "Doing," says the old revival hymn, "is a deadly thing." Such "doing" in the end finds the last state of an individual worse than his first. Escape from our false self is found only as we grow little by little in the consciousness of our real self—the spiritual man in his intimate, all-sufficing, unbroken relation with God, in whom he lives and rests and works and achieves.

Much of the art and literature of our day appears to be less the outcome of an unselfish desire on the part of the artist to reveal a message to humanity, than of an overmastering dread lest he find himself stranded on the shoals of an imaginary boredom without thoughts to think or feelings to feel. The passion for amassing great wealth is but another expression of the morbid unrest of materialism. "We are in such haste to be doing," writes one made wise

by a life of love and service, "to be writing, to be gathering gear, to make our voice audible a moment in the derisive silence of eternity, that we forget that one thing of which these are but the parts; namely, to live." So it is that we have been likened to frightened sheep running to and fro upon the earth; and when all is done and we have had our little moment of looking down upon the kingdoms of this world, let us ask ourselves what, after all, fame, wealth, and worldly success mean to the mortal who is blindly striving to escape from his almost overwhelming tragedy of loneliness. Neither in the possession nor the driving pursuit of these, does contentment or happiness lie.

The Nazarene taught, and Christian Scientists are proving today, that in simple service the most practical and unimaginative may find the pathway which leads to the glory of God, to a happiness which no turn of the wheel of fortune can crush nor time destroy. In placing his emphasis upon the spiritual and disclaiming the material, the Saviour did not call his followers from better to worse conditions. He did not say that their suffering would be more than the suffering of those who followed the world's teaching. On the contrary, he said that while those who served the world and the flesh would be wretched, those who sought spiritual things would be blessed. Persecuted he told them they would be, if they walked in his footsteps; yet far happier than those who rejected him.

Again and again has our Leader reiterated that only as we understand the Master's teachings and persistently try to live them, can we rid ourselves of the difficulties and dangers, the consuming restlessness entailed by the practice of the world's doctrines, and render our lives radiant alike in achievement and repose. When the things that we have not done, and the things that we are doing, suddenly are reinforced by the melancholy company of the things we ought to do, and to mortal sense there comes the almost irresistible impulse by sheer force of the human will to drive ahead, it might be well, instead of engaging in a discussion with error, to inculcate instantly into our denial of its insistent demands the uncompromising finality of the famous knock-down method of Carlyle: "All which propositions I for the present content myself with modestly but peremptorily and irrevocably denying."

What am I, and what is this that seems so to clamor for

my mastery? Let the thought free itself from the false belief of limitation and confusion, the agony and strain of despairing endeavor, to rest for a while in the realization of an ever-present Love that watches over and guides His own,—

> And I shall thereupon
> Take rest, ere I be gone
> Once more on my adventure brave and new;
> Fearless and unperplexed,
> When I wage battle next,
> What weapons to select, what armor to indue.

Christian Science is again awakening the world to a realization of the truth that there is no problem which presents itself for our solution so great but that God is greater. All that we need to enable us to perform our part in the great adventure, with the high enthusiasm and unshaken confidence which comes from a faith as active and constructive as it is sure, is ours as the reflection of omnipotent power. Again and again the ardent nature, impatient of delay, eager for action, chafing under necessary restraint, must learn that he also serves who only stands and waits. A fatal inability to stop appears to have invaded all classes of society, until, like the farmer in the Berkshires who couldn't see the view because the hills were in the way, we seem inclined to allow the false sense of hurry to loom so high upon the horizon of our thought as to shut off a normal and helpful outlook upon life. Hurry is the commonplace in commotion; the rampant mortal egotism trying to find vent.

To be busy should not be construed as meaning to be in a hurry. The busy man does not hurry—he cannot afford to. The man of grave responsibilities, who controls great issues, knows that the confusion attendant upon hurry, clouding the thought which otherwise would do with consummate ease and unerring accuracy its prodigious work, must play no part in his day's task. His whole bearing reflects the poise of his thought, and in the midst of the ringing of the telephone bell, the click of typewriters, the interviews with the many who continually come and go, his courtesy is as unfailing, the repose of his manner as unruffled, as his perceptions are keen and his faculties alert. There is a luminous platitude current among business men, that if you want a thing done, go to the man who is busy. He can always find time for one thing more. A

negro in search of a Christian Science practitioner walked one day into the office of a man well known to a large public as a writer of rare force and clearness, whose legal and business acumen, as well as his power as a writer, have placed him in a position where stupendous demands are made daily upon his time and strength.

On the day the negro entered his office, not only urgent literary work but a legal matter of paramount importance engrossed this man's attention; yet he paused to write rapidly on a slip of paper the addresses of three or four practitioners. An hour later the door opened to admit once more the negro. He had called at each address only to find that the person lacked the time to give him the desired treatment. Turning from the telephone to dictate briefly a final sentence to his stenographer, with a concise order to one of the office force who was awaiting instructions, the busy man quickly pushed aside a pile of letters still unread, and with the smile, half whimsical, wholly kind, that more than once has lifted the shadow of fear and despair from the many who have found their way into that office, said to his perturbed visitor: "As I seem to be the only person of leisure in the city, I'll treat your case." It is worthy of note that the patient was healed in three days.

To form the habit of hurry is to lose touch with all the rarer meaning of life, to become deaf to its harmony. We hurry because the apparent maelstrom around us seems to have invaded our thought, or possibly because we have an exaggerated sense of our own importance in the scheme of things, or it may be because we would be in fashion. The person who hurries nowadays is never without company. He may be good, to quote from a well known aphorism, but he is not, on that account, lonesome—not if he hurries. Babel building is still a fashionable as well as a popular occupation. One accomplishes no more for this hurry; in fact, he accomplishes considerably less, like the man who attempts to lift himself by clutching heroically at his boot-straps, or tries to advance, figuratively speaking, while standing directly on his own toes. Caught in the whirl of topsyturvydom, mortal existence becomes a kind of protracted nightmare.

We get no intimation of haste from the Master while about his Father's business. Hurry did not interfere with

his work, his friendships, or his social duties. Each seemed to have its place, and whether at the wedding feast, at the home of Mary and Martha, or in the field with the lilies, he was in all serenity fulfilling the purpose for which he came among us. Life, abounding in wonderful opportunities to serve humanity, rich in human love, in the ever changing face of nature, in great books, good music, rare pictures, is too precious to be squandered in prodigal hurry. Let us lose all fear for the future, all unrest of the present, in the grateful joy that such gracious and beautiful gifts are ours, with the leisure necessary to transmute some of them into noble thoughts and acts. Yet, value these as we may, they are but agencies, never sources. Always, for the highest wisdom and joy, we must turn to the one Mind.

This, too, is a cause for joy; Spirit knows no limitation. Of the full measure of our spiritual power in Christ, we know nothing. It stretches beyond all finite sense, into the infinite. We can no more exhaust it than we can exhaust the universe. As we ask, so we receive; seeking, we find. We have but to arise and go to our Father to come into our own, as those over whom the so-called material law has neither hereditary claim nor sovereign sway, whose right divine it is forever to be ruled by the power which is born not of blood, nor of the belief of the flesh, nor of the will of man, but of God. And to this we are called in Christian Science.

CHURCH TREASURER.

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Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

[Written for the *Journal*.]

"THE INHABITANT SHALL NOT SAY, I AM SICK."

LOUISE KNIGHT WHEATLEY.

"You are sick," they said. "But that isn't the truth"
And the woman shook her head.
"The Bible declares, he that dwelleth in God
Shall not say, I am sick," she said.
And she held to the truth thro' a starless night,
'Till the morning proved that her words were right.

"You are tired," they said. But she smiled at that.
"How can I be tired," said she,
"When the only work is work for God,
And He is my Life, you see?"
And she quietly went her busy way,
With a happy song in her heart all day.

"You are poor," they said. But she only thought,
How little they know! God speed
The day when the world awakes to find
That Love is its only need.
And she still maintained, as her fortune grew,
Not money, but Love—if they only knew!

"You're afraid," they said. But she whispered low,
As if talking to some one near,
"Father, since Love is the only power,
What is there left to fear?"
And giving her hand to that unseen guide,
She crossed through the waters at His side.

"You are sad," they said. But a brave heart shone
Through the glimmer of tears unshed;
And the answer came, "We are told to rejoice,
To rejoice evermore," she said.
And she faced her grief with such steady eyes
That the world looked on in a dazed surprise;

For the world knows not of the peace that comes
To a soul at-one with God.
It is only those who are toiling on
In the path the Master trod,
Who can feel, through the dark, that loving hand,
And, holding it fast, can understand.

QUESTIONS BY THE CLERGY.

REV. WILLIAM G. SCHOPPE.

DURING the past year the writer has conversed, in a fraternal way, with numerous clergymen. Some have come to his office to inquire what there is in the Christian Science faith that gives the movement such vitality; some have accosted him in the street to propound questions. Believing that great spiritual truth cannot be attained through prejudice or the spirit of debate, sneering interrogations have been treated with a pleasant diversion, —perhaps on the New England weather. But all sincere inquiry, though far astray, and bound hand and foot with the grave-clothes of prevalent material systems, has been met, according to the light given, with patience and candor.

With a desire to know just what the clergy think, when they think of Christian Science, some questions were noted down, and from these the following are selected as typical of prevalent clerical thought. Very frequently the first question was this: "Do you really think that your Leader is inspired?" and I answer: "Now, my friend, if I say yes, she is inspired, you will at once revert to the old theory of inspiration, which was our puzzle in the theological seminary, and appeared the more impossible as reason developed. It involves two laws, two orders, both of God: supernatural and natural, spiritual and material, immortal and mortal. One must break through, and in a given case rearrange and control the other. Inspiration is, therefore, not the natural order for man; it is a miracle, and the age of miracles has passed. Thus modern inspiration and healing is labeled and excluded. The need of humanity continues; and has God changed? Now, lest we get confused over the association of a word, let us change the word, and ask, Is our Leader illumined, so as to communicate God's healing word?

"Right here, we must understand the Christian Science concept of God and man, and their necessary and indissoluble relation. God is infinite Mind, Spirit, Life, Truth, and Love; all-potent, all-wise, all-present; nothing has reality apart from God or contrary to divine Mind; such a being would have no creator nor support. It is mortal illusion,

which spiritual understanding annuls; hence the real man is spiritual,—the offspring of divine thought. He is idea, image, likeness. He is forever within the 'focal radiation' of divine intelligence, and reflects God. Emerson says, 'God speaks, not spoke.' All truth is of God; error is not of Him, and has no being. He who speaks truth—spiritual reality—is illumined (inspired), and speaks God's word. Then, from the Christian Science view of God, man's illumination is the natural order, and the only question is this: Has our Leader, through discipline and consecration, become sufficiently conscious of the ever-present divine Mind, to know and express God's saving truth? Does her message positively and permanently spiritualize daily life, cast out evil, and heal the sick? If so, it is God's message, tested by its fruits. She who has spoken it is illumined, and Christian Science is the Christ-idea, redeeming the world; to the fast increasing evidence of this demonstration, every Christian Scientist is ready to appeal, with unfaltering confidence."

The second question is often this: "Do not Christian Scientists lack breadth?" In answer to this I have said: "In the estimate of any system, it is always safer to follow principle than personality. Vital truth destroys error, and there is often upheaval in the process. The critic saw in Job only the 'sore boils.' God saw in him the 'root of the matter,' that was casting out corruption. A Christian Scientist must not be judged by the error that is being cast out, but by the truth that is expelling it. Like the apostolic Christian, he has something within that is vital, which must uncover and expel evil; while he feels its intensity, he may not, at first, discern the breadth of its movement. Perhaps his very loyalty to Principle seems narrow; he stands for demonstrable Truth; to him God is infinite Spirit, man is spiritual and not material; the spiritual idea is the rock, Christ, on which the church must stand, for 'other foundation can no man lay.'

"The world has had a long test of the failure of material systems to heal human ills: the action of truth has been weakened by form and creed, until the healing word of God is made of 'none effect.' So it was in the apostolic days; truth had been overlaid by tradition, and Paul was considered narrow when he insisted on its entire separation and its universal form and application. While the disci-

ples attended the temple worship, and thought the new wine might be contained in the old bottles, they were welcomed in Jerusalem; but when Stephen, for humanity's sake, proclaimed the separation, 'Come out from among them,' they were persecuted and driven forth. History shows that they were not narrow, but too broad for the narrow limits; loyalty to truth and the need of humanity demanded the distinction.

"History also shows that human theology narrows faith into institutions, then sets its decree, 'Conformity or persecution!' An easy-going public conforms, while prophet and apostle take the penalty. Christian Science repeats history: it seeks vital truth and not an empty name of good fellowship; it does not persecute nor hate; it leaves the time-honored but ineffective and partial systems, and goes forward. Those who follow, out of the old forms, must come for demonstrable truth only. If this is proselyting, then God's call is the same. The call of God, as it came to Abraham, Moses, Isaiah, Paul, Luther, Wesley, Mrs. Eddy, has ever been to come out from narrow thought and dead form, and seek the vital and universal. These heroes of faith, in the opinion of those dependent on the forms they left, were pronounced 'narrow, exclusive, proselyting;' but the world can never pay its debt to their loyalty to the light of truth. The Christian Scientist is called of God to come out from material form, and apply to humanity's need universal truth. Time will test the breadth of his mission."

Another question is this: "The old churches include the healing truth; why not do its work in and through them?" To this it has been answered: "The old churches do not include the healing truth: the Bible does; but in this regard they have long departed from the Bible. What is now appearing in some churches is not Bible healing, but a substitute for Christian Science, planned to satisfy the growing call for Christian healing and conserve the established material order. The Christian Science philosophy would cut that order up by the roots, and its rapid growth causes alarm; therefore a substitute must be found. But a substitute is not the reality; like all imitations, it lacks the power of reality. When Moses wrought his mighty works by the hand of God, we are told that 'the magicians of Egypt did so with their enchantments;' but their imita-

tion soon found its limit, while the works through Moses attained complete demonstration of the spirituality and power of God. The prime incentive of these imitations is to counteract the influence of others, not to cure humanity's ills; a lurking flaw in the motive will soon be fatal to Christian healing; Love alone is its law, while envy and malice seek to destroy it.

"The method prevalent in some churches seems to include drugs, hypnotism, and prayer, and this combination indicates somewhat of their separation from the healing method of the Master. The Gospel record shows the absolute supremacy of Spirit, divine Mind, and man's spiritual sonship. This relation with ever-present Spirit was the sole basis of Jesus' mighty works and the basic truth on which he gave his positive commands: 'Go ye;' 'Cast out devils;' 'Heal the sick;' 'Teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' Except through the spiritual (ideal) philosophy of Christian Science (though it is often ridiculed by ministry and churches), the application to the world's ills of the Christian method of healing is impracticable. Christian Science declares that God, Mind, Spirit, is All-in-all, ever-present good; and that evil, disease, discord is not in Him nor of Him, and therefore is not real but the illusion of mortal sense, to be destroyed by the truth which makes free.

"A church-member once said: 'The doctors could do nothing for my daughter; I prayed sincerely a whole year, with no result, and now Christian Science brings good results at once. Why is this, and why was not my prayer answered?' It was because he had asked 'amiss.' His theology had built a wall in front of his faith, and he prayed against it for a miracle, when he believed miracles were past. Had his prayer been answered, he would have been surprised; while the Christian Scientist would be surprised if his prayer for healing were not answered, for he prays with the understanding that all is Spirit and its manifestation; that harmony—health—is natural, supported by the divine and only law of being. This understanding establishes positive faith in divine healing. The material mixture of modern theology confuses understanding of how the healing can be wrought, thus obstructing faith. Then the sick cannot be told, 'According to your faith be it unto

you.' It is not strange that, with this confusion, there is strong opposition within the churches to any attempt at Christian healing. It is said, 'Let the church attend to spiritual culture, and leave the care of the body to others,' forgetting the vital connection of the two, as shown in the Gospel story, and that the prevalent spiritual dearth is caused by this severance between divine Truth and practical demonstration.

"Another cause for church obstruction is the latent skepticism as to the reliability of the record concerning the Master's mighty works, called miracles; and Christian Science is dispelling this doubt, doing many similar works by the same truth, the supremacy of Spirit. This unyielding philosophy and obstructing mentality make real and continued healing work in and through the other churches impracticable, while a positive obedience to the divine command, 'Heal the sick, . . . cast out devils,' requires the spiritual philosophy, clear faith, and united conviction which are found only in the Christian Science church."

Yet another question is this: "Would you expect me to join a church that is dominated by the authority of a single person, and that person a woman?" (This insinuating query is asked by one who is pastor of a church, three fourths of whose members are women,—loyal helpers.) "Is there any reason why God should not choose a woman as the leader of His spiritual host? The unusual proportion of men of all classes in the Christian Science movement, shows that men, in general, are not concerned about sex, but only quality in leadership. In itself, the question of authority is well taken; the lack of its proper safeguard has been the bane and terror of religious history. Christian Science is critical of human authority, and its truth, even now, is causing all forms of tyranny to fear. It welcomes unprejudiced examination of its solution of the problem of authority, 'One is your Master, even Christ; and all ye are brethren.' Christ is the rock in the wilderness; Immanuel; the Word that was made flesh; the unction of Jesus; the ever-coming of Truth; the 'light of the world;' the spiritual idea; the 'one having authority.'

"The authority of mortal mind—personality—is oppression and limitation; the authority of the spiritual idea is freedom and inspiration. Nero ruled Rome with an iron grasp. Paul planted a church in Rome and his words

were absolute in that church; but how different! Nero was a tyrant; Paul was an apostle of light. One ruled by the authority of personal will, backed by the power of a relentless institution; the other practised self-effacement, and presented the spiritual idea, 'I, . . . yet not I, but Christ liveth in me.' One binds, the other liberates. 'Stand fast therefore in the liberty,' says Paul, 'wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' While it has generally been true that the world has first killed its prophets and then 'garnished their sepulchers,' it is to the credit of a vast and ever increasing number that they have had the discernment to love and honor the Christian Science Leader for her works' sake.

"Christian Science annuls the authority of human personality. There is one infinite intelligence, one will, one authority, which the real man reflects, and in which he lives, and moves, and has his being. Christ is the ever-recurring manifestation of this sonship. Hence Christ is Master. The fishermen of Galilee received the promise, in spite of the scorn of priesthood, 'Ye shall sit on thrones.' It indicates the authority of the Christ, the truth which they voiced. This rulership is the hope of humanity. Mrs. Eddy's work has powerfully impregnated the world's thought and life with the spiritual idea that sinks mortal authority in the immortal. According to her teaching, the individual must give up all for Christ, in order to find the real selfhood; and it is unthinkable that she could so unfold this truth, which obliterates self and spiritualizes the world, except as it passed into and through her own consciousness.

"She writes: 'I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind' (Science and Health, p. 1). Again she writes, of herself: 'Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ' (*Ibid.,* Pref., p. ix.,). Yet again: 'Follow your Leader only so far as she follows Christ' (Messages to The Mother Church, p. 70). He who runs may read that the message is of God: its power for good attests it.

"It would seem, then, that God chose this messenger, as He has others, without consulting the established authorities. The individual is required to take the truth thus presented into the world's need, and demonstrate it, as did the Master, by the spiritualization of life, the casting out of evil, and the healing of the sick. When it is proved it becomes to the individual not a mortal opinion, but the word of God. As loyal Christian Scientists we are convinced, by the demonstration, that our Leader's message conveys the true spiritual idea; and that, therefore, 'our church is built on the divine Principle, Love' (Science and Health, p. 35). We gladly accept the authority of Christ, Truth, redeeming the world, as it has been revealed to us in Christian Science. This is not a clamp, but a girdle; not a chain of bondage, but the 'law of liberty.'"

[Written for the *Journal*.]

WHERE?

LAURA GERAHTY.

WHERE speed the swallows when the nights grow chilly
And earth with longing gaze entreats the sun
To shine again on rose and water-lily—
Where speed they, hastening homeward, every one?

Swift to a warmer clime their flights are winging,
Where tamarinds ripen and the breeze is kind;
Where tenderest welcomes on the air are ringing,
And songs are wafted on the scented wind.

Where turns my heart, when slowly comes the learning,
The bitter emptiness of love forgot?
Whence finds it solace from the human yearning
When earth no longer holds one gladsome spot?

High in the heaven immortal Love is reigning,
Where tired hearts and sore find now release;
When mortals turn, no more earth's vain joys feigning,
They in Christ's loving arms find joy and peace.

GUIDANCE AND PROTECTION.

IONA J. MC CAIN.

THE wise man says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path." I have often thought that if every Christian Scientist were to tell of the obstacles overcome in making the demonstration to come from their far-away homes to visit our dear Mother Church, there would be many interesting stories to read. I consider my own demonstration in going to Boston more remarkable than any physical healing I could have had. Being a working woman, and with very irregular work, I was not, humanly speaking, financially able to go, and at first thought it seemed impossible.

At about the time when it became clear to me (in February, 1906) that I should go on to the dedication of The Mother Church, I was preparing to move from Cincinnati, O., where I had resided for seventeen years, to Indianapolis, my former home. This change entailed considerable expense, but notwithstanding this, and the fact that I was now almost a stranger in Indianapolis, I had in a few months, through the daily study and application of our Leader's teachings, so demonstrated my way that I had more work than I could do, and was free to go, so far as the financial part was concerned. Then a fear of making the trip alone, and the fact that I did not know any one in Boston, began to trouble me, as I was wholly unaccustomed to traveling alone; but I came to see that with Truth to guide and protect me I could do it.

When it was announced in the *Sentinel* that there would be a committee in Boston to assist visitors to get their rooms, this relieved me much, and I saw that divine Love had provided for my need. I had written to a Scientist friend in Cincinnati that I had decided to go to Boston, but did not know whether I would have any one to travel with or not. By the next mail my friend wrote that a friend of hers, whom I had met only once, was also going to Boston, had already engaged her room directly across from the church, and would be pleased to have me share it with

her and also to share her berth on the train. Explicit directions were given about starting and where to meet the train, which was to be a special, filled with Scientists; and I looked forward with much pleasure to making the trip with them. For all these proofs of the Father's loving care I was more grateful than I can tell.

I was to meet the special at Cleveland, O., and on arriving there I went direct to the information desk and was told I would have a three-hour wait for this train. As the time drew near for its arrival, I stood near the gates, but when the time came the gates were not opened and no such train was called out. I then questioned the gatekeeper, and he replied that the train was not in yet. I went again to the information desk, and was told the train was behind time. I naturally believed what I had been told, and had waited for some fifteen minutes more, when the rest of the crowd began to move toward the gates. I, believing they had been waiting for the same train, took my position with them and followed them through the gates. As I handed the gatekeeper my ticket, he punched it and then said indifferently, "You've missed your train; that train has been gone ten or fifteen minutes." This, from the same man who had told me the train was not in yet, thoroughly bewildered me, and I began to question him, but was hurried on with the crowd. I was inside the gates; my ticket punched; my train gone; and yet I had been so careful to get all the information I could, that I was wholly at a loss to account for any mistake either on the part of my friends or myself.

As I stood there for a few minutes, trying to understand the situation and to decide what to do, a railroad official approached me and inquired what the trouble was. I told him all about it,—that my berth was engaged on that special train for Boston, that my friends were all on it and expecting me, that I did not know any one in Cleveland and could not stop there, etc. To all this the man answered not a word, but told me to come with him to the other end of the depot and he would see if the train was really gone; which it was. He then walked rapidly back to a little office, and without offering me any explanation whatever, or telling me what he was going to do, he left me in an outer room while he went into an inner one and began telephoning. Left alone, and bewildered

even more by the man's persistent refusal to talk to me, I saw I must get quiet within myself, and realize more fully than I ever had done before in all my life, that "God is our refuge and strength, a very present help in trouble," and that notwithstanding what had happened I was still in the Father's care. Nothing could have taken me more completely by surprise than the situation in which I found myself. To sense there was apparently no remedy but to give up my trip, as I supposed my ticket would not be good on another train; but I shut off this suggestion, and steadfastly declared the truth,—the omnipresence of divine Love.

Meantime the official continued to telephone, and as it was getting late I stepped to the office door and inquired if he was trying to do something for me. He merely nodded, and kept on telephoning, so I returned to my place and my mental work. In a few minutes he came out and said, "Are you willing to undertake the risk of overtaking that train?" The question astonished me—such a thought as trying to overtake a train that had then been gone fully thirty minutes or more had never occurred to me, as I did not suppose it was possible; but I quickly answered, "Yes, indeed! I'll undertake any risk, if there is the slightest possibility of overtaking it." "Well," said he, "it is a risk, for I can't promise you that you will be able to do it; but there is a possibility, as that train is to stop a short time at Buffalo for supper. You may miss it, and have to remain in Buffalo over night; but if you want to take the risk, we will do all we can for you." I asked what time I would get to Buffalo. He said it would be nine o'clock, and added, "You may have to ride in the baggage-car, as I do not think there will be any coaches on this next train." This may have been intended as a joke, but I was too serious to take it as one, and replied that I would ride on the engine, if necessary, on the chance of overtaking that train. He then put me on board (not in the baggage-car, however), after explaining matters to the conductor, and I was glad to have my time again to realize the truth.

To one accustomed to traveling this experience may not seem much, but to one naturally timid and fearful it was quite a test. I saw afterward that had it not been that I was relying wholly on divine Truth and Love, the pos-

sibility of missing the train at Buffalo and having to stay there alone over night would have decided the question, and I should have gone back to Indianapolis; but safely aboard the train and speeding toward Buffalo, I continued to realize and declare the truth. I saw that I must destroy all fear, and the thought came that if I did not overtake the train, and had to go on to Boston alone, perhaps this was just the sort of experience I needed at this time to strengthen me and give me a deeper realization of God's tender care and love; that I did not need to rely upon the companionship of any human being. I soon became willing to go on alone, if need be, realizing that I would be guided and protected by divine Love, and with this realization all fear was destroyed. I felt I could say, "Not my will, but thine, be done," and about ten minutes before we reached Erie, Pa., there came over me a sense of peace and quietness, with the assurance that all would be well, which under such circumstances seemed marvelous to one of my temperament.

The conductor, who had been exceedingly kind to me, said we might overtake the train at Erie, Pa., which was about half-way to Buffalo, and that he would look for it there. However, I did not think much of such a possibility, and had written a telegram for him to send on to my friends when we got to Erie, to let them know that I was on the way to Buffalo. Arrived at Erie, the conductor got off to look for the train. In a few minutes he returned, saying, "Your train is here." My unbounded surprise and joy cannot be expressed. How we had managed to overtake a train half an hour ahead of us was beyond my knowledge. I only knew I had spent every minute, from the time I ceased to ask questions of the official at Cleveland until we arrived at Erie, in realizing the truth,—in declaring God's presence and power, and the nothingness of error to obstruct my path.

As I stepped off the train the baggage-master met me with the question, "Are you the young lady who was left behind at Cleveland?" I replied, "I am." "Well," he said, "we had word from Cleveland to wait for you, and have been waiting here for ten minutes." I could scarcely believe what he said. This, then, was what the official in Cleveland was telephoning so long about, while I waited—a train had been held ten minutes for me! I, who had

suffered so much from the loss of home, relatives, and friends, and from the thought that I was alone in the world and that there was now no one to care what became of me,—I had had a train held for me! This was indeed more than I could have asked or expected, even of divine Love. I did not know that such a thing was ever done for any one, and to have it done for me seemed past believing. There was no time then to ask further about it, but on the following day, to make sure of this and that my ears had not deceived me the night before, I asked the conductor in charge of the special why they had waited so long at Erie the night before, and he replied, "We were waiting for you."

When I stepped aboard the waiting train, my friends, not having met me at Cleveland and supposing that for some reason I had not left Indianapolis, cried out in astonishment, "Where did you come from?" I replied, "I don't know anything about it; I only know that divine Love brought me," and told them the story as far as I knew it. I never learned why or how the mistake had been made and then righted, but it is not necessary for us to know the details in order to realize the power of Truth to overcome all error.

The spiritual uplifting which this experience brought me, and the lesson it taught me, I trust I shall never forget. I have been most grateful for it, as it has helped me many times since in realizing God's presence and protection in times of trial and testing. How true it is that "the Lord hath been mindful of us;" and that, as our dear Leader has so beautifully said and realized, His everlasting arms are around and about us.

EVERY opportunity carries a penalty; every privilege brings with it a warning. If we will not live the life of Love, if we harden our heart against a brother offender, we shall find in our need that even the great and infinite love of God is shut against us, harder to be won than a strong city, ribbed and stockaded as the bars of a castle. To the unforgiving there is no forgiveness. To the hard and relentless and loveless, there is no love. To the selfish there is no heaven.—*Hugh Black.*

THE SILENCING OF EVIL SUGGESTION.

JEANIE E. C. ANDREWS.

WHEN people first apprehend through Christian Science that in truth there is no sickness, sin, or death; no evil person, place, or thing, to fear or love; that the whole seeming discord is nothing but a mistaken belief of life and mind in matter, they are uplifted into such a sense of joy and gratitude that for a while they feel as if effort and strife were done with forever. Later comes the knowledge of the necessity of working out what they have learned in daily life, and sometimes a sense of disappointment comes in, as they see that, though reason and revelation alike show the utter impossibility of any substance, life, or mind existing outside of the infinitude of God's being, something seems continually to argue against this and to suggest the contrary. They learn that these suggestions of evil being, evil thinking, evil knowing, acting, and attracting, called in Science animal magnetism, have constantly and vigilantly to be watched against and destroyed, and that to do this they must first face the error and see that its claim to influence or injure humanity is baseless.

During this process of scientifically uncovering error's hidden ways of accomplishing iniquity, beginners are sometimes seized with an abject and needless fear of it, as though some mystical and occult new power had suddenly risen up to attack them; but this is because we never thought of it before; we simply drifted with any current of false opinions, prejudices, hates, and fears, that came in our way, and were mentally infected with every passing sense of sin and sickness. Now we know our duty,—that it is right to resist such drifting and such mental contagion and to keep the currents of thought turned heavenward.

In one of our Lesson-Sermons, these words from Job occurred in the responsive reading: "Thy wickedness may hurt a man as thou art." The statement brought with it a train of thought which so helped the writer that she hopes it may help others also. "Wickedness" can only "hurt a man as thou art;" therefore every man that is pure of the wickedness is untouched by it; malice can only hurt

the malicious, fear the fearful; hate the hateful, and so on. Turning to John's Gospel, we find this truth corroborated by the Master. He said: "The prince of this world cometh, and hath nothing in me." Jesus was on the eve of a great and final struggle; he was soon to experience the mental agony to be endured when the "mind of the flesh," the "prince of this world," animal magnetism, would suggest another way, another will, apart from God. He knew this, foresaw all that this malicious sense would bring forward to hurt his peace of mind,—his supreme confidence in the love and wisdom of the Father, and in his own ability to prove the truth of being.

The Master without doubt foresaw how the suggestions of malice, treachery, desertion, injustice, bigotry, hate, murder, would all urge in turn a belief in other powers and other minds; yet on the very brink of it all he uttered these words: "Peace I leave with you, my peace I give unto you: . . . The prince of this world cometh, and hath nothing in me." He knew from former experience the force of the words, "Thy wickedness may hurt a man as thou art;" but he knew his security in Truth, namely, that there was nothing in him for malice to appeal to; that no evil suggestion had anything in him to work upon, nothing in him to respond to it; because he knew no purpose or desire apart from divine Love.

Why then are we afraid? We know "there is no transfer of evil suggestions from one mortal to another" (Science and Health, p. 496), hence if malice or fear seems to be talking to us and harming us, we should rouse ourselves to deny their supposititious presence. If we are afraid, it must be that we still believe that evil has some power. Our text-book tells us that man "has not a single quality underived from Deity" (p. 475). We know this to be true, then why the discrepancy between our knowledge of the spiritual fact and our present demonstration of it. What false sense is it which Jesus had not and which we believe we have to which evil appeals? Let us go back to the Adam-allegory, the dream through which animal magnetism is first supposed to have spoken, and see to what it addresses itself. Clearly it is to a belief in covetousness. Our Leader says (*Ibid.*, p. 450), "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, ani-

mal nature, and organic life, who will deny that these are the errors that Truth must and will annihilate?" These claims of materiality, personality, animality, and sensuality are each represented in the Adam-dream, and the appeal of each is addressed to a desire to possess and know what God has not imparted or known.

1. "Ye shall be as gods": be creators of material life, substance, and intelligence; shall possess material force, will-power, the "sharp surplus" of materiality, discharging itself in currents of personal influence, mesmerism, magnetism, enabling you to usurp the rights, the mental freedom of others, to interfere, command, dictate. The lie appealed to Adam's belief in covetousness, and he took up the burden of personality and materiality, together with its results,—competition, rivalry, jealousy, hate, oppression, murder. 2. "I am pleasant to the eyes": beautiful matter, beautiful evil, physical attraction; and the lie appealed to the belief in covetousness and burdened mortal man with sensuality, with a belief of mortality, disease, decay. 3. "I am good to feed upon": you shall know pleasurable emotions, excitements, sensations; and once more the lie appealed to Adam's belief in covetousness, and he burdened himself with animality and its results; pain and remorse and despair. 4. "I will make you wise": teach you caution, guile, insincerity, avarice, human policy; and Adam took on the burden of false law, false science, false philosophy, and false theology, and the measure of his cup of woe was full.

Mortals have gone on accepting evil's myth of a creation incomplete without evil, accepting the tortures of a forever unsatisfied desire, and accepting a belief in knowing what never was, is not, and never will be, in sin, ignorance, and fear. What is our remedy? The Scriptures are very definite on this point, and the Master demonstrated their verity: "Look unto me, and be ye saved." We turn with reverent thankfulness to another scene, and see Jesus triumphing where Adam yielded. The same promises are made, the same sense appealed to, but it finds nothing in him. The pure in heart see God, good; sensuality, animality, personality, materiality had no attraction for Jesus. He did not believe in them. They were baffled before his purity, his satisfaction in the fulness of God.

So it will be with us if we work as Jesus worked, and

use the weapons which he used. What were those weapons? First was the knowledge of man's true selfhood, his sonship with God. As he came up from the waters of baptism, he realized the Christ-ideal, and so learned that the material sense of life was not, as Adam believed, an Eden, but a wilderness. He wanted to get out of it, not to find satisfaction and completeness in it. He had no covetousness. He knew he was the Son of God, infinite Spirit, and that nothing but oneness with Spirit could satisfy him. He knew that God was all-power, the all-sufficient Word,—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He knew what God was, and refused to try experiments by casting himself down; he knew no desire to possess, rule, or control his fellow-men and their kingdoms of earth, for he knew that what he was, every child of God was also; and that the rights he had, were the rights of all others also. Knowing this, he did not covet a sense of material power and influence, and so was strong to say, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then we read that the devil (evil suggestion) left him, and angels came and ministered unto him. The prince of this world had come, and had found nothing in him.

Now, through the power of divine Truth, we are just as safe as Jesus was, just as certain to overcome. We know that through Christ and Christian Science we too may become sons of God. The word spoken by Jesus was mighty to silence evil centuries ago; it is the same word, and has the same might now. In the promise that the Spirit of truth shall lead us into all truth, we have a full and complete assurance of divine protection. Let us "take heed, and beware of covetousness," that we may use our God-given right to cast out every suggestion of power or good apart from God, with Christ, Truth. We should be able to declare, as did the Master, that the prince of this world has nothing in us, because Spirit, God, is all-satisfying, all-sufficient; that we want to know nothing God does not know, for all else is emptiness; that we want to see nothing Love does not see, for all else is delusion; to feed on nothing but what Truth provides, for all else is worthless; to hear no wisdom but what the one Mind unfolds, for all else is ignorance. Knowing this, we are demonstrating that

purity which faces every untoward circumstance with the calm assurance, "The prince of this world cometh, and hath nothing in me;" then the suggestions of evil are silenced and the angels of His presence minister unto us.

As each week brings us, in our Lesson-Sermon, a fresh unfolding of the knowledge of Christ, our debt of loving gratitude to Mrs. Eddy increases more and more. We know it was her purity and selfless love which enabled her thus to show to all of us our daily bread. The glorious understanding of the present power and protection of divine Love, and its exemplification and amplification in Christian Science, has been made possible to us through the spiritual interpretation of the Scriptures given in her writings, those teachings and messages of Truth and Love which in their angel mission "point upward to a new and glorified trust, to higher ideals of life and its joys;" guiding "to the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers" (Science and Health, p. 299). As we see the multitude of those who have been helped and healed and glorified through her loving guidance, united in one bond of grateful obedience, we are reminded of the wise king's foresight of the reward of faithful womanhood: "Her children arise up, and call her blessed."

[Written for the *Journal*.]

HUMILITY.

EVELYN SYLVESTER KNOWLES.

HUMBLE are we when good in little ways,—
In faithful doing of the common things.
The gentle passing of the nights and days
O'erfilled with storied blessings, outward flings
A simple message, yet befitting kings!
Who sees a duty, and his hand not stays
From its completion, hears a song and sings
To hearts through misery dumb; who softly prays
The noble, silent prayer that, half expressed,
Leaps up to heaven unhindered by man's ear,
Straight from the purified, Love-guarded breast;
Who stands serene amid the world's dense fear,—
This one hath found a ladder to the sky
Whose every rung is brave humility.

SEED-TIME.

DAISY BEDFORD.

IN a case of sickness where the nothingness of the error which holds the patient in bondage seems long in being demonstrated, it would be well if the patient thoroughly studied and made his own the many lessons embodied in the article named "Pond and Purpose" in "Miscellaneous Writings" (p. 204). Every earnest Christian Scientist has passed through the stage mentioned by Mrs. Eddy, when Truth begins to uncover error and sin in the human consciousness, when "agony struggles, pride rebels, and a mortal seems a monster." We must all go through this testing-time, this upturning of the dark places in our hearts, if we would be fitted to serve Truth aright.

What should we think of a gardener who sowed his rarest seeds on the top of rank grass and noisome weeds? Could he hope to see any of the plants take root and arrive at fruition? No! their growth would be choked and destroyed because there would be no room in which to germinate. The plough must first have been at work to uproot the grass and weeds, and to expose the earth to the purifying influences of light, air, sunshine, frost, and rain. Care must be taken that there is no springing up of the accumulated seeds of waste places, if later they are to "blossom as the rose." The soil must be prepared for the reception of the seed, placed where the sun may rest upon the plants early and late. Each weed must be ruthlessly uprooted as soon as it makes its appearance, in order that it may in no wise hamper the tiny seedling; and lastly the plants must be protected from the host of enemies which would destroy them.

Compare all this toil for that which perishes—"which today is, and tomorrow is cast into the oven"—to the preparation of the human mind for the truth, before Christian Science pointed out the better way. A few tears, a confession of sin repeated so often as to become a meaningless string of words; a feeling, "Oh, I am not as bad as I might be"—too often this describes what mortal mind means by repentance. This is not the agony of the uprooting of all the rank grass and rubbish we have allowed to take root

and flourish. No; repentance goes deeper than this! Not only does it mean the acknowledgment and uprooting of every error and sin which claims to hold us, but often the parting with our most cherished beliefs as to what constitutes goodness. How often we find this very thing to be one of the chief difficulties to many people in accepting Christian Science. In the old thought humility, unselfishness, repentance, love had quite a different aspect and meant something quite apart from that which we learn in Science. Before, the putting into practice of one or the other of these virtues, as we were taught, led us to believe we acquired merit by which we could win heaven, and pardon for having given way to our besetting sins.

We do not seek to acquire merit in Christian Science; rather do we learn to say with the Master, "I can of mine own self do nothing." Truth must uncover error; repentance must cast out all sin—all that is unlike God, good; no error must be left behind to reseed and spoil the harvest. Then we must strive for the childlike spirit; we must prove our receptivity to truth, if the reign of harmony is to begin in our lives. We need the light and sunshine of Truth; there must be no dark places unillumined by reason of our turning away from Truth. And lastly, we need to keep out all the enemies which would war against spirituality,—self-righteousness, self-will, self-seeking, personal sense, envy, criticism, apathy, fear, etc.

At first the constant watchfulness which this entails seems impossible of performance, and we cry with the prophet, "O Lord, I am oppressed; undertake for me." Then lovingly comes back the answer: "My grace is sufficient for thee: for my strength is made perfect in weakness,"—the weakness which is the weakness of the babe nestling confidingly in its mother's arms, never questioning, never doubting, just loving and ever conscious of the all-protecting care. Then and not until then shall we catch a glimpse of "white-winged peace," and experience the "baptism of the Holy Ghost," as so wonderfully described by Mrs. Eddy in the article referred to. Working faithfully, truly, lovingly, we shall come at last to where —all material dross purged away—spiritual man will be seen as the true reflection of the one Father-Mother God, who is forever manifested by this man.

MAN, HIS NATURE AND INDIVIDUALITY.

REV. G. A. KRATZER.

WE learn from Science and Health (p. 468) that "man is not material; he is spiritual." We might have learned as much from the Bible, but we did not until Mrs. Eddy pointed the way. Jesus said to the woman of Samaria, "God is a Spirit: and they that worship him must worship him in spirit." So God's man must be spiritual, else the above statement requires an impossibility, for a material sense cannot worship in spirit; that is, spiritually. Again, we read that "God created man in his own image;" hence, if God is Spirit, man must be spiritual rather than material. In the second account of the creation, however, we are told that "the Lord God formed man of the dust of the ground;" and this doctrine, that God created man materially, is taught or implied in many other parts of the Bible. In consequence of these teachings, the common belief among religious people has been that God created man both spiritually and materially; that while he is upon the earth man is primarily material and only secondarily spiritual, but that by the process of death he ceases to be material and becomes wholly spiritual.

By earnest study and prayer, Mrs. Eddy reached that spiritual illumination which enabled her to discern between the true and the false. She saw that in truth God creates man spiritually and the universe spiritually, and that is the only way they were and are created. She discovered that mortal belief which is a delusive consciousness of matter and evil, regards man and the universe as material; but, though material things seem to be realities, they have only the status of a false sense. This theory may seem very fanciful at first thought; but Mrs. Eddy and thousands of her followers have put it to the practical test, and find that it is demonstrably true in healing the sick, reforming the sinful, and removing discordant conditions of various kinds. Furthermore, in Science and Health, Mrs. Eddy has shown how, as rational creatures, we can deny material evidence and understand and believe that man and the whole creation are spiritual, and not at all material; that

all which is real is good, and that there is not in reality any evil; and she has shown how this truth can be understandingly and scientifically applied by the intelligent believer to the healing of disease and the casting out of sin. The import and application of the "scientific statement of being," above quoted, that "man is not material; he is spiritual," is rapidly dawning on human thought.

We learn from Science and Health that God is the only substance; other names for God being Life, Truth, Love, Mind, Spirit, which are substance, being identical with God. We learn that man himself is not substance, but the offspring, reflection, or idea of substance, or God. (See Science and Health, p. 301.) To express the relation of man to God, the word "reflection" has been selected by Mrs. Eddy, and her wisdom in this is seen when we think how happily it conveys the idea that man is a perfect likeness of God, and yet is not substance. One's reflection in a mirror is a perfect likeness of him, and of his every motion and expression, yet the reflection has no substance. In so far, however, as the word reflection would suggest that there is some substance outside of God to reflect Him, as the mirror is outside of the person it reflects, it does not adequately express the teaching of Christian Science. Mrs. Eddy says, "The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it" (Science and Health, p. 300).

The figure of the sun and its ray is an excellent one for expressing certain phases of the relation of man to God. The sun perfectly images itself forth on every side by means of its rays, yet the sun is not in its rays. So, to carry out the figure, God is spiritually "self-luminous," and the "light" that He gives forth is spiritual man and the spiritual universe. If, in using the sun as an illustration, we think of the sun as Mind, and think of the sun's rays as ideas or emanations of Mind, and if further we think of these emanations of Mind as capable of being conscious of the thoughts, feelings, will, and consciousness of the Mind which emanates them, and capable of having no other consciousness, we get a glimpse of the nature of the real, the spiritual man, and of his relation to God. The real man can hold no thought, no feeling, no will,

which is apart from or contrary to the thought, feeling, and will of God.

The real man thus expresses or perfectly reflects divine intelligence, divine Love, divine will. The real man is a spiritual emanation of God, surcharged with the divine thought, love, and consciousness, knowing as God knows, choosing as God chooses, giving out the love which God bestows upon him. So the real man is continually conscious of the love, life, harmony, health, strength, serenity, knowledge, joy, and peace of divine Mind; and in his consciousness there is nothing that is unlike God, good. God being harmonious, there can be no inharmony or competition among His ideas or children. There can be no hatred, malice, jealousy, envy, revenge, or antagonism between the children of God. This thought, held in realization, will cause the mortal claims of hatred, envy, and the like to vanish; and the thought of the one Mind, held to and realized, will clear up a business difficulty where the lack of success is due to competition.

It has been said that it will rob life of much of its charm if we ever attain a state of consciousness in which all men think, feel, and will the same. But do not husband and wife become happier, and love each other more, as they grow to think and feel alike, and to have similar tastes? Is it not the same with all who are thrown closely together? While their thoughts and tastes are widely at variance, they are not happy together; but as they come to be more of one mind, they enjoy each other better. So in the perfect harmony of spiritual being, there is perfect joy.

Christian Science teaches that the real, spiritual man is immortal; that he was never born, and that he will never die; that he always was and always will be; that, since God does not change, His image and likeness, the spiritual man, does not change. To mortal sense, the Bible in many places teaches or implies that man's individual life commences with the physical event called birth, and religious people have taken their beliefs from this class of Bible passages rather than from those which represent man as spiritual and Godlike.

Jesus was the human representative of the real man. He said of himself, "Before Abraham was, I am." St. John says of him, "In the beginning was the Word, and the Word was with God." Speaking of his spiritual selfhood,

Jesus said, "I am Alpha and Omega, the beginning and the end," showing clearly that he existed before human birth. We read with regard to Melchisedec, king of Salem, that he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." What is here set forth with regard to Christ and with regard to Melchisedec is unquestionably true with regard to man, and this readily appears when we think earnestly and logically of man's relation to God. No one would venture to say that God was ever a child or a youth, or that He ever grows old, and since God does not change, His image and likeness, or reflection, cannot change; hence it is not the real, spiritual man who is born, grows up, and dies. The real, spiritual man, who is the image and likeness of God, must be one who is the forever reflection of God; hence, coexistent and coeternal with God.

Christian Science also teaches that the man who seems to be born, to grow to maturity, to decay and die, the mortal man who seems to be subject to evil as well as good, is not a real man, but has only the status of a dream. That which is real, of God, cannot change or be destroyed, and so mortal man cannot be real. It is only the spiritual man who is real. This statement with regard to the nature of mortal man, when the facts that go to support it are learned, and thought has some opportunity to become habituated to the idea, is seen to be correct, and to be supremely significant. The doctrine with regard to the nature of man, as above set forth, lies at the basis of all treatment of the sick and sinful in Christian Science, and without this understanding the mighty works that are done in Christian Science could not be done. This understanding proves itself to be true by the practical works that flow from it.

This teaching with regard to the nature of man is likely to raise some questions in the mind of any one who has not a considerable acquaintance with the teachings of Christian Science. For instance, he may be led to inquire, If I always existed, why have I no memory of a former state of existence? And if I shall continue to exist, shall I, after I pass through the change called death, have any memory of what transpired in this life?

It would seem that the mortal dream-life commences for

each of us with the event called birth, and possibly there will be one or more stages of dream-existence, beyond the present one. If a man could take account of himself while in the dream state, he would not be warranted in doubting that he had lived before the dream commenced, because he could not remember any farther back than the commencing of the dream. It is very rarely that one remembers in the dream of one night what seemed to occur in the dreams of preceding nights. The continuity of his thought-life is not in the successive dream states, but in the waking state. Says our Leader, "If we live after death and are immortal, we must have lived before birth, for if Life ever had any beginning, it must also have an ending, even according to the calculations of natural science" (Science and Health, p. 429).

Once commenced, this dream-life has more or less continuity of dream-consciousness until the end,—until we completely awaken in God's likeness. The seeming event called death unquestionably interrupts the communication between mortals on this side of that event and mortals on the other side, but from this it does not necessarily follow that those on the other side have no memory of what transpired before death. It is necessary that they should have a memory of what had previously transpired in order to make progress in getting out of the mortal dream. It is apparent, however, that after a human being has wholly attained to the consciousness of spiritual manhood, by waking completely from the mortal dream condition, even the memory of false sense will have passed away.

Mortal man is not a sleeping immortal, but a false sense of being; and as Paul says, this mortal must "put on immortality," the false sense be put away from human consciousness, so that God's eternal man may appear.

BEHOLD, we know not anything;
I can but trust that good shall fall
At last, far off—at last, to all,
And every winter change to spring.

Tennyson.

ESCAPE.

VIOLET KER SEYMER.

IT is simply astonishing, how surely and quickly Christian Science breaks the spell of human fear, which is largely induced by belief in disease laws that have not the sanction of divine authority, and sets sufferers free to work out their own salvation in the Christ-way. Most people have witnessed the distressing spectacle of a bird so paralyzed before a cat that it will remain motionless in the presence of its enemy, and presently drop helplessly to the ground, a prey to that from which it seemingly could easily have escaped. The effect that a serpent is said to have in a similar case is even better known. These instances serve to illustrate the terror which holds mortals in bondage to medical laws.

Such is the fear induced by medical verdicts that many persons are entirely resigned to what they have been led to look upon as inevitable, and they finally abandon any attempt to escape their prescribed fate. Not only are the patients themselves resigned, but their conscientious and kind-hearted medical advisers, their relatives, and their friends are also resigned. The bird yields itself to the cat in the same way, and under the influence of fear it is caught by its own consent, notwithstanding the fact that it has wings, and could escape at any moment. We do not presume to hold the medical faculty responsible for this state of things, and perhaps it is their very compassion which has led them to adopt the practice of medicine. Yet this cannot alter the fact that individuals are lending themselves to the propagation of a materialistic method which must remain forever unsanctioned by the Christianity of Christ Jesus.

None will question that, owing to humanity's lack of spiritual perception, medicine has heretofore played an important part in the world's history, but progress is demanding that matter shall relinquish its claims either to kill or to cure. It is but natural that there should be some radical advance in this, as in all other directions, and there is deep cause for rejoicing in the fact that escape from sickness is again established upon the one true basis, the spir-

itual. Note here the encouraging words of the Christian Science text-book: "Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them" (Science and Health, p. 391).

But one may ask, What justifies us in such rebellion? Surely the answer is, the healing by Christ Jesus of "all manner of sickness and all manner of disease among the people." Every Christian will agree that his deeds throughout his earthly ministry were done in accordance with the will of God, and not in defiance of it. Instead of unchristian resignation to disease, Christian rebellion is required on the part of doctors, patients, and the world at large. These radical statements could scarcely be made were they not being supported by results in the healing records of Christian Science. Day by day mortal decrees of suffering and death are being set aside by the spiritual mandate of life and health. The time to seek emancipation from false laws is now. Some may say, "And do you not expect to die?" To this one may reply that sin is of necessity mortal, and that the "last enemy" will not be vanquished until the last submission to sin yields to the recognition of God's sinless, perfect creation.

The human mind, not always recognizing its own ignorance, poses as a lawgiver; and where health and so-called laws of heredity are concerned, it is apt to be particularly tyrannical. Human theories relating to health are tabulated and have their representatives in professional men and women; who come to be regarded as oracles by those who entrust themselves to their care and who accept from human lips the verdict of life or death. Oftentimes despair descends upon the victim of what is, after all, but an uninspired, unillumined human verdict, changing and canceling itself as the centuries roll by. Despair is often in the doctor's thought, for he has made a study of disease rather than of health.

Christian Science prepares a way of escape through the doorway of regeneration, both physical and moral. Disease has no inherent power to destroy life, for God is the only, the eternal Life. Mortals are taught to believe that the issues of life or of death reside in the body, and this erroneous belief passes for law; but the time approaches when the shackles of ignorance and fear must yield to the perception of the "glorious liberty of the children of God."

Health is a spiritual and an immortal fact: the supposed absence of it, called sickness, has no law to support it, no creator to uphold it, and it can quote no authority for its own decree. As the tares and wheat in mortal thought are separated, human conditions will improve, and all be led to rejoice that a more comprehensive and more spiritual Christianity is shedding its light on this age. On page 227 of our text-book we read: "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' . . . and be free!"

[Written for the *Journal*.]

LOSS AND GAIN.

ADA JANE MILLER.

THE heralds called, and men from far and near
Came surging in to see their hero's face.
Fame had he won; his name was blazoned forth,
And this fair day, a nation's tribute his,
He stood before the world, with honor crowned.

. . . . . .

And One a stranger to the throng was there.
Unheeding all, he went his quiet way
Until he came to where the hero stood
In stately hall. Here pressed the men who sought
To have at least fame's shadow on them rest.
The Stranger paused; and then, with searching eyes,
Looked earnestly into the hero's face
Until he saw that face grow pale and drawn,
Saw every line of haughty poise lose strength.
The power of simple truth had turned his thought
Back, inward, where at last he saw revealed—
Himself—apart from mortal sense of fame:
Saw that this fame had come at others' cost;
That his renown was but a breath, a dream;
That all earth's praise, its honors, and its gold,
If won through others' toil is loss—not gain.
The Stranger passed, and those who saw his face
Were turned from him whose name they'd blazoned
forth;
His fame had lost its glamour, and they saw
Their hero in the light of stainless Truth.

TESTIMONIES FROM THE FIELD.

I HAVE had many reasons for rejoicing and deep-felt thankfulness, since I have learned to know the truth that makes free—the blessed truth, revealed by Christ Jesus, and explained to us through Christian Science. Divine Love has so wonderfully met my deepest need, that I feel impelled to speak about it, with the heart-felt hope that my experience may be as a cup of cold water for some weary wanderer in the wilderness of human belief.

Some months ago, while on a visit, a big dog sprang at my face and bit me. The bite was deep, under the right eye, which also was injured, and my nose and cheek were in a dreadful condition. My husband, who was present, and the owners of the dog were dreadfully frightened—more than myself. I did not realize what had happened, until my husband cried, "Your eye, your eye!" I remember only, that at the moment I said in reply, "Nothing can harm me!" I repeated, "Nothing!" but I must say that I did not quite realize, then, the allness of God; at least, not quite clearly in the midst of all the confusion around me. The one thing I knew was that material means were out of the question with me, though the people surrounding me immediately suggested them. My dear husband, though not believing in Christian Science, did not call a physician, but took me home as quickly as possible. We had a long drive on a hot and dusty day, but I continued to repeat aloud the 91st Psalm, and that gave me strength and comfort.

At my request my husband called in a dear but very young Christian Scientist, the only one at hand, and then we wired to a Christian Science practitioner in Germany for help. In the mean time, the young friend treated me so kindly, and with such a clear perception of the truth, that although the blood flowed freely from the wound I had very little pain. There was no fever; and though it was the hottest time of the year, and the heat had tried me much before, I slept peacefully that night. Not a single application, not even water, was used after the blood had been washed off, the daily bathing excepted, of course.

To spare the feelings of my husband, and to keep off

the thoughts of the servants, I wore over my face a linen bandage, which I changed myself every night and morning. This was always a painful and trying procedure, and fear would whisper that it might do very much harm. However, as it was a loving motive that impelled me to do it, I kept on; and these words of our text-book, "Adhesion, cohesion, and attraction are properties of Mind" (Science and Health, p. 124), renewed my courage. Because of the condition of my eye I could not read much, but the word of God bore me up from hour to hour, from night to day. It was as if the sweet promises, the mighty words of trust and hope, were whispered in my ear just at the moment when I needed them. Fortunately, I have in my memory a goodly store of this heavenly manna, and this proved a great blessing. My favorite sentence in our inspired text-book has always been the first line of the Preface, "To those leaning on the sustaining infinite, today is big with blessings," and in the darkest hour, "today," was big with blessings for me.

The fifth day after the accident, I received the first letter from the kind practitioner, and this gave me strength to look for the first time in the mirror, in order to make myself tidy in the usual way. Once before a casual glimpse at my face had startled me greatly, as it seemed a dreadful sight, but on this morning, I opened the Bible and my eyes fell on Jeremiah xxix. 11. After that, I looked quietly in the mirror, and there was nothing terrifying any more. Two days before, I had realized, with joy unspeakable and a halleluiah of thanksgiving, that I could see with the injured eye quite as well as before. A little spot of red was still there, a month afterward, but I had no inconvenience and no pain, indeed I had no pain at all after the first two or three hours.

Ten days after the accident, I had to undertake a long journey with my husband, for the vacation time. This journey was so harmonious that I can only think of it with deep thankfulness. The soot and the heat did not harm me in the least, and my scarred face attracted no intrusive attention. All had gone well so far, and a fortnight after the day of the accident, treatment was stopped. Then, however, a sense of fear crept in, as I was at that time surrounded by people who had never heard of Christian Science and who were not prepared to hear of it. I had

frequently to answer inquiries about the scars on my face, and to tell the story of the injury. At the same time, I had little leisure to treat myself; to read much, or to lift my thoughts heavenward. A feeling of despondency took hold of me, and just a week after the practitioner had stopped treatment, one of the wounds opened afresh. This time the fear was intense. The thought of poisoning presented itself to me, and I wired to the practitioner, who was now farther away from me and more difficult to reach by the telegraph. The time now to come was a most trying one, in fact I thought too much about the manifestation, and feared it might attract attention. I looked at it very often, and so the healing of this little spot took more time than had the deeper and larger wound. I am thankful, however, for these weeks of probation; I now know that they were needful for me. Four months after the accident all traces of it had disappeared. The most wonderful healing was that of the much injured eye, which after five days was completely healed and has never made me suffer since.

Now all is well. The sun of divine Love has brought order and peace where the storm had seemed to rage. I tried to realize all the time that God's child could not be harmed by any creature; that this experience was a bad dream, and that when we awake to His likeness there can be no traces of the dream. I had to rise above the sense of any reality in the ugliness of hate and beastly fury disclosed to me in the glaring eyes of the dog, and I resolved to have nothing to do henceforward with this lie, in my own consciousness; that there Love should reign supreme.

This experience of wonderful healing, far beyond all human science and knowledge, has shown me, more than did the three previous years, how much we owe to our revered Leader. Next to God and His Christ, to whom I give glory and praise and thanks untold, I also thank Mrs. Eddy with all my heart, for the liberty of the children of God which she has so wonderfully and clearly brought to our consciousness, and which has restored my soul.

Baroness Aline von Brevern, Warsaw, Russia.

EARLY last May I received a letter from Bradford, N. H., telling me that my brother's child was very ill with bronchial and lung trouble, and that the doctor

had said he could only live until night. I went at once to a Christian Science practitioner, and she gave the child treatment. This was at three o'clock in the afternoon. I wrote a letter, and on the five o'clock train received a reply, saying that he was better. I afterward learned from a member of the family who was present, that the child suddenly looked up, and spoke of the train that was passing by, and asked for his picture cards. That evening he wanted to get out of bed. He received three treatments in all, was soon well, and has remained so. My brother had three children, and two of them had passed away under *materia medica.* At the time he lost the little girls he said, "I do not believe there can be a just God to take my little dears away." When the little boy was spared, he said, "Nothing but God's power has saved my child."

I would also like to tell of my own healing, which occurred last September. I was at the home of my parents, at Waterloo, N. H., and went out into the garden in the early evening. Suddenly I was bitten on the ankle by an adder. The poison seemed at once to affect my head, and during the night my face began to break out. The next day I came home to Concord, and my husband, being frightened, went to a physician and procured a remedy which to please him I applied to my face. I, however, continued to grow worse, and on Sunday morning my face was so swollen that a neighbor did not recognize me; other parts of my body were also affected. This was the third day, and after my husband had gone away I sent for a Christian Science practitioner, feeling that if I could have treatment in Christian Science I would be all right. And surely my faith was rewarded, for after one treatment I was so much better that when my little niece came in the evening, she said, "Now, auntie, you begin to look real." This little niece, by the way, had been reading Science and Health with me. By the next Wednesday all effects of the poison had entirely left me.

For this and many other blessings I am deeply thankful to God, and I am also grateful to Mrs. Eddy for Science and Health, which has been a great help to me. I have a father and mother and eight brothers and sisters, and through the proofs which they have had of the efficacy of Christian Science, all are becoming interested.

Mrs. Jennie G. Rice, Concord, N. H.

[Translated from the German.]

IN 1907 I contracted a severe cough and also had a serious attack of kidney disease, from which I had been a sufferer for twenty years. I called a physician, who prescribed various medicines, but nothing took effect. He said I should go into the country; but I grew more and more miserable, could neither eat, sleep, sit, nor lie down, and was very emaciated.

I then heard of Christian Science. An acquaintance gave me *Der Herold der Christian Science* to read, and I attended the church services regularly, deriving much inward satisfaction therefrom. I took a trip into the mountains while Christian Science treatment was being given me. The healing was slow, which was well for me, as I could thereby enter more deeply into the subject of Christian Science. I suffered from difficulty in breathing and could walk scarcely twenty steps without stopping. Swollen feet were added, but I did not lose my courage and faith in God. Five weeks later I returned to Dresden and worked as best I could with my practitioner, and the more I strove to put off the old man and become a new man, the quicker did the healing come to me. One trouble after another gradually disappeared, so that I became a thoroughly healthy man. Formerly an excessive smoker, I could not bear to see tobacco after the first reading of *Der Herold,* much less could I use it.

I have been blessed in every way through Christian Science, physically, morally, and spiritually, and am infinitely grateful to God, and to our beloved Leader, Mrs. Eddy.

Anton Molsberger, Dresden, Germany.

GRATITUDE impels me to write a few lines in regard to a most interesting demonstration that has just been completed in our home, my husband's mother having been healed of a very bad case of asthma of about twenty-five years' standing. About six weeks after she had been healed of this disease, a severe dropsical trouble set in. She became greatly enlarged and suffered almost constantly. She could not lie down, owing to the condition of her heart, and as she had a great sense of fear, she employed a physician. He treated her about a week, but she seemed to grow much worse, and on Sunday morning, Nov. 1, she lost consciousness. We called the doctor, and he pro-

nounced her case very serious. He diagnosed it as an affection of the heart and kidneys with uremic convulsions, and said she could not live till evening. He asked for another doctor, and they consulted together and decided to give her an opiate to ease her last moments.

In the mean time we called for Christian Science help. The practitioner came to the house and remained all day, till all fear had been dissipated. We had wired the other children, and one of them, being a doctor, wired back here to another physician to call and see what he could do for his mother; but he, too, gave no hope, and wired the son to that effect. The son then came on as quickly as possible, but by the time he got here from Michigan (which was the following Saturday night), his mother was up and able to get around by herself. He was much surprised, and the medical doctor after three or four days discharged himself. He, too, was much surprised at her very rapid recovery, when only one week before he had given her up to die. In two weeks she was perfectly healed and was able to walk eight or ten blocks without being fatigued at all. She is now free and happy. She is sixty-six years old and has not been so well, or slept so well, in forty years.

For this, and for many other blessings which I have received through the understanding and application of Christian Science, I am indeed thankful to God, and I hope to show my gratitude to our Leader by living the truth taught us in Science and Health.

Mrs. J. F. Hobson, South Park, Seattle, Wash.

A GREAT blessing came into my life, seven years ago, when I was healed from a serious affection of the lungs and other physical troubles by reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Ever since, this book, the most precious of all I know, has been my daily guide. I drew from it this truth, that God is Life, Truth, and Love. This was to me a great possession, for I saw that it is only our lack of spiritual understanding which seemingly separates us from all that is perfect. God, as revealed in Christian Science, has been to me an ever-present help in every trouble. In overcoming the trials and worries of each day, also temptations, bad habits, and disappointments, I have striven to look away from imperfection to perfection every-

where, within and without, by realizing that these are but the suppositions of error, that they do not really exist, else Truth could not dispel them. The realization of God and His perfect creation taught me how to overcome the sense of injustice, wrong, and blame. Severe headaches, to which I had been subject for long years, I lost entirely when the understanding dawned upon me that matter has no life, and therefore no sensation; that to admit it means to deny God and not give Him the honor due; for if we attach life and power to matter, this works out in its results, in sin, disease, and death.

When I look back upon these seven years there seem to have been many struggles against error, but I am most grateful to say that Christian Science has helped me through them all.—*Alexandra Geiss, Dresden A., Germany.*

It is with heartfelt gratitude that I give my testimony through the pages which convey such sweet messages of hope to suffering humanity. My first debt to Christian Science was for my own healing, which was a wonderful case of mental surgery. I had suffered intensely for nearly eight years with a spinal curvature and a growth on one side of the spine; also with many other ills, such as internal misplacements, etc. I had never been strong or well, and the eight years previous to my healing were almost entirely given up to the use of every possible means of gaining health which was offered to me by *materia medica.*

Nearly four years ago, when my strength and courage were almost gone, I went to a Christian Science practitioner, who patiently and lovingly lifted me above the error and taught me man's relation to God, as made known to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. In three or four weeks my spine was perfectly straight and I was well on the road to recovery. The change from a life of constant suffering and from being an object of anxiety and solicitude, to one of activity and usefulness, is to me indeed a cause of great joy. Christian Science also appeals to me by the beauty of its thought and the logic of its reasoning, and as offering the only solution of the problem of existence. Through the understanding of it which I have gained, many seemingly serious difficulties have been successfully met, and every day there is cause to be thankful to God for it.

It would be impossible for me to have had the experience I have related and not feel the greatest sense of gratitude and love for the one who has made it all possible,—the one who was spiritually minded enough to perceive this truth and good enough to make it available and possible to me. I therefore offer my grateful, loving reverence to Mrs. Eddy, the Discoverer and Founder of Christian Science.

Mrs. Frances C. Gerow, Jacksonville, Fla.

It has been a cherished wish that an expression of my gratitude for Christian Science might reach many more than those who have been within sound of my voice, although I am deeply sensible that neither tongue nor pen can adequately express my thankfulness for the benefits received from Science. During my girlhood and the earlier years of my married life I knew nothing of Christian Science as taught by Mrs. Eddy. I ever had, however, a strong underlying faith in the promises of the Scriptures. I most sincerely felt that if rightly interpreted they would mean everything they stood for. I now know that it was in consequence of a lack of understanding of the inspired Word that I was a victim of much suffering from difficulties which baffled the skill of many eminent physicians, and I finally became convinced that I would be far better off to discontinue experimental treatment.

About this time I was visiting in the East, and my attention was called to Christian Science by one of Mrs. Eddy's students. I endeavored to listen respectfully to her expressions, thinking she was somewhat overzealous in her love for this "new cult." The seed was, however, sown, and was taking root, although I thought no more about the subject till after my return to my home in Minneapolis, when the condition of my health was so distressing and so alarming that it became a serious question which way to turn. I was then led to call upon an acquaintance who had just returned from a long visit in Chicago. She had previously been afflicted with a severe malady, but I found, to my surprise and great delight, that she had been transformed into a perfectly healthy, happy-looking woman. She told me she had recovered her health through Christian Science, that through her love for the Science she had become a student and a practitioner, and that her work in healing had been crowned with success. At once there flashed

across my consciousness the truth, and the unspoken thought that this was the healing power taught in the Bible; that Mrs. Eddy had rediscovered it; that it would make men free! I immediately, and most humbly, asked this Scientist to take my case. The healing was instantaneous, without doubt, for from that moment I never had a return of the old trouble.

Twenty years have elapsed, and I still remain well, strong, and active. No medicine or material treatment have I received. Not only in illness has Christian Science come to my aid, but in grief, in perplexity, and in threatened disaster. Divine Love has met and still meets my every need, by the reading of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or through the help of a practitioner. Christian Science as taught by Mrs. Eddy has brought light and peace and joy, with confidence and hope not only to me, but to many, many others in whom I am interested. How can any one disregard this Science, which is demonstrable and purely scientific?

Anna M. Hager Ladd, Minneapolis, Minn.

SOME months ago, without my knowledge at the time, I was exposed to smallpox, and a few days thereafter my professional duties called me to San Francisco. While there my physical condition was far from harmonious, a high fever, etc., being manifest. I was at a loss to account for the conditions, and though I was stopping at a strictly first-class hotel I was constrained very soon after retiring to arise and examine the bed linen, thinking that I was being set upon by an army of fleas. One glance at my person, however, told me that I must at once look to Principle for help, as an eruption was appearing all over my body; and being a student of Christian Science, I read Science and Health practically all night. The next day I finished my business, returned home in the evening, and immediately called for Science help. On the following day the conditions seemed to be aggravated, but I was again given Christian Science treatment, and slept all night. The next morning I awoke absolutely well. Not a scar remains on my person. After the occurrences above narrated I learned of my previous exposure, and have also consulted a Christian Scientist who was formerly a regular

medical practitioner, and learned from him definitely the name of the malady. Though not quarantined, I will add that I saw it was kind to withdraw myself for a time from contact with others.

I am glad to express my gratitude to the author of the "little book," who has so unselfishly and painstakingly pointed out humanity's pathway to Truth.

J. A. Plummer, Stockton, Cal.

About three years ago my daughter, sixteen years of age, was taken suddenly ill, and as I had always been able to overcome any previous indispositions, I treated her and expected she would be better. Instead, she grew rapidly worse, so I called in a practitioner. The battle between the lie of material sense and the truth of spiritual sense commenced, and continued fierce and long, for the disease proved to be what doctors consider a dangerous fever, and there seemed to be much to overcome.

My daughter was delirious from the first; she took no nourishment, nor anything save water, for eight days, and that she could retain but a few minutes, and her throat and tongue were in a terrible condition,—in fact all the symptoms that mortal law says shall accompany this disease were present. The practitioner was faithful and did not falter, although at times the outlook was very dark. She would come and sit with the patient an hour at a time, and she worked for her when away almost unceasingly. Realizing that God was my strength, I was able to care for my daughter, and so the days lengthened into weeks—weeks that brought us into close communion with God. At last she began to improve, and just five weeks from the day she was stricken she had her clothes on and sat up, although her mind was not right even then. But by constant realization of the truth, as taught in Science and Health, this difficulty was overcome, and she gradually became her bright happy self again.

This illness occurred near the close of her second year in high school, and since then she has completed the four-years course and received her diploma, thus showing there was no bad effect from the illness, as some of our friends predicted, some even going so far as to say it would have been better to let her pass on rather than have her live in the condition in which she would probably be. Surely,

"great is our God above all gods." For this healing and the many other blessings I have received, my heart is filled with the deepest gratitude to God, and with thankfulness to our Leader for her faithfulness and love.

Mrs. A. N. Bosworth, Providence, R. I.

[Translated from the German.]

SINCERE gratitude impels me to tell others of the good I have received through Christian Science. In 1905 I first heard of this religion which has become so dear to me, and in my case, as it is with some others, fear and doubt were not overcome very easily. One year later I was taken with a severe attack of illness. I had high fever and great thirst. Then it came to the test, whether I would declare for Christian Science or material remedies. I decided for Christian Science, and asked a practitioner to take my case. This was lovingly done, and the result was wonderful! After four days the truth prevailed; I was able to get up from my bed and was well, free from all disharmony. Since then I have recognized the power and majesty of Truth, and have myself had some most satisfactory demonstrations.

Last year an old complaint, from which I had suffered for several years before becoming acquainted with Christian Science, presented itself. All material means conceivable had been applied formerly, but they brought relief only for a short time, and I had to avoid any stooping movement. I was not able to master this error, and therefore again asked for help. After two days I was free from pain and have remained so, indeed pains in the back are now unknown to me. With this delivering religion a new life has come into my home; contentment, harmony, and trust in God, a frame of mind which I had not known before. Now I know that wherever I may be, I am no more alone. Our Master's wonderful words, "I am with you alway," are with me on all my paths.

I shall strive to express my gratitude to God, and to our beloved Leader, Mrs. Eddy, by pressing on and beholding more and more clearly the glory of our Father.

Julius Heide, Dresden, Germany.

I FEEL that I should no longer delay in giving my testimony, and so in a measure express my gratitude to God,

and to our beloved Leader, Mrs. Eddy, who has through her explanation of the Bible enabled me to realize that God is an ever-present help. I am striving each day to express the thankfulness I feel.

Two years ago I came into Christian Science, for the physical healing. Ever since I was a small child I had been afflicted with a diseased condition of the left ear, said to be the after effect of a fever. Many physicians and specialists had treated me, but I got no permanent relief. Finally, an aurist said I must have an operation. It was then that a dear friend, a Christian Scientist, advised me to see a practitioner. I concluded to do so, and my ear ceased to discharge from the first treatment. After a few months I knew that the ear was absolutely healed. I had also been afflicted for many years with stomach trouble, and twice a week suffered intensely for hours with headache; although I took the remedies prescribed by physicians and considered them essential to my well-being. Since I commenced the study of Christian Science, however, I have been completely healed of these ailments. Where I was once subject to great mental depression, I am now, as my husband declares, "a changed being." I realize more and more each day that God is All, and I put my trust in Him.

About a year ago my husband was healed of a very severe attack of a skin disease. I asked him whether he would have a doctor or a Christian Science practitioner to treat him, and much to my surprise he chose the latter. I asked for help for him, and in five days he was down town. He had four absent treatments and two present. In *materia medica* a patient suffering from this disease is seldom able to be out in two weeks. His recovery was therefore remarkable.

Mrs. Emma F. Phipps, Los Angeles, Cal.

I WAS healed through Christian Science in September, 1908. It was one year since I had first known personally any Christian Science people, and those I had come in contact with made me wish that I could always associate with them. My husband's mother had been healed in Christian Science, and I believed in its power to heal, although I did not then understand it.

In June, 1908, we left the town where the Scientist lived. A copy of Science and Health had been loaned me, but all

summer I put off reading it, because I was busy with something else. On the ninth day of September I became very ill, and my first impression was that I would like to have the Christian Science practitioner whom we knew to treat me, but as he was seventy-five miles away I did not express my desire. Next morning my husband called a local doctor, but I could hardly take his medicine; in fact it made me worse, so I begged that he would not come any more, and for the next two days I was seemingly worse. My husband asked me several times to let him call a physician in a distant town, whom we had known for a long time and in whom we had great confidence; but I would not consent, as that was not what I thought would help me.

About ten o'clock on Saturday night I told my husband that I wished him to call the Christian Science practitioner over the long-distance telephone. He said he would do so, but he also wanted to call the physician. I, however, asked him to wait and let the Scientist have an opportunity to help me. My husband then called him over the telephone and gave him entire charge of the case. I could feel a change almost immediately, and slept some during the remainder of the night. As soon as it was daylight I got up and found the copy of Science and Health and commenced to read. I read all day and was up and about the house. On Tuesday morning I got up, prepared breakfast, and then rode down town. By this time I had no desire to lie down, and the more I moved about the better I felt. I have been well ever since, and I cannot express my gratitude in words, first to God, and then to Mrs. Eddy, who has made it possible for us all to understand the Christ-healing if we only will. When I think of how differently I can now train my children, I am more thankful than ever. I can now read and understand the Bible, where before it seemed a mystery which I could not fathom. What a wonderful place this world would be if every one understood the divine Principle of being.

Mrs. Clarence Davis, Bristow, Okla.

[Translated from the German.]

SINCERE gratitude impels me to acknowledge, at least in some measure, the blessings which have come to me through Christian Science. In February, two years ago, Christian Science found me in a pitiful condition. My buoyancy

was completely gone and I felt wretched physically and mentally, but man's extremity is God's opportunity. When despair had reached its climax with me I heard of Christian Science. A dear Scientist took up treatment for me, and in a few weeks I felt very much better. The operation which the physicians had urged me to undergo became unnecessary, and I kept improving slowly but steadily.

I was thankful indeed, for I had submitted to a severe operation four years before without being helped permanently, and the pain had never disappeared entirely. Besides a severe uterine affection, I suffered much with rheumatism as well as with a bronchial difficulty, and would often lie in bed helpless for weeks or months at a time. I had taken many kinds of baths without getting permanent relief. When the weather was stormy and the air raw, I could not go out without being visited immediately by one of these tormentors. It was a great source of worry for me, as I was very often kept from attending to my work. Today, however, I feel new life within me and am refreshed both physically and mentally, and new courage and joyfulness in my work have returned, such as I have not known for years.

I have had so many splendid demonstrations in the past two years of the ever-present love and omnipotence of our heavenly Father that it would take too much space to tell about all my blessings. I wish most sincerely that the understanding of this truth might come to all people. I prize the peace of mind and inward harmony which I have gained through this glorious teaching much more than the physical healing, and I wish all might experience it.

I am infinitely grateful to our dear and noble Leader, as well as to all who have helped me to get a better comprehension of divine Truth.

Anna Bescht (geb. Muegge), Berlin N.W., Germany.

A LITTLE more than three years ago Christian Science was brought into our home through physical necessity. My wife, who was a delicate woman, was troubled with an abnormal growth as well as hernia. The hernia was such an aggravated one that the family physician said if she were to take a step without having on a truss, it would endanger her life. The internal growth was attended with such pain that an incessant prayer for relief by death was

on her lips. The best medical assistance was sought in Chicago, where we then resided, but all they could advise was a surgical operation. In addition to her other troubles her heart had been affected since childhood, and she was often compelled to sit up in bed all night. As this condition would sometimes continue for several days and nights, we felt that she could not stand the operation. The situation with us seemed desperate, with death staring us in the face. My wife could not move, and had to be carried to and from her bed.

I knew a gentleman who was said to be a Christian Scientist, and whom I had always found cheerful and affable, and it occurred to me that this friend might help us in our distress. A meeting was arranged, and it was decided to have a Christian Science practitioner take charge of the case. Prior to the time the practitioner was expected my wife was placed in a large chair. When the lady came my wife frankly told her that she knew nothing about Christian Science, therefore could not believe in it. She was told she could not be expected to believe in something she knew nothing about; the only requirement was, that she should entertain no antagonistic thoughts.

I went into an adjoining room, and had been reading the evening paper about fifteen minutes when my wife came walking into the room. I shall never forget the happy smile which indicated that she had been healed. The pain was gone; the support was thrown away, and there has been no further use for it. Every drop of medicine was thrown out, and no material remedies have been used in my family since. Neuralgia in its severest forms, chills and fever, the tobacco habit, and many other ills have been overcome through Christian Science.

Words are inadequate to express the gratitude we feel toward our beloved Leader, Mrs. Eddy, for teaching us how to enjoy in some measure the rich fulness of God's love.—*W. E. Matthews, Kansas City, Mo.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

CHRISTIAN SCIENTISTS, in order to be free from sin, must not only cast evil out of themselves, but also cast out the fear of evil, which would make them believe that they can be harmed by the thoughts and desires of others. This should not be a difficult task, in view of their acceptance of the fundamental statements, "God is All-in-all" and "God is good" on page 113 of Science and Health, also "Evil is not power" on page 192, but experience shows that not all who wish to be Christian Scientists have awakened to this necessity, notwithstanding the great stress which Mrs. Eddy has laid upon it in all her writings.

On page 231 of Science and Health our Leader writes: "To fear sin is to misunderstand the power of Love and the divine Science of being in man's relation to God,—to doubt His government and distrust His omnipotent care;" again, on page 234, "Evil thoughts and aims reach no further and do no more harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defense." In "Miscellaneous Writings" (p. 284), she says: "Evil is not something to fear and flee before, or that becomes more real when it is grappled with. Evil let alone grows more real, aggressive, and enlarges its claims; but met with Science, it can and will be mastered by Science."

Christian Scientists who take the Decalogue and the Sermon on the Mount for their standards of right living are on the right road, but to make the progress to which

they are entitled they must not encumber themselves with fear. The fear of evil is practically synonymous with a belief that evil has power, and to indulge this fear is to deny the omnipotence of good, and to assume a position inconsisteint with the demonstration of Christian Science. Mrs. Eddy writes (Rudimental Divine Science, p. 10): "Note this, that if you have power in error, you forfeit the power that Truth bestows, and its salutary influence on yourself and others."

It is the duty of Christian Scientists so to free themselves from this limitation as to enable them to cast evil out of themselves and others, and in order to do this they must be free from fear and its brood of imaginary offspring. As Mrs. Eddy writes on page 410 of Science and Health, "Christian scientific practice begins with Christ's key-note of harmony, 'Be not afraid.'" The admonition to cast out evil,—to "put it far away, and let not wickedness dwell in thy tabernacles," was voiced by the prophet Job, and he added these words of reassurance to those who should heed the warning: "For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear."

ARCHIBALD MCLELLAN.

IT is not possible to estimate at this time the great results for good which must follow the study of the Scriptures by Christian Scientists. Never before has the Bible been read as at the present time; and what is more, its moral and spiritual teachings are being applied to the problems of each hour both individually and collectively. A number of years ago Mrs. Eddy wrote (Miscellaneous Writings, p. 363): "I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the text-book of Christian Science Mind-healing, 'Science and Health with Key to the Scriptures.'" On page 365 she adds, "Good health and a more spiritual religion form the common want, and . . . mortal mind is calling for what immortal Mind alone can supply." We therefore study the Scriptures in order to know God better and to understand man's relation to the infinite Father.

Jesus said, "Search the Scriptures; for in them ye think ye have eternal life;" and he was undoubtedly well acquainted with them, but there is distinct evidence that his interpretation of the sacred writings was very different from that of the learned men of his time. What offended them was his insistence that the teaching of the prophets should be applied to present-day conditions. Luke tells us that on one occasion, when Jesus read in the synagogue from the prophecy of Isaiah, and cited cases of healing in other parts of the Old Testament, his hearers became enraged and thrust him out of the synagogue—even attempting to cast him down from a precipice on the outskirts of their city. In spite, however, of this resistance to the truth, we read that others "were astonished at his doctrine: for his word was with power."

There are some students of Christian Science who are very eager to have the more obscure portions of the Bible explained to them exhaustively, but this is neither possible nor desirable. We are coming to see that the best results are gained by the steady unfoldment of the truth which is attained by the systematic study of our Lesson-Sermons. This both requires and provides for our individual moral and spiritual unfoldment, which is surely needed before we can fully avail ourselves of the treasures contained in the Bible. Thus we may read a few verses from one of the prophets, followed possibly by the great Teacher's illuminating thought; then we have correlative passages from Science and Health which point to the universal applicability of the truth presented in the Bible texts, reminding us of Jesus' promise, "When he, the Spirit of truth, is come, he will guide you into all truth." The prophecy may seem obscure at the first reading, but some degree of illumination must come as it is earnestly pondered, and especially when we endeavor to apply the truth which is within the range of our thought. If we wait patiently, we may find the same verses used with another subject, and it often happens that in this way the whole chapter will unfold to us, with a new and wonderfully rich meaning, proportionate to our growth in spirituality; and for this growth we must be content to work, watch, and wait.

In the fourth and fifth chapters of Zechariah we have presented the idea of infinite Mind,—omniscience symbolized by "the eyes of the Lord, which run to and fro

through the whole earth." We have also the golden candlestick, symbolizing spiritual illumination, and the two olive-trees, from which flows the precious oil. Then we have Truth's idea, represented by a "flying roll," which enters every house where evil claims to exist, and remains there till every vestige of the evil is destroyed. The same ideas are presented in the eleventh chapter of Revelation, and there we read of the glorious triumph of Truth in these words: "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned."

Would it not have been well for the world if all students of the Scriptures had centered their interest in the realization of this spiritual fact, the supremacy of Truth and Love, rather than to the needless task of adding dogma to dogma, the outgrowths of varying opinions as to the meaning of certain passages? Surely Christian Scientists will strive to avoid the mistakes of the past by putting into practice each day as much of the truth as their present understanding enables them to appropriate. The words written by our revered Leader at the dedication of The Mother Church edifice, in 1895 (Pulpit and Press, p. 22), may well cheer us in our efforts to gain a demonstrable sense of the letter and ever more of the spirit of the word. She says, "When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail."

ANNIE M. KNOTT.

THOUGH nineteen hundred years have passed since the wondrous boy of Nazareth trudged about its narrow streets hand in hand with his maiden mother, the remembrance of him still awakens in all mankind the noblest impulses, while in every land and clime the approach of his natal day is heralded with great joy, and with a sense of kindliness and good will toward all that speaks for the irresistible charm and winsomeness of the reflection of Truth and Love which made the Master's life so incomparably exalted and unique. "The carpenter's son" who lived so humbly and humanly in the long ago, is today without question the most vital and influential force of the

civilized world. Other kings have fought their way to distinction and power, and for a day's span their authority has been enforced by the might of arms; this king has maintained an uninterrupted sway in all the centuries and in all the world, and by love alone. He has awakened the reverence of the world's greatest men, even when with Renan they have neither accepted his philosophy nor conformed to his ideal. With practical unanimity they have said with Herder, "Jesus Christ is, in the noblest and most perfect sense, the realized ideal of humanity."

Because of their pitiful inconsistency, their unlikeness to him, his followers have often brought his cause into contempt, and today there is frequent occasion to note the absence of that respect which the Christian church and ministry ought to command. As a whole the masses seem to have less and less regard for time-honored dogma and doctrine, less and less respect for the form and ritual which have so long been associated with religious profession; but though they be thus indifferent to what they may identify with Christianity, and even count themselves its enemies, the great majority continue to honor the Christ in their hearts, and are prompt to pay the Galilean a loving tribute.

In the effort to explain these facts we may not hope to analyze this matchless life save in the modest measure of our present spiritual understanding. Nevertheless, no one can fail to recognize some of the salient features of a character and conduct which has made such a continuous and determinative appeal to men. Christian Science enables one to apprehend more clearly the greatness of Christ Jesus and the philosophy of his rule. In its light we see as not before that his greatness is found in the ideality of his concept of being. His recognition of God as divine Love, of man as God's unfallen image and wholly spiritual, offers a basis of faith and a ground of hope such as the world had not otherwise known. More than this, he met that desire for princely leadership in pursuit of the ideal which is no less intuitive than world-wide, and he did this by so identifying himself with the ideal as to be free to say, "And I, if I be lifted up from the earth, will draw all men unto me." Like the diamond, he claimed the light for his very own, and with unfailing abandon he radiated its glory into the faces of all who received him. This was the continued ministry of Christ Jesus, and this surely is

the key to his unbroken and saving hold upon the thought of the civilized world today. He stood for the true man and the true life, and he became for all men and all time a revelation of the heart of both. He was always loyal to his highest sense. This was his own salvation, and it made clear the way of salvation for others. In the beauty of a perfect blamelessness he satisfied the utmost demands of consistency, and thus disclosed the significance of an unvarying conformity to law, the meaning of "the liberty of the children of God."

Moreover, he not only demonstrated the splendor of the Christ-idea, he communicated the Christ-idea; and his teaching ever communicates it to responsive thought. The greatness of the Master is infinitely more than the measure of the influence of a noble character. As Mrs. Eddy has so forcefully said, "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love" (Science and Health, p. 54); and this definition of God, and so of man to humanity, is and must be the essential feature of all truly inspiring and redemptive living. It is the stimulus, the quickened sense of the possibility of greatness brought to others, no less than his own personal strength and completeness of character, which makes Christ Jesus so great, and Christian Science is leading the world to see that it is through this continued process, the demonstration and the communication of the Christ-idea, that his followers are to do his works and share his triumph. This thought reminds us of the words of the poet-prophet: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The great general begets heroism in his soldiers by the example of his own heroism, but Christ Jesus did far more: he showed himself great both in his character and in his ability to make men realize the greatness of their own true selfhood. To as many as have received him, to them has he given "power to become the sons of God."

Yet again, Christ Jesus has appealed to the heart of the world by virtue of his democracy, his handclasp with humanity. Ignoring every bond and discrimination of caste, he companioned with the pariah as with the prince.

Though compromising with no sin, he withheld his compassion from no sinner. He recognized the human problem in its every detail, faced unflinchingly its most frightful issues, and loved his way through its entire solution. He was no less frank and humble than heroic. He dealt fairly and face to face with every state and situation, and with supreme indifference to the dictum of every tribunal save that of divine law. He was the world's greatest "commoner," and for this he is dear to the world's heart. He stood ever for the essential equality of all, in a fellowship that is to be made ideal in the administration of justice and the rule of all-inclusive love. This true socialism of Christian brotherhood he inaugurated. It is not a forced condition, but a natural and logical sequence of the realization of man's real selfhood and of just human relations. This Christian state is surely coming, with ever accelerating pace; and it means peace, the Christ-rule, on earth.

Christian Science inculcates the payment to Jesus of Nazareth of an "endless homage" (Science and Health, p. 18), and the genuineness and significance of the honor which all its worthy exponents would bring him is manifest in their endeavor to carry out the purpose of his consecrated life. In declaring for the legitimacy of all his requirements, and that his every professed follower is called upon to continue his healing ministry, Mrs. Eddy has severely but lovingly rebuked the Christian world for its practical disloyalty to him in whose name it has spoken; and while the spirit of rejoicing and praise which has characterized the Christmas time is not to be repressed or rebuked, it cannot be forgotten by Christian Scientists, and it should not be by others, that they alone truly honor Christ Jesus who earnestly desire to be wholly subject to the Mind that was in him, and who are honestly seeking to demonstrate that healing truth which he taught and which is indeed the "light of the world."

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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"ONE AND ONE ARE TWO."

SAMUEL GREENWOOD.

CHRISTIAN SCIENCE is not a mysterious, occult human philosophy; it is the plain, practical knowledge of the divine law of being, as taught and demonstrated by Christ Jesus. It is simplicity itself to the children, who readily adjust their thoughts to its teaching and prove its helpfulness in times of trouble. And the adult, be he learned or illiterate, who will become as a child, who will free his judgment from prejudice and false conclusions, and his heart from all unwillingness and insincerity, may find the same simple way to the understanding and demonstration of Christian Science. It is not Science, or Truth, but the belief in matter, the belief that it bases life, law, and substance, which mystifies mortals and baffles the weary seekers for the way of life.

Mrs. Eddy is positive and uncompromising in her statement of Christian Science, because she states what she knows to be demonstrable truth, and not a problematic theory. Mathematical science is accepted without question, because it is susceptible of proof by all mankind; and Christian Science is entitled to recognition upon the same basis, inasmuch as its entire teaching was demonstrated by Christ Jesus, who left his example for all Christians to imitate rather than to worship. The failure of Christendom to follow the Master in demonstration is responsible for the present demand for Christian Science. That some, not discerning its real nature, may regard its idealism as impractical, does not affect its innate simplicity and

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power, and the earnest student, hungering and thirsting after righteousness, finds that it becomes more practical and satisfying with each progressive step.

The student does not understand Christian Science, any more than he understands mathematics, except as he masters and applies its fundamental rules. It may be helpful to take as a basis of illustration the simple rule, accepted by all mankind, that one and one are two. This rule admits of no possible third figure in the case, and may be taken as illustrating the unchangeable integrity of divine Truth, wherein God and His manifestation or creation constitute the whole of reality. The supposition that one and one are three may be regarded as typifying human error, or the belief that life, intelligence, and power exist apart from God.

Christian Science defines the relation of man to God as the idea or reflection of divine Principle, and shows with mathematical precision the consequent incorrectness of whatever does not originate in or reflect God, good. It is evident that mankind suffer because they accept error for truth, much the same as a student of mathematics finds his work come out wrong when he departs from the right rule. Mortals have before them the problem of their salvation from the belief in evil, and Christian Science reveals the Principle and rule by which this problem may be worked out. And this rule is, "to know no other reality —to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242).

Let us go back in thought to the beginning of things as seen by the inspired writer of the first chapter of Genesis, when the divine creation appeared and God beheld it to be "very good." Here we have only the creator and His creation, divine cause and effect, or what Christian Science designates divine Principle and idea. According to Scripture and Christian Science, this infinitude—God, and His manifestation—is the All of being; and reason and logic agree that there can be nothing more than all. But in the allegory of a material creation, which follows in the second chapter of Genesis, falsity sets up the claim of a separate identity or existence, saying in effect that one and one are three, and naming its third figure "evil." But it has been proved in mathematics that one and one are only two, so that the assertion that they are three is

a mistake, or error. Thus Christ Jesus proved the claim that evil exists in addition to infinite good, to be also false,—"a liar, and the father of it."

The assertion that two ones are three would introduce a figure that has no authority for its presence, and would declare that to be a fact which is not, never was, and never can be true. It is likewise the case with the so-called element of evil, which false belief would intrude in the consciousness of being, but which has no more place in truth than has a third figure in the sum of two ones. Creation, considered as a whole, is the idea of divine Principle, and contains no element antagonistic to its source, nor aught that can produce such an element. Hence it should be plain that to declare that God, good, is infinite, and that He "made all that was made," and then to declare the existence of His unlikeness, evil, is equivalent to saying that twice one is three.

It is important that the student have the right signification of the word "error" as used in Christian Science to denote the human material concept of being as something separate from God. Starting with the premise of one perfect creator and creation, whatever in human consciousness does not express good, whatever is discordant and imperfect, is plainly a mistaken sense, and not reality. A mistake is a departure from truth, and, as a claim to be true, it has absolutely no reality. It has a sense of reality, however, in human thought until its falsity is detected and its claim destroyed. Mortals readily understand how the assertion that twice one is three is an absolute falsity, but regarding their belief in both good and evil, they find it more difficult to see that good only is true.

Christian Science designates the human, material concept as error, because it implies a sense of being contrary to the nature of Spirit, and represents man as created in God's unlikeness. This sense of being includes the belief of personal evil, and all the sin and suffering which constitute the so-called carnal mind; hence it should be evident that until this erroneous sense or error is corrected, and replaced by the true understanding of being, harmonious relations cannot prevail in human consciousness. Instead of rejecting the suppositional claim of evil because of its palpable falsity, mortals have accepted and endowed it with reality and power—that is, in their own belief—thereby

establishing a false basis of thought and experience. Hence the mistakes and the miseries of the human race.

The nature of error does not change, it is ever the negation of truth; and though it were to pass for truth for a million years, it would never represent aught but nonrecognition of the real. Although the statement that evil is an element of God's creation has, through its acceptance, become amplified into a sense of evil for all mankind. it is as much a lie in its more universal claim and in its ever multiplying phenomena as when, in the allegory, the serpent first suggested it. Mrs. Eddy conclusively sums up the situation thus: "There is but one side to good,—it has no evil side; there is but one side to reality, and that is the good side. God is All, and in all: that finishes the question of a good and a bad side to existence" (Christian Healing, p. 10).

But although error can be logically disproved by right reasoning, it cannot be effectively corrected in the abstract, hence Christian Science pushes its conclusions to their legitimate outcome in life-practice. As a Christian philosophy, Christian Science would be as helpless to redeem mankind from error as would be the theory of mathematics to harmonize a wrong sense of numbers; hence Christian Science benefits mortals, and is really understood, only as it is demonstrated. As mathematical practice starts with the simple proposition that one and one are two, and permits no combination or relation of numbers which departs from that rule, so the demonstration of Christian Science begins with the fundamental truth that God, divine Principle, and His ideas or creation constitute the sum of perfect being, and admit of no opposite element, factor, or reality.

It might not seem a serious mistake in itself to add one and one as three, but the result of this error would increase in the ratio of one's calculations, until discovered and corrected. Likewise human existence has grown more discordant because the false element of evil has been retained in the human concept, for harmony cannot be realized while assuming that being has an evil as well as a good side, any more than a student can solve his problem correctly so long as he incorporates a wrong figure in his work. Neither the sun nor the sunshine includes or evolves the appearance of darkness; no more can God and His creation include or manifest the phenomena of evil.

One properly instructed in Christian Science can understand this teaching sufficiently to begin its demonstration in the primary work of healing the sick, both for himself and others; but mortals who continue in erroneous material belief are blind to the real facts of being, and need to be awakened to the spiritual discernment or apprehension of life in order to escape the miseries of the flesh. Christian Science is not exceptional in that its students must begin with the correct statement and rule to be successful in its demonstration. Errors of thought ultimately become errors of experience, unless detected and set right. In Christian Science, "the basis of thought and demonstration" is "perfect God and perfect man," in which is no foreign element or condition. The student must "begin by reckoning God as the divine Principle of all that really is" (Science and Health, pp. 259, 275); hence all creation reflects God and God only, and there is no third figure in this infinite cause and effect.

If it is true that God is the only cause and creator (as the Scriptures teach), the conclusion is imperative that there is no quality or condition foreign to God to deal with as a reality, and no being or ego of evil to know or be known of. So-called evil, in its multifarious forms and phases, claims reality and activity through the belief of human personality, but this claim, when tested in the crucible of the omnipresence of good, is found to contain no element of reality; it is neither creator nor creation, neither God nor His likeness, hence is nothingness. Misery, vice, disease, etc., as experienced by mortals, are simply error in effect, or wrong thoughts made manifest; they have no connection with the real man as created and sustained by God, because they have no connection with God, man's Principle. As a mathematician would correct the error that one and one are three, with the truth that one and one are two, so the Christian Scientist treats the error of a belief in evil with the truth that God and His ideas constitute the sum total of being; and as the omnipresence of good is recognized and demonstrated, the sense of sin and disease disappears from consciousness, in proof of the correctness of this position.

When inclined to accept whatever does not reflect the nature of God, one should turn back to the beginning and remember that God's creation is good, and includes no

evil; and that "all things were made by him." There is nothing profitable in being deceived by an illusion, and no one can honestly continue in it when once enlightened. A million years of believing could not make an error true. The sense of man as material, sinful, and mortal is the false figure that the human concept would intrude into the consciousness of being; but this wrong figure, not being the product of Truth, has no time or place in which it is true. When this is understood we shall repudiate this error and correct it as promptly as we would a wrong figure in our arithmetic.

Though one accepted the supposition that one and one are three, it would seem true only in his mistaken belief, and this may illustrate the teaching of Christian Science that sin and disease are false beliefs. In the mistaken belief of mortals, that God is not the only Life and intelligence, these conditions seem a reality, but they had no place in the thought of Jesus except as errors to be corrected. One always suffers, sooner or later, from believing a mistake, unless that mistake is corrected; but this suffering is only proof that something is wrong. The suffering which results from an error believed is not more true than the error itself, and disappears with it. Instead of contending that their woes are real, mortals should seek to discover wherein is the error that produces such bad conditions. The truth of what man is as the idea or likeness of God causes no disorder, hence it must be a false sense of what man is that seems to produce it, and this false sense is not anything, because it is not true. It is an error on the slate of human belief, the false figure which truth wipes out.

The error of belief in evil, or the belief of material man, cannot rise higher or be truer than its source. It can at no point in its history emerge into reality, or become true. A suppositional cause produces only a suppositional effect. A lie never becomes a temporary truth. The supposition that one and one are three, no matter how much it might be believed, does not become true for the smallest fraction of a second, and neither does evil, the asserted opposite of infinite good, enter the arena of reality for one of God's moments. The original claim of evil being false,—false to God and to God's man,—the experiences which have resulted from admitting that claim are likewise false. They seem true only in the belief that admits evil.

Mortal existence is, in a sense, but a huge game of "make believe," for it rests upon a concept of life as separate from God, the All-in-all. The scenes and incidents of so-called material life and consciousness, whether pleasant or unpleasant, are not actual occurrences, because they proceed from a false sense of being, and therefore cannot embody the real facts of life. They may be described as mental pictures outlined and evolved by human belief, and depicting earth and man as they would be if evil were something real, and controlled mankind as it claims to do. This mental panorama, called life in matter, presents the mythical history of material creation, and of an evil mind, and each mortal, until enlightened by Science, believes his individuality and experience to be a part of this phantasmagoria. But Christian Science reveals material sense to be no more substantial than a dream, and that a higher sense of being than matter must be gained to reach the consciousness of eternal Life.

Christian Science, however, brings to the help of mortals more than philosophic theory or cold logic. It brings the living truth, the loving Christ-power, to warm and revive the weary heart of humanity, to awaken hope and faith and love, and to demonstrate the reality of God's eternal presence. It goes farther than to theorize about the unreality of sin and suffering, for it reforms the sinner and heals the sick. It comes to eliminate from human consciousness the false figure of belief in evil, and furnishes the rule by which mankind may demonstrate the truth of spiritual being. It teaches the possibility of enjoying on earth "the liberty of the children of God," and of not knowing evil any more. The struggles of mortals to break their bondage to evil have been largely futile, because they have retained this belief in their concept of being; whereas Christian Science proves that the only effective or permanent remedy is to remove the wrong figure altogether.

Christian Science is marking the dawn of that period when God's omnipresence and omnipotence shall be accepted and realized, and the belief in evil shall pass away as a dark cloud from before the perception of humanity. The mission to mankind of the Discoverer of Christian Science may be simply illustrated by supposing the case of one who had ignorantly begun his calculations in the belief that one and one are three, which involves him in dire con-

fusion, until his mistake is pointed out and he realizes that his whole trouble has resulted from a wrong figure at the beginning. Mrs. Eddy, on a higher plane than mathematics, is correcting the fundamental error of humanity, namely, the belief that divine Principle and idea, or God and His creation, are not two but three; and this false third figure in the human concept is the source of all the woes of mankind. In Christian Science the way of salvation from the illusion of evil has been made plain enough for the wayfaring man, or the king upon his throne, to understand.

As the student advances in the understanding of Christian Science, its simplicity frequently amazes him, the chief difficulty being to keep always its spiritual truths predominant in thought. Mortals cannot correct their material concept while admitting that a realm of reality exists apart from the spiritual, nor can they realize the "peace of God" while believing that an evil power exists to fear or to suffer from. Although this method is contrary to physical sense, there is no other possible road to freedom, and the sooner mankind learn this the better for them.

The sincere believer in God has no more logical reason to accept the existence or power of what is called evil, than he has to believe that one and one are three. Christian Science forecasts the redemption of humanity in its revelation of the allness of God, and its correlative of the nothingness of evil; and through its teaching mortals have already begun to learn that God and His reflection are the whole of being, and that, therefore, there is no such trio as God, man, and (d)evil,—or, in the language of our illustration, that there is no third figure in the addition of one and one.

Think for a moment what the elimination of evil from the human concept would mean, and what would be the effect if all mankind were to acknowledge no other existence or power but good, and consequently obeyed no other impulse? Where would be the boasted reality of sin, disease, and death if the supremacy of good were thus enthroned in human consciousness? When it is considered that all crime, vice, poverty, sickness, calamity, death, everything that mortals fear or that makes earth desolate, result from the belief in a power apart from God, it can be seen that if this false belief were corrected, human consciousness would hold nothing inimical to health, holiness, or im-

mortality, but would present the state known as the kingdom of heaven, with all the now inconceivable good which that term implies. This is the salvation which Christ Jesus brought to mankind, and the way to its attainment is fully revealed in Christian Science; but it can never be realized, here or hereafter, so long as human thought retains its belief in evil.

Jesus preached the gospel of freedom from evil through a knowledge of the truth, but his message has not been fully understood or accepted, or Christendom today would not be attributing power to evil. Although Christianity has been accepted in part, Christians generally have retained the belief in intelligence and power apart from God, and the miseries which inhere in that belief have of necessity been retained also. In her discovery of the Science of Christianity, proved by her to be as simple and demonstrable as the first rule of mathematics, Mrs. Eddy has been the bearer to mankind of that fuller revelation of Truth which Jesus declared should come, and which is today pointing the way to heaven through knowing good as the only reality.

In one of her messages our Leader says: "I begin at the feet of Christ and with the numeration table of Christian Science. But I do not say that one added to one is three, . . . I adhere to my text, that one and one are two all the way up to the infinite calculus of the infinite God" (Messages to The Mother Church, p. 58).

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

[Written for the *Journal*.]

FREEDOM.

MARY J. ELMENDORF.

O YOU who long for light,—God's keen, triumphant light,—
Turn from the canyoned path where swirling shadows are;
Above you waits the freedom of the mountain's height,
Forever open to the surge of sun and star.

O you who pray for peace,—God's satisfying peace,—
Put off the hidden sword and armor that you wear;
Rancor and strife and murmurings of fear must cease
Ere you are worthy of the gift you crave in prayer.

O you who pray for truth,—God's truth without alloy,—
Mine not in rock and stream for gold that has its price;
Things finite yield no perfect wealth, no depth of joy,
E'en as the plain no peak, the marsh no edelweiss.

Hark! through the darkness leaps a voice, a flame of song,
Calling the true, the Spirit sense, the thought elate;
A voice whose music stills all sound less pure, less strong,
And floods with rushing harmony the haunts of hate.

Look! there are footprints where you wander—mark them well;
Firm footprints leading upward from the shadowed way,
Silvered by gleams athwart the east that roll and swell,
Full gleams that break along the gaze in golden spray.

Wake, you who long for peace, for truth, for light—for God!
Shake off your self-forged shackles, cleave the thickening blight!
Follow the guidance outward, upward, wonder-shod—
Follow the calling voice, the footprints, and the light.

O searchers all, nigh are the things for which you pray;
Look upward out of bondage—leave the husks behind.
Above you lies the lilied path, the primal way,
To happiness and harmony—the way of Mind!

THE MOTHER CHURCH, AND THE BRANCH CHURCHES.

E. HOWARD GILKEY.

ONE of the most striking evidences of the unique character of the Christian Science body is its church polity, which, as compared with that of other church organizations of this period, departs so widely from commonly accepted standards as to be clearly indicative of the inspirational nature of its conception and the spirituality of purpose in its design. It is safe to say that in no other existing religious body is personality so subordinated, and such insistence placed upon an impersonal application of universal spiritual law, as in the ideal held before the membership of the Christian Science organization by its Founder and Leader, Mrs. Eddy.

The Mother Church in Boston is the expression of that which Mrs. Eddy has found both by experience and revelation to be the best calculated to defend Christian Science against the assaults of those human influences which always array themselves in opposition to advanced discoveries in spiritual law, and at the same time to be a witness before men of that for which the outward structure stands, and the visible manifestation of the power of good over the evil human tendencies with which mankind are seemingly surrounded. Yet, in this important center from which radiate all the lines of activity connected with the Christian Science work, personality is so subordinated that Mrs. Eddy is never seen at a public service, and does not permit even the members of the church to express to her a tithe of that affectionate personal regard which those who have been blessed by her activities feel for her. A single sentence in the message which she sent to her students a few years ago, states the whole polity of the church which she has founded, and if made the self-appropriated motto of each one of those whom she has taught, it will perpetuate the Christian Science church to the end of time. The sentence referred to reads, "Follow your Leader only so far as she follows Christ" (Messages to The Mother Church, p. 70).

The special obligation which attaches to The Mother

Church is an impersonal and impartial obligation to defend the faith, in all that the term implies. It provides Mrs. Eddy with a channel through which to reach the field at large with necessary literature, lectures, Lesson-Sermons, and timely advice, and its high office can no more be performed by any other church than there can be another Discoverer of Christian Science or another Founder of the Christian Science church. While the field of the branch churches is necessarily confined to the locality in which they are situated, the field of The Mother Church is coextensive with civilization; wherever there are Christian Science students, patients, or practitioners, there is felt the influence of The Mother Church, for it reaches out into all places through the *Journal, Der Herold,* the *Sentinel,* the *Monitor;* and instructs all inquiring thought with its lecturers and its miscellaneous contributions through the publication committees; admonishing, guiding, leading, encouraging each individual whose eyes fall upon its printed word or whose ears receive its message through the spoken word. In its ceaseless activities The Mother Church simply reflects upon the religious world that impersonal truth, that spiritual individuality which has an unlimited sweep onward toward pure being, and which leads thought to God, and to Him only, as all-embracing, all-pervading Life. The sole mission of The Mother Church is to make to the world the constant declaration: "The Lord he is God; there is none else."

The branch churches, if they are to be true to the pattern shown them in the Manual of The Mother Church, must teach the people of their several communities the same lesson of impersonal and inspirational church polity that is impressed upon the larger field by The Mother Church. In the organization of the branch churches this is provided for by the widest possible liberty in the form and detail of establishment. Beyond the simple requirement that certain officers of the branch churches shall be sufficiently versed in Christian Science to give evidence of their fitness to do what local work shall be required of them by the church to which they are attached, and that the church shall in its services use only those books which are prescribed as proper for use in a Christian Science organization, branch churches are left free to adopt that form of organization which shall seem fitting to the

members, and to change it from time to time as each organization shall elect; always having in mind, however, the by-law which declares that the form of government shall be democratic.

The difference between the organization of The Mother Church with its heavy and world-wide responsibilities, and the branch church with its comparatively narrow field and freedom from all outside burdens, is shown in the necessity for a parent body that shall be unassailable as the custodian of the spiritual treasures of the whole denomination on the one hand, and on the other for local organizations which shall conform only to the local need and furnish a nucleus around which the local field may be built up. A close study of the Manual of The Mother Church shows how painstakingly Mrs. Eddy has endeavored to prevent any possible transference of the characteristics of The Mother Church to a branch church, or interference of The Mother Church with the independence and self-government of local churches; and this demonstrates most clearly, as has been said, the inspirational character of her leadership.

It should be constantly borne in mind, by students of Christian Science, that this Science, as taught by Jesus, was lost to the world for at least fifteen hundred years after the days of Constantine, and that it was so lost because human frailties and human personalities took the place of the healing and saving truth in the minds of those who believed themselves to be following the Master. For upward of three hundred years Christians retained the healing power which had come down to them from those to whom Jesus had revealed it, and this healing power was the direct heritage from a spirituality which knew no other than the one God, and Christ Jesus, who revealed to mankind the universal and undying law of omnipresent Life and Love. Even so early in the ministry as the time of Paul, personality had crept into the church to such an extent that he was constrained in his first epistle to the church at Corinth to take the membership to task about their division into admirers of personality, and to exclaim in earnest protest, "Who then is Paul, and who is Apollos . . . ? I have planted, Apollos watered; but God gave the increase." And to this declaration he adds these important exhortations: "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

. . . Ye are God's husbandry, ye are God's building." This then is the key-note of all our progress! "Ye are God's husbandry, ye are God's building."

Over forty years ago, a lone woman stood upon the high plane of consecration to spiritual things, and, looking widely over the world with far-seeing eyes, set about the task of bringing back to human consciousness that knowledge of God and of His Christ which had been lost in the growing errors of those years following the third century after Jesus had finished his work and departed from the scene of his earthly labors. For over forty years she has labored unceasingly, winning an individual here, and another there; sending gladness into dark places, and waking up the sleeping spiritual nature in thousands who before her work touched them were almost sunk in unhappiness,—wretchedness of mind and body. As these glorious results have sprung from her life of consecration to God, good, to the recognition of good and only good in all the universe of God, kindred results have flowed (though in a lesser volume) from the work of those who have caught her spirit, sought her instruction, prized her guidance, and thus have permitted themselves to be made channels of righteousness.

As Mrs. Eddy stood alone upon this plane of spiritual perception, and measured with her uplifted thought the work before her, seeking in God the means by which to accomplish that which she was impelled to do, so each student of hers and each student's student must stand upon the plane of his own present spiritual understanding, and feel the uplift of a noble purpose and of a possible achievement in the path of righteous progress heavenward. Consecration to God is necessary to such a vision, and with the elevation of that consecration there will come to mind such a true view of the material standards of success that they will no longer press upon the attention of the consecrated thought, but be seen as unworthy of consideration. To bear the banner of Christian Science onward for the next forty years, and the next three hundred years, and the next ten thousand years, until that time shall come of which the Scripture says, "They shall all know me [God], from the least of them unto the greatest of them," demands the same consecration on the part of students, teachers, and practitioners, as was voluntarily assumed by Mrs. Eddy,

when she turned from the allurements of mortal mind and took up the stern tasks toward which Truth urged her. It demands the same impersonal devotion to the sick, the sinning, and the suffering; the same willingness to submerge self in the ocean of a great Cause; the same devotion to God and to humanity which has inspired every good work that has ever been done under the sun since time began.

Branch churches stand before the community as samples of the substance from which the great warp and woof of Christian Science is made. To the ordinary observer, all that is visible of Christian Science is the local church and the conduct and bearing of the local members of that church. He hears the service read, not knowing perhaps that the Lesson is a world-wide one sent out from The Mother Church to all the churches, and he receives an impression which helps him or disturbs him according to his mental receptivity and the mental preparedness of the Readers. If he pursues his investigations a little farther, he meets a few local Scientists in a private way, and he is attracted to them or repelled, according to his own mental condition and the mental preparedness and spirituality of those with whom he converses. If he has seen something to attract him in what he has met up to this point, and has not been disappointed and repelled by the mental unpreparedness and unspirituality of those with whom he has come in contact, he will at last seek a practitioner, and that practitioner's work will stand to him as the very essence of all that is desirable in Christian Science, for upon that one's ability to demonstrate to him the power of God in the healing of his disease of "mind, body, or estate" may depend his acceptance or rejection of that for which Christian Science stands in this day and generation.

How important it becomes, then, that the workers in the branch churches shall be mentally prepared and spiritually equipped to take this stranger and lead him by gentle ascents up to that knowledge of Truth which shall make him receptive to the healing influences of divine Mind. How important it is that these workers shall not be unequipped for the unexpected and, perhaps at first glance, burdensome meeting with the stranger. How important it is to the future well-being of that stranger, and to thousands of his kind now and fifty years from now, that no clouds

of selfishness, no mists of misunderstanding, no vapors of fear, of lack, or of ambition shall obscure the light that streameth from on high and "lighteth every man that cometh into the world," and which gives to the true disciple of Christian Science his endowment of wisdom and prudence and willingness to serve mankind wherever he may.

While it is undeniably the province of The Mother Church in Boston to have world-wide supervision, in the name of the Cause of Christian Science, over all the activities of this Cause, it is equally the province of the branch churches to do the missionary work incident to the spread of the Cause, and to do it effectively and as directed in the Manual. If it is the purpose of The Mother Church to subordinate personality and to submerge it in the ocean of a great endeavor, then it must be the purpose of the branch churches and of all the several elements of those churches to do the same, if this Cause is to outlive the present generation and be free from the error which has been responsible for the loss of spiritual healing in times past.

With eyes fixed on Truth, and ears deaf to all appeals for attention except those that come from spiritual understanding, Christian Scientists everywhere will stand before the rest of the world as living examples of a living, saving faith which rests upon works done under the seal of spiritual law. If a branch church rises to the highest realization of its mission, it will be because the members of that church (whose mental preparedness is manifested by their church organization) have also risen to the highest realization of their mission, and in their field of labor as students, or practitioners, or disciples in humble things, they are "instant in season and out of season," breaking the bread of truth, that all men may be encouraged by their example to walk with them the path of life.

There is a benefit to the individual, as well as to the Cause, in this submergence of the personal element and the concentration of one's thought upon Christ, Truth, revealed to human consciousness by spiritual intuition scientifically understood. While all men may reflect the divine Mind by reason of man's divine heritage, no person reflects this so fully in human experience as to be a safe guide in all things to any other individual. Even Mrs. Eddy, than

whom no one now living is more versed in spiritual things, disclaims personal leadership except with the proviso that she is to be followed so far as she follows Christ. While she is the Leader of every true Christian Scientist, in the spiritual unfoldment of truth to the individual consciousness there can be no guide but Spirit, no interpreter to the inner man but divine Love, no invigorator of the individual being but immortal Life. The more closely the Scientist responds to these angels, described by Mrs. Eddy as "God's thoughts passing to man" (Science and Health, p. 581), the nearer he will be to the mark set by her who founded The Mother Church, the better he will do his work in the branch churches and in the field, and the more nearly will he come to that understanding of which Jesus spoke when he said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me;" and to all such will apply the prayer with which Jesus turned from his life-work and committed its future to the hands of his disciples: "Sanctify them through thy truth: thy word is truth."

[Written for the *Journal*.]

SECURITY.

MYRA B. LORD.

NIGHT'S curtain falleth, cold and dark and drear;
Heavy my heart, and sore beset with fear.
When, lo, a message flashes o'er the deep—
"I will both lay me down in peace, and sleep."

Why should I fear, when Thou art ever nigh,
Thine ear alert whene'er Thy children cry?
Shall I not trust? Thy promises are sure;
If Thou in safety keep, I am secure.

O Love that rulest over land and sea,
I would be always close attuned to Thee!
O Shepherd who doth ever vigil keep,
I will both lay me down in peace, and sleep!

THE TRUE LIFE.

PROF. J. R. MOSLEY.

MATERIALISM says that life is a phenomenon of matter; idealism that it is a phenomenon of mind or spirit. Christian idealism says that the life-principle is the divine Mind or Spirit. Christian Science idealism says not only is this true, but that Life is eternal; that there is and can be no death in God and His eternal universe. Only the temporal sense of life seems to die, and this seeming will disappear with the full coming of Christ. We read in Science and Health (p. 426): "The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed." The Christian Science ideals are not only inspiring and comforting, but they also increase the human sense of life and begin at once to destroy the love and practice of sin and the fear and the sense of disease and death. They are justified by their fruits.

While in the most absolute sense Life, Truth, Mind, Spirit, Love, and good mean one and the same thing, our sense of life begins with the desire for good and comes to perfection in every activity and assertion of good. The desire for good is not only the beginning of life for us, but it reappears in every advanced manifestation and activity of good. The desire for good is the first response of the human to God. This desire must of necessity ever take on higher and higher forms, until it becomes quantitatively as well as qualitatively perfect. We cannot desire the most perfect good for one without also desiring it for all, nor for mankind without also desiring it for the whole creation. Desire also becomes hope and hope faith, and faith understanding, and understanding or knowledge of good its conscious possession or realization.

We cannot desire any real good without also hoping for it, and we cannot desire and hope for the best without trusting or believing that it will be realized at some time and in some way. Indeed, love that is pure enough, desire that is strong enough, and sense of need that is great enough, for anything that is clearly good for self and good for others,—these lead one to do more than hope for its

realization. Faith itself is born of such need, desire, and love. And such hope and faith not only justify themselves by bringing to light the good hoped for and believed in, but they are themselves the very fruitage of the idea of providence, and especially of the Christian Science concept of an all-knowing, all-loving, and all-powerful God and Father. God must at least be as high as the highest desires and hopes and concepts of the best men in their best moments; and we cannot desire the most perfect good for one and for all without also feeling that God desires it and can and will bring it to pass. It is only a step from this faith to the conception and feeling that God is bringing it to pass; and when we can really "believe" that we receive the good we most need, desire, and seek, it is only another step until we know it.

This love and desire for good, this hope and faith in good, and this understanding and realization of good as present and as "All-in-all," is precisely what we mean by life, and what we understand to be eternal life. More strictly speaking, the good which is life successively reveals itself, or is revealed by God to us, as desirable, as possible, as inevitable, and as already ours; and love, desire, hope, faith, understanding, and realization are the successive steps on our part to the good that always exists, and exists for us to realize ever more abundantly and perfectly. It is not even claimed for Christ that he created "life and immortality," but that he brought them to light.

Desire for good begins at once not only to redeem the present but also the past and the future; and when desire takes on hope, and hope faith, and faith understanding, and understanding love, the past as well as the future is redeemed to our sense as they are eternally preserved in and to the divine Mind. The good is seen to be all that was, all that is, and all that can or ever will be. God is seen to be All-in-all, embracing all, loving all, and governing all, and this is the inspiring declaration of the Discoverer of Christian Science.

While the desire and love of good may seem to start in the unconscious human longing for good for self, rather than for the highest universal good, life only becomes perfect as the highest good is desired and sought for all—for others as well as for self, and for the whole creation

as well as for all mankind. Love, the highest activity of man, begins in good will, which to be perfect for anybody or anything must from necessity also be universal. One cannot even entertain the highest and most intelligent good will for himself, except as he entertains the same good will for the whole creation. Indeed, the whole universe is not only the environment but the essential and larger part of the objective self of every one.

The larger and more perfect one's love, the larger and more perfect his life; and the narrower and poorer one's love, the narrower and poorer his life. As one loves, so is he. And as previously suggested, the whole universe is in some deep and vital way his larger objective self as well as his environment. He can do no good to others without also doing good to himself, and he can do no good to himself without also doing good to others. Universal good is the individual good, and the individual good is the universal good. Governed by Love, all one's desires, activities, and realizations of good are for the whole creation as well as for himself, and all the good that is given or received in the whole universe is somehow one's own good and every one's good. All are for each as well as each for all. Some are born again—come to universal love, to the perception of the identity of all human interests and to the consciousness that God is All-in-all—sooner than others; but the highest individual good and happiness await universal good and universal happiness.

When through the apprehension of Christian Science the desire for good to come to all becomes strong enough to enable one to love and forgive and serve his worst enemies, he is not only becoming Godlike in nature, but is actually entering into the kingdom of heaven by conforming to the law of Life. Indeed, there is no longer any hell to that one who is fulfilling our Lord's command, "Love your enemies," and there is no worthy and abiding happiness, harmony, or heaven for any one until he does reach this attitude of universal good will and love.

To desire good and entertain feelings of good will and love both for friend and foe is not only the highest ethical teaching of Christianity, but the highest light of practical wisdom known to men. The best men of the ancient and so-called pagan world saw it, and the great body of intelligent and good men in our age are coming to see and

accept it as the highest law of life. Plato said that "the righteous man did not injure his enemy," and Zeno taught that "men are not divided by cities and villages and laws, but are to be considered as citizens of one state, as members of one flock." The Titan myth, which has been called the Christ-idea of pagan literature, culminates in the hands of Shelley in the conceptions of non-resistance and universal love, which not only free Prometheus (humanity) but also bring to light a new earth and new heaven. So long as Prometheus hated and cursed Zeus (his supposed tormentor and enemy), he remained bound. When he feels sorry for his enemy and remembers his former ill will toward his tormentor and his oaths against him, he repents and revokes his curses in these great words:—

> It doth repent me; words are quick and vain;
> Grief for a time was blind, and so was mine.
> I wish no living thing to suffer pain.

This forgiveness of Zeus by Prometheus not only marks the hour of the beginning of the freedom of Prometheus and of the whole human race, and the coming of heaven on earth, but it is also "the predestined hour of the downfall of Zeus." And Zeus here stands for tyranny and oppression. So long as Prometheus fought with the weapons of Zeus, he was bound by his tormentor; when he no longer fought with the weapons of evil, but loved, pitied, and forgave, and sought forgiveness for even having fought evil with evil, his enemy was "flung headlong into the abyss of past things."

Here is given a hint of the eternal truth of Science, that if our love be sufficiently great and lasting and intelligent it will convert and make friends of all our enemies, all persons and all things that are opposed to Truth. Love your enemies and you will have no enemies, is the teaching of Christian Science (Miscellaneous Writings, p. 9), and to the practical demonstration thereof every Christian Scientist is specifically called. Thus will our personal enemies become friends, and our impersonal enemies, all errors, be defeated and finally annihilated. To see that all evil is destructible as well as impersonal makes it much easier to forgive the sinner and at the same time to rebuke him lovingly, and to aid in the destruction of his sins and enemies.

Just as soon as we come to see that it is ignorance,

selfishness, pride, anger, jealousy, resentment, and other kindred sins which use the sinner as their unfortunate servant and victim, until he learns to overcome evil with good, it is far easier to have compassion for even the worst sinners. In fact, this view of sin makes us just as anxious to save the worst sinner from sin as to save the sickest man from disease. Every time a sinner is saved from his sins, saved from further sinning, not only is he rescued from hell and lifted into the heavenly way, but society as a whole is saved from inconvenience, sorrow, and injury. Sin has been defeated and the good has been encouraged and strengthened. On the other hand, so long as we hate and fight evil as a person we stir up and seem to increase evil instead of rebuking and destroying it. By this very act we become servants as well as victims of the evils which for a time we deceived ourselves into believing we were at work to destroy. By becoming a servant of good, we destroy sin, save sinners, and most surely help ourselves.

The perception that all error and sin are destructible, which is also especially emphasized in Christian Science, makes it far easier to love the erring, the sinning, and to desire and work for them to escape from all evil and to attain to all good. Add to this the corresponding conception that God wills for all men to be freed from all evil and to realize the highest good, and that what He desires and wills must be and will be done on earth as in heaven, and it becomes well-nigh impossible not to work for every one as well as to desire the most perfect good to come to every one. To understand God aright makes us desire to be like Him; and to see that the good must succeed because it deserves to succeed and that all evil must fail because it deserves to fail, makes it easier to turn away from the service of evil to the love and service of the good. The Socratic maxim that "knowledge is virtue" is true, if by knowledge is meant true insight or spiritual understanding. Jesus even defined eternal life as true knowledge of God and of himself as the Christ. For this to be true, such knowledge must not only make all virtue possible, but also inevitable and necessary. Such knowledge must make all evil not only undesirable, but also impossible.

This may seem to be a digression from our topic, but

the fact that life and love and the knowledge of good really mean the same thing, surely justifies it. It is desirable, however, to emphasize the fact that the desire for good is not only the beginning of life, but leads into the way of all life, and that it leads up to the hope and faith and spiritual understanding which bring to light and culminate in life and immortality. We only have to desire, and "desire," as Mrs. Eddy says, "is prayer" (Science and Health, p. 1), the most perfect good for all and no evil for any one, not even for our worst enemy, and speedily we shall find ourselves hoping that this is also God's desire and purpose. We only have to hope for good to come to all, and for all things to work together for the speediest and fullest possible realization of this good, and we find that faith and love reveal to us that this must be and will be. Even higher than this, we see that this good is already coming to be and is; it is seen to be an unfolding experience and revelation to us and an already accomplished fact to God. So everything, humanly speaking, depends upon what we most desire; for it is what we most desire, that we most love, hope for, have faith in, come to know best, and to be most like.

The desire for good to come to all may at first be indefinite and abstract good will; but step by step this desire becomes concrete, practical, and vital. It becomes an earnest and an effective longing for all the ignorant to be enlightened, for all the sinful to be set free from their sins and the consequences of these sins, for all the sorrowful to be comforted, for all the sick to be healed, for all the blind to see, for all the deaf to hear, for all the dumb to speak, for all the lame to walk, for all the deformed to become symmetrical, for all the dying to be lifted up, for all the dead to be resurrected, and for perfect compensation to come to every one for every painful human experience while putting forth effort at well-doing. Even beyond this comes the desire that all desires shall be redeemed and become ever more perfect, until all men desire all the good which exists for them.

As we have already seen, when universal and perfect salvation—salvation for the whole of creation as well as for all men—has our consent to be so if it can, it is only another step and almost a necessary step to the hope that it will be so. All who persistently and habitually desire

the most perfect good to come to all and no real ill to come to any one, must at least faintly trust that this must be so and will be so. Let all the seeming evil come that will, and let the good most desired seemingly be long delayed, and yet, to quote Tennyson's hopeful lines from "In Memoriam," we

> can but trust that good shall fall
> At last—far off—at last, to all,
> And every winter change to spring.

And it is only a short step from the larger, but trembling, hope of Tennyson to the daring hope of Browning. Saul, as symbolical of all who have according to the testimony of the senses failed, shall have a new chance. Because this is desired by David more than he desires the continuation of his own personal life, it is all the more desired by Him who can give it and who must give it and who will give it. This perception is represented as the appearing of Christ to David:—

> In the Godhead! I seek and I find it. O Saul, it shall be
> A face like my face that receives thee; a Man like me,
> Thou shalt love and be loved by forever; a Hand like this hand
> Shall open the gates of new life to thee!
> See the Christ stand!

The "larger hope" of Tennyson and Browning is also the hope of all that is truly poetic and prophetic in every man at his best. The hope that they voice so well is the desire and hope of the modern world. More and more men are coming to feel that it is even a crime to make imaginary hells that others may occupy them. As some one has said, if there is anything that one could do which would make it just for him to go and to abide forever in such a place as the medieval conception of hell, it would be the desire that another should be sent there. As great a crime as it would be to desire such a hell for any one, even this would not warrant any more punishment than was necessary to destroy it and to bring the desire for all to be saved and blessed to the utmost. And there can be no more hell for any one after he desires and hopes and works for good to come to all, for evil to be overcome by all, and for the hell of material sense to be escaped by all. Here the spiritual concepts and appeal of Christian Science make universal appeal and find an ever-increasing approval.

In the highest forms and assertions of religion the

"larger hope" becomes faith, and faith becomes understanding, and understanding present, harmonious, and eternal life. To the author of Hebrews, the "things hoped for" become actualities through faith. Here faith becomes the substance, the very essence, of the things desired and hoped for; and through faith in this high sense the ancient worthies, as he says, "wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight [against error], turned to flight the armies of aliens." The sick were healed, the blind saw, the lame walked, and "women received their dead raised to life again."

Paul not only hoped for and had faith in the perfect victory of God in human history, in all human experience, but also in the whole creation: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." And again he writes: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." The Twentieth Century rendering of this passage puts Paul's faith as well as hope in universal salvation in an even clearer and a stronger way: "Brothers, for fear that you should think too highly of yourselves, I want you to recognize the truth, hitherto hidden, that the callousness which has come over Israel is only partial, and will continue only till the whole Gentile world has been gathered in. And then all Israel shall be saved."

Jesus desired and prayed, and he prayed only for what he understood that God desired and willed, that the will of perfect good—the will of the Father—should be done on earth as in heaven. He said to the multitude, as well as to his immediate disciples, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Surely greater and truer words than these were never spoken! And when Jesus says, "Be ye therefore perfect,

even as your Father which is in heaven is perfect," he has just made plain that the perfection of God which man should emulate is the perfection which loves and blesses the good and the bad, the just and the unjust, or friend and foe, and which hates and injures no one. Surely to know and to emulate such a God and such a Christ is perfect and abundant life here and now, as well as in the state that men call paradise. To quote again the life-giving words of Christ Jesus, it is "life eternal." It is life here and life everywhere, life now and life everlasting.

With Jesus desire and faith and spiritual perception, knowledge or understanding, seem to have been one. He desired what God desires, the highest good of all; and his understanding as well as his faith was that what God desires will be accomplished, and from God's side is already accomplished. Even we have to feel or have faith that it is being accomplished in order to be the most effective coworkers with God in bringing it to light to our own senses and in our own experience. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Some of the most modern renderings of this passage say in effect, Believe that ye have received these things, and they will be manifested to the senses.

If this is true, then it is necessary to deny sense testimony in so far as it denies the good that is desired and asked for and which is spiritually perceived to be already ours. For example, if we according to sense testimony are suffering from any disease, and desire and pray to be healed; if we believe that we receive and have received what we ask for, then we must and will deny sense testimony until it corresponds with our prayer and what we spiritually perceive to be true and right. And we shall be enabled to do this just to the degree that we have faith in the all-power, presence, wisdom, and goodness of God. This is the Christian Science conception of prayer, and of the mental and spiritual activities which are known as a Christian Science treatment. It has been said by another body of Christian workers that the difference between Christian Scientists and themselves is that Christian Scientists say that they are already healed, while the others only say (believe) that they will be healed. If the Christian Scientist says that he is healed as a result of faith in and a right un-

derstanding of God, he has done just what Jesus clearly instructed his disciples to do; and if he believes, apprehends, that God has heard his prayer and met his need, the truth of this will and must manifest itself.

That Jesus denied popular beliefs and sense testimony in so far as these conflicted with his desires, prayers, and perceptions as to what actually exists in the divine consciousness, is evidenced in the Gospels. It requires only a casual reading of the Gospels to see this. It appears that Jesus would never say that any one was dead unless he was forced to in order to make himself understood by those who could not understand what he meant when he said that such an one was not dead but only asleep. And in the case of Lazarus he is reported to have thanked God that He had already heard him, when to human belief—based on sense testimony—Lazarus had been dead for four days and his body was beginning to decompose. Jesus said to the seemingly dead, "Awake," "Arise," or "Come forth," with the same naturalness and assurance of response as he said to the blind "See," to the lame "Walk," and that we say to those asleep "Awake."

Jesus seems to have expected redemption of the past as well as of the present and the future. "The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." He also taught that whosoever believed in and followed after him should do the works that he did, and greater works. And if all is Mind and mental; if so-called matter is only a mental phenomenon and symbol subject to the control of Mind; if sin, sickness, and death are only temporal experiences of the mortal or the carnal mind, and if this false sense of mind is in the absolute sense unreal, and subject not only to the dominion of divine Mind, and of man as the idea of this Mind; if all that is unlike God will disappear with the coming of Christ, the true understanding of God and His creation; if even the seeming world of matter, sin, sickness, and death must disappear to give place to the real world of Spirit, Life, and Love,—if these and other kindred and correlated teachings of Christian Science be true, then we have a scientific explanation of the works attributed to Jesus and a certain as well as a reasonable basis for all of his sublime hopes and prophecies. If the Science of Mind and the allness and goodness of God as taught in Christian

Science are true and are seen to be true, the way as well as the possibility of realizing the prophecies and of reviving the mighty works attributed to Jesus in the Gospels becomes reasonably clear in conception, and every one can at once begin to do his best, and his efforts will be crowned with a degree of success which will be perhaps surprising even to himself.

Apart from the idealism of Jesus and of Christian Science, there seems to be no reasonable expectation that we shall realize his hopes and prophecies, and it becomes ever more difficult to believe that the mighty works which he is reported to have done were actually performed by him or by any one else. But if God is as powerful and wise and good and loving as Christ Jesus declared Him to be; if the devil be nothing more than a liar and a deceiver, and if sin, sickness, and death have no reality, in keeping with the idealism of Christian Science as taught by Mrs. Eddy today, then it is not only easy to believe the Gospel record of the works of Christ Jesus, but possible to reproduce them in this and every age, until the whole sense of evil is overcome with good. Even his prophecies not only can be, but must be and will be realized. The past is as sure to be redeemed as is the future. Those who are seemingly dead will be awakened; those who are in hell will be set free; every crooked place will be made straight; every need will be consciously met; every desire of good will be realized; all that is evil in the old order will pass away; the new heavens, the new earth, and the new man will be revealed; the sense of death will give place to omnipresent and eternal life; and there will be adequate compensation for every painful and trying human experience. There will never be one lost life nor a single lost good.

Just as the greatness of the ancient prophets and the modern poets is found in their hope and in their visions of good, and the greatness of historical Christianity has been in its epochs of faith, so the greatness of Christian Science arises from the fact that it reveals that all the good which ever was or ever can be desired and hoped for and believed in, eternally exists for each and every child of God. It takes the last as well as the first and intermediate steps in the unfoldment of life. The perfect good for all that it desires and wills is seen to be not only what God wishes

and must bring to pass, but also what must be realized from the very nature of good and evil. It is seen that the good cannot fail and that evil cannot succeed. It is also seen that the good is succeeding and that the claims of evil are being defeated, whether this appears to the senses or to a mortal point of view or not. Even more than this, it sees that the good has always been the only real power. It not only saves the future through perfect hope and pure faith born of pure and perfect desire for good, but it also saves the past as well as the present by the understanding born of perfect faith and love that God and His perfect creation always have been and always will be the only real facts of being. This knowledge of God and His creation, as "good" and "very good," and as "All-in-all," and the perfect desire, effort, hope, faith, and love that makes such knowledge possible, are seen to be life,—abundant, joyous, harmonious, and eternal life.

Perfect life from God's side is a free gift to all, for God is Life. From our side it is a revelation, an unfoldment, and an attainment which is restated and demonstrated in Christian Science. From the divine side life is without beginning and without end; from the human side it begins with the desire for good and comes to perfection in the full understanding, in love, and in the knowledge of good as "All-in-all."

[Written for the *Journal.*]

THE WORD.

HELEN E. STUDLEY.

WHAT though the day seem full of pain,
Of toil and care and sorrow;
What if today's task seemeth hard,
No need to fear tomorrow.

But hearken, as the living Christ
Now speaks in peace unbroken.
The longing of the heart is filled,
The word of God is spoken.

"THE TRUTH SHALL MAKE YOU FREE."

HON. CLARENCE A. BUSKIRK.

IN "Blair's Rhetoric" the opinion is expressed that the most sublime sentence in all literature is that in Genesis: "God said, Let there be light: and there was light." This book was first published in 1783, in Scotland, and the natural sciences, so called, since then have been quite busily at work to change the image which that wonderful sentence presents to thought, a change which mainly concerns, however, the details of the deific processes of creation.

Whatever his opinion may be in respect to Moses as a reliably exact cosmogonist, to the twentieth-century reader who sympathetically grasps his concept of creation, the sentence from Genesis affords an image full of grandeur. The darkness was immeasurable and illimitable, chaotic and undefinable, without center or circumference; no land, no sea, no sun, no moon, no stars, no life, no motion,—all was formless and void. But the divine moment arrives, omnipotence speaks, and lo! the vast night is vanquished and the darkness illumed with the splendor and beauty of universal golden light; chaos is passing, and harmony and loveliness and wondrous proportions are beginning to appear.

Many modern ears, no doubt, adjudge the up-to-date piano to be a finer instrument than the harp; still, it ought not to be forgotten ever that the harp was a very useful ancestor of today's more popular instrument; that during many thousands of years unnumbered people have had sounds, which seemed to them from some better and fairer world, come to their famishing ears on the vibrations of the strings of the harp, sweetening and modifying the currents of their sorrow, purifying their joy, enrapturing their pleasure, and veiling for a few higher moments the sordidness of earth.

On the stairways which humanity has been toilsomely climbing from immemorial centuries, the steps of Ptolemy preceded those of Copernicus, and the ancient footprints of Moses probably guided somewhat the efforts of Kepler and of Newton. The Egyptian astronomers, peering up-

ward at the heavens through the orifices of the pyramids, may not have seen many things which are now revealed through the modern telescopes, yet they assisted somewhat, and even mightily, the generations of men then living and many generations to follow. Let us not despise the notions and discoveries of the past because of the notions and discoveries of the present. Mayhap there would be few notions and discoveries of the present were it not for those of the past.

The foregoing considerations have come to the mind of the writer in approaching the statement of his humble opinion that in certain utterances of Jesus, rather than in Genesis or elsewhere, are to be found the most sublime as well as the most profound words which are recorded as having fallen from lip or pen. It is happily true that great thoughts, greatly worded, have accumulated into priceless stores in the treasure-houses of the past; and that these stores are being richly added to by the present.

From many hundreds of the names of the mighty thinkers of the past and of the present, whose words have done inexpressibly more for mankind than the swords of all the Alexanders, the Cæsars, or the Napoleons, we have here space for but a very few. Think for a moment how far above all valuation are the words which have reached us from the centuries, many of them otherwise dumb and forgotten, through the lips of Homer, of Plato, of Socrates, of Isaiah, of Job, of David, of Solomon, of Paul, of John, of Shakespeare, of Bacon, of Tennyson, of Carlyle, of Emerson, and their kind; and the writer entertains no doubt that radiant among these great names the world will ere long place the name of the heroic and profound thinker through whom there has been received the restored Christianity which is known as Christian Science.

The most sublime as well as the wisest utterance known to the world is the declaration of Jesus: "Ye shall know the truth, and the truth shall make you free." These words are for no single country or age. Their exact verity can never be impeached. Critics may raise questions in respect to the accuracy of the quoted sentence from Genesis, but none can ever question these words of the humble but mighty Nazarene.

The Mosaic concept of the conquest of chaos and darkness by the irradiating new-born light is a grand piece of

imagery. Yet the words of the Master present the ideal of a consummation far grander than any preadamitic illumination; namely, the illumination of the chaos and darkness which has rested so long upon human intelligences. Millions of men through the long and weary centuries have suffered amid the terrors and phantasms of spiritual and mental darkness, and surely the light of a full deliverance shining upon them has been an event which has no precedent, so far as men know, in all the universe. For ages men have been wearily groping for the light; they have robbed, tortured, defaced, and murdered each other; they have languished in prisons and asylums; they have prayed for death, and bewailed that they were ever born, in the accumulations of their fierce suffering.

Today the voice of Christ Jesus is again heard in Christian Science, proclaiming that there is a way for their deliverance, and pointing it out. It is the understanding of their true place in God's universe and of the divine government which forever and in all ways inexorably rules and determines their being and destiny. It is the way which emancipates mankind from all false and misleading beliefs and their treacherous counselings. It is the way by which mankind can strike off the fetters that are no less galling and enslaving because self-imposed. And it is the only way.

Has not every benefit to our race been the gift of Truth? As the gifts of Truth have accumulated, the conditions of life have steadily bettered and brightened. This history of the past surely prefigures the history of the future. More and more shall men learn that they need not remain the victims of environment; that it is possible for humanity to shape and to govern circumstances, to resist successfully the despotism of circumstances,—that there is no such thing as a predestinated ill career for any man, woman, or child, and that fate, destiny, circumstance, and the like, are terrifying phantoms; that what men term the discordant conditions of life, such as crime, disease, want, vice, suffering, are the progeny of ignorance, and will be overcome and destroyed as ignorance disappears, and according to the measure of its disappearance.

The process of mental and spiritual illumination in Christian Science has been slow. The light of truth has not come to mankind like a sudden and all-conquering

sunburst. We are as yet in the morning twilight. Watching eyes may gratefully discern a sweet splendor in the skies. Darkness and fogs still rest over the valleys, but the hilltops are beginning to brighten, and the birds are beginning to sing. Here and there, a roseate cloud heralds the coming splendor of the sun.

We need not be blind to the numerous and colossal faults of the age in which we live, nevertheless we may refuse to accept them as constituting a refutation of the belief that the world is growing better. The process may be a slow one, but a consideration of the world-wide conditions of mankind throughout the past, in comparison with the world-wide conditions now, surely justifies the optimistic rather than the pessimistic view. There have always been, as there are now, very serious retrogressions in the forward and upward movement of the human race, but such retrogressions are, after all, exceptional and transitory, in the large perspective.

The historians and others who are addicted to attempted classifications of different periods in the annals of the world, from supposedly salient characteristics belonging peculiarly to each of such periods respectively, may recall the golden age from the mists of far antiquity; and, if of pessimistic habits, may select certain very humiliating features of this era and call it the age of greed; but this is from the narrow view-point. Altogether too much filth may be seen floating offensively upon the surface of today's life-stream, along with abundant froth and scum, but it cannot be truly affirmed that these things represent the mighty current which flows beneath, nor the light which shines above.

The truths of Christian Science which are emancipating mankind, both individually and collectively, are steadily advancing. The night has been long and weary, but the dawn is at hand. There is not anything which can withstand the progress of truth, and even an incomplete fulfilment of the prophetic words of Jesus, that the truth shall make us free, brings us inspiring assurance of the final and complete triumph of good, and confirms our Leader's statement (Science and Health, p. 255), "Eternal Truth is changing the universe."

REPENTANCE AND FAITH.

L. WILL WELKER.

THE Greek concept of deity gives no hint of an abiding, living religious faith which means a life-giving power springing from the consciousness of the indwelling of one God. Instead, their concept was pantheistic—of many gods that dwell in things, all man-made and man-endowed. The Greek language, therefore, though capable of the expression of the finest literary thought, did not have words that would express the pure idea and substance of God; hence it was necessary for them to take words which they already had, and give to these words the meaning they wished to express, which meaning they took from the Hebrew language, since the Hebrew people alone knew God in the true sense, and it was their language alone that would adequately express the divine nature and attributes. We can thus readily see how easy it would be for the Greek word so used to fail in conveying its new meaning, where great care was not given it, and that it needed such a spirit of insight and revelation as our beloved Leader has shown, to point us back again to the absolute and true sense, that sense which alone can uplift and renew us.

There are two Greek words used in the New Testament to convey the idea of repentance,—*metanoein* and *epistrephein*, words that derive their moral content, not from the Greek, since these people knew nothing of the Biblical conception of repentance, but from Jewish and Christian thought. The primitive and basic meaning is this: the first, *metanoein,* presents a negative aspect,—it is a change of mind, a turning from sin; the second, *epistrephein*, is positive, a turning to God. Still, they are both used with much the same meaning. We may, then, take this as our positive and scientific definition of repentance, since the thought in both the Greek words is a change of mind. Repentance is the coming into a new mind, into a right thought-relation with God. It was this primitive thought of Mind-unity that John the Baptist had when he came preaching, "Repent ye: for the kingdom of heaven is at hand." Christ Jesus also began with this same exhortation to "repent," to enter

into this right thought-relation with God, because of the nearness of the kingdom—"The kingdom of heaven is at hand."

The accepted definition of "repent" is "to turn;" but there must be a broader and deeper concept than that contained in our accepted meaning of "to turn." Let us look at the Old Testament thought of the word. Repentance from sin, in the Hebrew, is expressed by the verb meaning "to turn," but this verb is used to express many functions. It is a matter of the conduct of the heart,—of enlightenment, "Surely after that I was turned, I repented;" of contrition, "I acknowledged my transgressions;" of longing for God's forgiveness, and trust in God, "Take with you words, and turn to the Lord." Repentance is not merely a "function of the will," for we read in Ezekiel, "Cast away from you all your transgressions, . . . and make you a new heart and a new spirit" (*i.e.*, come into the right mind). Behind and above the will lie the spiritual forces, and behind these is God. It is God who creates within us a new heart (mind) and a right spirit, as the psalmist sings, and it is He who cleanses us with the pure water of spiritual baptism. The psalmist sang, "The law of the Lord is perfect, converting the soul;" but His people turn only as He turns them, for says the prophet Jeremiah, "Turn thou me, and I shall be turned; for thou art the Lord my God."

With the early Hebrew people, the thought of a material gift as a sign of propitiation, and of fasting as a sign of humiliation, acquired a firm hold and adulterated the true spiritual meaning, but that this was not demanded by God is indicated by Hosea when he says, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him;" and again, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Sacrificial forms are worthless. The accepted sacrifice, the psalmist tells us, is "a broken spirit: a broken and a contrite heart." The idea of merit is foreign to the spirit of the Old Testament. Rather, God forgives because it is His nature and prerogative, the expression of Love: "I, even I, am he that blotteth out thy transgressions for mine own sake," we read in Isaiah, and we are taught in our text-book (p. 17) that "Love is reflected in love." But the pure sense of God as Spirit

was lost to the Pharisees of Christ's time. It had so given place to the "traditions of the elders," that John the Baptist knew that nothing could save them from their sense of the material but a complete turning from this material belief to the divine Mind.

Instead of calling the nation, as in the Old Testament, Christ addressed the individual, "Except ye repent," "Except ye be converted;" and as individuals we must show individual "fruits." The first four beatitudes are descriptive of the elements of true repentance,—poverty of spirit, sorrow for sin, meekness, the hungering and thirsting after righteousness,—these are all characteristics of a soul turning from sin to God. The Father-love for the one who truly turns, is beautifully shown in the parable of the prodigal son. It is no longer the husks of material things, but the full table of Truth. "My meat is to do the will of him that sent me." In the Acts and the Apocalypse, repentance most frequently appears in the ethical sense, "Repent ye therefore, and be converted;" the idea of repentance here merges into conversion. The Greek word for conversion is *epistrophe,* a turning from error, a turning back, or coming to one's self. In the Acts repentance is an experience rather than an act, and is described by St. Paul as a death and resurrection with Christ, or a putting off of the old man and a putting on of the new. Sin is thus destroyed, and a new life results. This is the great and profound conception; it is the one which Mrs. Eddy has set down for us in Science and Health; it must mean, in its fulness, unity with God.

Following repentance, comes faith, a faith with all the height and depth of its meaning as the fundamental of Christ's teaching. It is through the fulness of our faith that the love of God is revealed to us. And so repentance falls into the background before the larger sense of faith. Said Jesus, "Thy faith hath saved thee." The Greek word for faith is *pistis,* with the meaning "to trust;" but the primitive and basic signification of the verb is to bind or make fast as with a rope or cable, and so we are made fast to God, or made one in Him (unity). Faith suggests, then, a detachment from earthly things, that firm conviction of the reality and supreme significance of the things not seen which underlies its whole New Testament use. In Hebrews we read, "Faith is the substance of

things hoped for, the evidence of things not seen," the spiritual perception of things invisible to material sense, realities. In Christian Science we learn that unity with God is the fruition of faith.

The sense of the Hebrew word "faith" is trust in God's word, based on the oneness of God, "The Lord our God is one Lord." Its basis is God's promises. Paul makes this plain when he uses Abraham as a representative of confident, believing faith. In Science and Health (p. 579) Mrs. Eddy gives the spiritual definition of Abraham as "faith in the divine Life and in the eternal Principle of being." Faith is to be thought of as the way of obtaining present blessings. By faith, a man lays hold on Christ, Truth, as his Saviour now, and becomes one with Christ in God, and so partakes of the heavenly life, attains to its righteousness, and rises into Truth's eternal kingdom, the now and ever-present kingdom of heaven which is within us.

In Hebrew, faith everywhere conveys the thought of "fixedness, stability, steadfastness, reliability," concepts which naturally and logically grow out of the thought of being bound to or grounded in God, immutable Principle. This concept of the word is used not alone with respect to divine Principle, it stands for stability in anything; for example, a well-grounded wall, an unfailing brook, a firmly established kingdom, a verified assertion, a forever-enduring covenant, a faithful heart, a man who can be trusted. Faith, therefore, is that state of mind which is free from faint-hearted and anxious haste, and which is stayed upon God with confidence and trust; not passive dependence, but vigorous, active commitment, based on understanding through unity.

The fundamental sense in the Hebrew can never be fully expressed in "believe." This is true, whether it refers to the words and works of an earthly being, or of God; or whether the object is human or superhuman, or God Himself. If the thought is one of having confidence in, then it must be "faith," not "belief." Faith in its active sense is rarely used in the Old Testament. Thus arrogance and self-sufficiency are eschewed, and faithful dependence on God is the only thought. When the wicked are contrasted with the righteous, the fundamental trait of the one is self-sufficiency, of the other, faith. The distinct feature of the faith of the righteous, by which he attains to Life, is not

mere assent, but a profound and abiding disposition, or ingrained attitude of mind and heart, toward God, which gives character to all the activities. This is the full height of its pregnant meaning. Perfect oneness with Principle, Life, and perfect understanding through this Principle.

As in repentance, so in faith it was necessary for the Hebrew idea of the word to be added to the Greek; yet in "believe" we find a large advance toward its broader meaning as used in the New Testament. Whereas "believe," as has just been stated, is scarcely used in the Old Testament, it is about equally used with "faith" in the New Testament, though with a deeper meaning. In the first epistle of John, "believe in" sums up the whole Godward side of Christian duty; so that the statement in Genesis, "And he believed in the Lord; and he counted it to him for righteousness," is adduced in Romans and in James in the deep sense they bear in the Old Testament. And this deeper religious faith can scarcely be excluded from the belief in God or in Christ adverted to in the New Testament. The perfected sense of "believe," *i.e.*, understanding through oneness in God, known as such by the "witness in himself," is also given by John, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." There must be an absolute transference of trust from ourselves to another, a complete self-surrender to Spirit. This is the pregnant sense of the Greek *pistis,* a self-abandoning trust. Not "belief" in an intellectual sense, but instead, all that enters into an entire surrender of every material thought, all that is consummated in the perfected unity or oneness with the spiritual idea which makes us "sons and daughters of God." This means, not material sacrifices and offerings as propitiation, but the presenting of our bodies as a "living sacrifice," which is our "reasonable service;" and it is only thus that we can prepare for the entering in of the new commandment of Love.

To have a friend is to have one of the sweetest gifts that life can bring; to be a friend is to have a solemn and tender education of soul from day to day.

Anna Robertson Brown.

THE TRUE MISSION OF THE NEWSPAPER.

JUDGE JOHN D. WORKS.

CHRISTIAN SCIENTISTS look upon the modern newspaper quite differently from what they did in the old thought. Anything like the exploitation of evil is so foreign to their religious teachings that the publication of sensational items detailing disorders of any kind, grates upon their sensibilities. We desire to keep abreast of the times and to know what is needful for us to know in the affairs of this life, and for an account of current events the newspapers are the most ready and convenient source of information, therefore most of us read them; but when one takes up his paper in the morning and sees the flaunting head-lines designed to attract attention to the crimes, accidents, strife, discord, and misfortunes that have taken place within the preceding twenty-four hours, he feels like laying the paper aside and living in ignorance, if it is necessary to see these things in order to be informed.

We live in the hope that the time is coming when the publishers of newspapers will learn that it is unwise and unprofitable to make public the crimes, misfortunes, and misery of the world. Many of them deplore what they consider the necessity for publishing these things, but they maintain that it is necessary because the people want this kind of news; therefore the paper which fails to supply this want must fail. If this be true, it is a sad commentary on the intelligence, morality, and feelings of the reading public. Is it true? If it is, who but the newspapers have fed and cultivated, if not created, this morbid perverted taste and desire for sensational news? It must be conceded that such publications can benefit no one, unless it be the publisher, and that only in a purely commercial way, for if the reading of such news is demoralizing to the reader, as it surely is, it can be no less so to the publisher—a penalty too great merely for the purpose of material gain.

In many instances the publication of criminal acts, done or alleged to have been done, betrays the secrets of a home, and discloses to the world information—sometimes falsified or exaggerated in order to make a readable story

—that may and often does bring shame and sorrow to the innocent. Often the sensational story of a crime seems to carry its baleful suggestion to the weak and susceptible and thus develops other criminals. The exploitation of domestic unhappiness as it is disclosed in the divorce courts, and of the fact that freedom may thus be gained from the married state that has become unattractive, is a wrong to the people whose misfortunes are thus made public, and often incites others to resort to the divorce court for relief from a state of discord that might and should be overcome by mutual patience and forbearance. It may be said with absolute certainty that the sensationalism of newspapers is responsible for many crimes, many divorces, and untold unhappiness, to say nothing of its degrading effect, in general, on the public mind.

It is only partially true, let us hope and believe, that the readers of the newspapers demand or desire such news. One cannot bring himself to believe that an intelligent reader, possessed of ordinary sensibilities and a reasonable degree of sympathy for the misfortunes of his fellow-man, could take pleasure in reading that some one in his own city, or it may be thousands of miles away, has committed a dreadful crime, or that some public officer has betrayed his trust, or that some trusted employee has become an embezzler, or that a young man of good family has been detected as a wrong-doer, or that a hitherto respected husband and wife have separated under conditions which reflect on the character of one or the other, or that any other circumstances have brought death, disaster, misfortune, or sorrow to his fellow-men. Are not the publishers of the newspapers mistaken when they make this claim? Have they ever demonstrated the truth of what they say by standing together as a body and publishing clean newspapers devoid of such news? Have they not created this abnormal and depraved taste for sensational news by their own publications? and has not this perverted taste continued for lo these many years to fatten upon what they themselves have fed it?

Occasionally a protest arises against this kind of news and the management of newspapers in general, and in some instances the protester, in the person of some reformer or minister of the gospel, has for one day been allowed to publish and manage a certain newspaper, and dictate what

it shall contain, as an example of what it should be. That is good for one day, but it is futile as an attempt to stem the tide of evil publications that come from the press. The day following the paper returns to its wallow and continues, as its publishers believe, to make money by degrading the paper and those who furnish the articles, as well as its readers, by spreading abroad evil and devastating news that should be completely suppressed for the public good and for the protection of those whose misfortunes are thus exposed. Just lately, as announced in the public press, a minister of one of the churches in Pasadena, Cal., has been granted this privilege of publishing one of the papers of that city for one day, to show how a newspaper should be run, an experience which will serve to advertise the paper and the minister and his church, if nothing more.

It has been left to Christian Scientists, however, to demonstrate the fact that a genuine newspaper, which omits all objectionable news items, can be successfully published. From the standpoint of the newspaper reader, *The Christian Science Monitor*, a paper which contains nothing that can distress or bring shame or sorrow to any person written about, or convey evil suggestion or hurtful information to any of its readers, is a distinct success. To the publishers who have been claiming that such a paper cannot be successful, the wholesome example of such a newspaper should be worth much. The pure-minded seeker after legitimate news should welcome such a paper as a blessing.

The publication of this paper is one of the greatest demonstrations of pure and exalted journalism that has ever been known. It is not a religious or sectarian publication. It is a newspaper pure and simple, differing from the common run of newspapers only in that it strives to include in its columns such information as its readers should know and remember, and to exclude the things they should never hear, or should seek to forget if they have already heard them. It assails the character or reputation of no man. It publishes nothing that can shock the sensibilities of the most pure-minded or fastidious. Its columns contain nothing that can expose the secrets of the unfortunate or bring shame or sorrow to the innocent victim of the wrong-doer. It is such a newspaper, published

continuously, as the good minister would like to publish for one day to show what a newspaper should be. Has he ever seen it? Perhaps not. Would he read it if he saw its title, indicating that it is published by Christian Scientists? Perhaps not. And yet it is just the kind of paper that he believes in.

If the *Monitor* shall bring journalists to a realization that the publication of the crimes and misfortunes which now crowd the columns of their papers is not necessary to their financial success, it will have rendered a great service to mankind. If all reputable journalists were to reform their publications sufficiently to conform to the example thus set them, there would be a wonderful decrease in crime, much less suffering and unhappiness, and the tone of thought and the public conscience would be wonderfully purified. Will the example be followed? Yes, some time. The world is growing better. Every step in advance like this must have its purifying effect. The time will come when newspaper publishers will be ashamed to publish, and their subscribers to read, such matter as fills their papers today.

One of the great objects of Christian Science is to purify and elevate thought and perception, and the *Monitor* is a powerful means to this end. Every Christian Scientist should give the paper his support. It is a part of our work, designed by our beloved Leader as another avenue through which good may operate to overcome evil. Day by day this paper of ours is demonstrating the true mission of the newspaper. It is a demonstration that must be widespread and beneficial, and its effect on the character and tone of other publications will, in time, revolutionize journalism.

It is often claimed for newspapers that they are great educators, a claim which may easily be exaggerated, because of a woful lack of confidence in the accuracy and sincerity of the information they impart, even when it is instructive or enlightening in its character. Add to this the fact that most of the information it imparts had much better not be taken in at all, and its character as an educator of the public is greatly marred. Doubtless there are many journalists, upright and sincere men, who would welcome the day when they could exclude from their columns all such objectionable matter as we have been

considering, and thus enter upon the true and elevating work of the newspaper. Some of them indeed have said so since the publication of the *Monitor,* and we can but hope that they may soon prove the sincerity of this declaration by following its example. Let us trust that they may soon come to the understanding that no loss can come from the doing of good, for good's sake, and that no rightly published newspaper can fail in its mission, or its publisher suffer financial loss.

[Written for the *Journal.*]

"AS THEY WENT, THEY WERE CLEANSED."

MARY I. MESECHRE.

And as they went, to them the cleansing came.
The word was spoken, and they turned to go,—
Obedient to his voice who bade them show
Themselves unto the priest,—in look the same
As when his aid they sought. Did sense of shame
Beset them as they slowly turned about
At his command? Did any lurking doubt
Cause loitering? What matter? He whose name
Had sounded in their ears with loud acclaim,
Commanded them to go, and as they went,
Lo, they were cleansed! They who with garments rent
Had cried "Unclean! unclean!" in bitter shame,
Were cleansed and healed. But of the ten who came
Eager for aid, but one returned to kneel
In humble gratitude. Did none else feel
Such thankfulness, when to all healing came?
We know not. But ah! can we, dare we, blame
Those thoughtless ones, when we, who oft have heard,
And felt, in direst need, the healing word,
Go calmly on, unheeding? Nay, in shame
Let us keep silence, till with him who came
In humble praise, we seek the Master's feet
To render thanks that each obedience sweet
Fresh proof reveals of Christ's most potent name.

TESTIMONIES FROM THE FIELD.

TO those who are halting between two opinions as to the efficacy of spiritual or material remedies for trouble, let me earnestly recommend the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," wherein they will find the adequate and simple solution of every life-problem,—mental, moral, or physical. By way of expressing my gratitude for priceless benefits received through Christian Science, I give the following account of my healing.

Twenty years ago my physical condition was such that a serious surgical operation was advised; the alternative, in the opinion of the physician, being at best a short life of invalidism. In spite of immature age, I refused to accept the decision, and on my own responsibility left the hospital. The result, as time passed, was much as had been predicted; the maladies, both organic and functional, became chronic, with occasional acute attacks of illness which seemed to make an operation imperative. During ten years I "suffered many things of many physicians," and again the verdict was an operation, with even a more hopeless alternative than before. Naming my former physician, who was considered an authority on such diseases, I said to those in charge that the same prediction had been made ten years before, and that I would take my chances for the future as I was; and once more I had the courage of my convictions, escaping with my anatomy—and my miseries—intact. Not wishing to dwell upon ills that are past, I will simply say that they multiplied, and that much of the time I was in pain. It does not require a metaphysician to discern that mental conditions were not improving under this régime, and that to me life was not worth while.

It seems incredible that any fair-minded, thinking man or woman could be indifferent to the claims of Christian Science, but indifference would hardly express my attitude toward the movement at that time. Indeed, I often heard the "still small voice" of Truth, and wished that its help were available for my need; but something restrained me from investigation,—my utter ignorance of this teaching, and possibly a pride of intellect, a belief

of having too logical a little mind to accept transcendentalism, which was a proper enough remedy for visionaries, but not for practical me. It was but an echo of that old cry for "a sign;" while the truth is, had I but known it, that Christian Science offers the only infallible and practical rule of life, intangible as it may appear from a material view-point. I had, however, long been convinced that the cause of disease is mental, and that material methods of treatment are not scientific, because of the diversity of opinion in diagnosis by men equally eminent in the profession,—my own case being no exception. In fact, the greatest help I received during all those years was given by physicians who but seldom endorsed the use of the knife.

About a year and a half ago, through the ever-operative law of divine Love, my thoughts were turned again to Christian Science, and when I sought the advice of a practitioner it meant all to me—or nothing. I cannot tell how far the allness of its power surpassed my hope, for I was healed of all my trouble. I was fortunate in being directed to a practitioner who "heals by teaching and teaches by healing" (Miscellaneous Writings, p. 358), and while I received immeasurable help from her treatment, I began at once to demonstrate for myself. When I had been reading Science and Health for two or three days, I grasped the truth that the same divine Principle which could heal one malady—and I had many—could make me every whit whole, and at that moment I was impelled to lay aside my glasses, though there had been no specific work done for my eyes. Indeed, I never dreamed of healing for them; I had accepted the belief of imperfect sight as I did my name.

The condition had supposedly obtained from birth, and owing to a mechanical defect in the make-up of the eye—the oculists said—the vision was one twentieth of normal. There was no sense evidence that I could read without glasses, but I removed them, and I did read—read for hours, read aloud to convince myself that I was really reading. I thought that I understood human emotion, but I had never experienced joy before. I have not used glasses since that day, and have never once failed to do what was necessary. Besides much irregular reading, I read Science and Health through four or five times;

"Miscellaneous Writings" three times, and all of our pamphlets and periodicals. From the first I abandoned the use of material remedies, of which I had been using the maximum quantity. My improvement was rapid; I have not had an hour's illness which has prevented my attention to daily duties, and I have never voiced one complaint of pain save as I asked for treatment. There were occasional manifestations of old troubles, which were met without one failure—some instantaneously; and the slight ills incidental to daily experience, cuts, burns, fatigue, and the like, are healed at once by the "the recognition of life harmonious" (Science and Health, p. 495).

I wish to say that I never questioned one statement in our text-book, but as soon as a rule or recommendation was apprehended, I put it into daily practice, exactly as I would do were I studying a physical science with which I was unfamiliar; I no more took issue with the authority of Mrs. Eddy, no matter how new the thought was to me, than I would with that of a teacher who had mastered a language unknown to me. In giving my treatments, I made my declarations according to the text-book and stood by them—not waiting for physical results; which, however, were always commensurate with the strength of my declaration of truth and the fidelity with which it was adhered to.

It is not that I underestimate the spiritual benefits received through the study of Christian Science that I mention them last. As a matter of fact, most people turn to Science for relief from grave physical or mental distress, and are eager to know just what it has done for others in similar cases; and as it finds each one in a different state of consciousness, each has an individual course to pursue, and it means a complete change of thought basis which cannot be understood from the old material standpoint. A student of metaphysics knows that a healed body bespeaks a healed mentality, and of course it is understood that Christian Science includes an earnest study of the Scriptures; indeed, our text-book is a "key" which unfolds their spiritual meaning. I would say to others that it teaches us to know our relationship to God, to put ourselves in rapport with the divine Principle of being, which, when understood, becomes to the individual a law of harmony.

This and much more could I say, though it would be more or less incomprehensible to others until they knew how and

why all this is true, and that each must learn for himself through the study of "Science and Health with Key to the Scriptures." I can and will add, however, that Christian Science means to me just the difference between a life of joyous peace and a life of discontent, ill health, and a morbid distrust of God and man. What measure of gratitude, think you, does one feel for the Founder of this wonderful Science, when a few months' study has wrought this change for me and, since progress is the law of God, life is full of promise! Joyously with Paul I say, "Forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."—*Mrs. Seba Marsh Christin, Chicago, Ill.*

BELIEVING it a duty which I owe to God because of His infinite goodness extended to me in a time of great need, I send this testimonial, with the prayer that it may reach many who are seeking a Saviour as was I, but who are groping in darkness for the truth that makes men free.

Four years ago, at Thanksgiving time, I was completing a seven-months course of treatment in a leading San Francisco hospital. I had been afflicted with what seemed a multitude of ailments for several years, chief of which were rheumatism, stomach, bowel, heart, and kidney trouble, besides sleeplessness, fainting-spells, the tobacco habit, with other forms of gross indulgence, and a bad temper. Then, as a result of wrong-doing, I was injured in a street railway accident so severely that I remained in a comatose condition for days thereafter, suffering untold agony and fearing death.

Four prominent physicians and surgeons had done all they could to relieve my suffering and to heal me of my ills, but I was at last given up to die or, what seemed worse, to live a life of helpless invalidism; so I left the institution on the 28th day of November, 1905, to go I knew not where, as I did not wish my eastern friends and relatives to learn of my condition. Besides the afflictions enumerated, I was separated from my family in consequence of the deplorable state into which I had fallen, and it seemed to me almost that there was no hope, no God, for I had prayed earnestly and frequently to be delivered from the bondage of sin and sickness into which I had been constantly and at times unconsciously drifting for a number of years.

When in utter despair, not knowing which way to turn, it was then that my prayers were answered, and a messenger of Truth was sent to me who asked me the simple question that has been put to thousands and thousands of sufferers, "Do you know anything about Christian Science?" My reply was "No, I have scarcely heard the subject mentioned; what is it?" When I recall the patience with which this dear friend sought to interest me in this teaching, I realize as never before how great was the love of God which possessed him because of blessings he had received, and it is my wish that if his eye falls upon this testimony he will communicate with me at once, that I may personally thank him for his invaluable service to me, as we have gone different ways.

I accepted Christian Science, took a few weeks' treatment, and after studying the Bible in connection with Science and Health, in one year I was back in business, and have been constantly growing stronger in the Lord, seeking to follow as a little child in the way shown us, and experiencing that blessed assurance of God's love and His watchful care with a sense of peace, harmony, and trust in Him that is very satisfying, and that I never knew before.

The first of the evils to go was the tobacco habit. I had not thought it possible for me to quit smoking, and had not intended to quit, but I was honest in my search for the healing power of Christ, and while I was being treated for another ailment, I was healed of this habit in accordance with God's will, not mine. The healing from tobacco converted me at once, as I realized that it was no human power that had done the work, and I did not doubt from that time on. The healing was comparatively slow, and what seemed to me the greatest affliction was the last to go, for which I am now very thankful, as I can see the wisdom of God's way. I am now a well man, having experienced in a very large measure the spiritual and physical healing that makes us whole. First in importance I count the spiritual uplifting, that has enabled me to begin the construction of a new habitation, to build this new house upon a rock and not on the sand as was the old; to possess a structure not made with hands, but eternal in the heavens.

The second blessing I will name was the physical healing, and the other was the reunion with my beloved family, with

whom I have been rejoicing now for more than a year. Coming to me from the East, after many years of enforced and cruel separation, we have been wonderfully blessed, our every need is supplied, and there is no more fear of poverty. Our faith is sufficient to carry us through this life, fearing no evil, for our trust is in God, who doeth all things well. The "old man" is being "put off," and the "new man" is growing in the knowledge of our Lord and Saviour Jesus Christ a little every day, and will some day attain that perfect state when Truth is altogether understood.

With a sense of rejoicing in this new-found hope, and a realization that it is God's good pleasure to give us the kingdom, with unspeakable love and gratitude to the Giver of every good and perfect gift for the mercies and forbearance extended to me throughout all the years of my disobedience, I am glad to acknowledge to Almighty God the debt of love I owe and can never repay, and to His Son and our Saviour, who overcame all evil, sin, sickness, and death, that we might have everlasting life, thus showing us how we may enter in "at the strait gate," after having taken up the cross and followed him as best we could. I know that God will abundantly bless our dear Leader, whom He has sent with a message of healing to this age, and to whom we owe so much for having pointed out to us anew the old way. Of a truth her reward will surely be very great.

I realize that by my works I may best express the deep sense of love for all the blessings that have come to me and mine, and it is my dearest pleasure to help some suffering mortal out of the pit of despair, as I have been helped.

P. L. Yarbrough, Sacramento, Cal.

I FEEL it is my duty to express our heartfelt gratitude for all the good which has come to us in Christian Science. Our hearts are overflowing with gratitude to God, and to our Leader, Mrs. Eddy, for the wonderful healing of our son. In December, 1907, our son, fifteen years old, was taken sick. We called a physician, and when he came he said the boy had appendicitis. He came for three days, but our son grew worse constantly. I then asked him to bring another physician, which he did that same night, and they agreed in their diagnosis of the case. The boy at that

time seemed to be very low, and I asked the physician what he thought about him. He said there was but one chance in a thousand for him to get well, and I then asked him if he thought an operation would save his life. He replied that the boy was too far gone to stand an operation.

We thought that if this was all that the physicians could do, we would try Christian Science, as we knew a little about it; so we threw away all the medicine and telephoned for a practitioner who lived about seventy-five miles from us. She took the case, arriving at our house in the evening, and she had not been there more than ten minutes when there was a great change for the better. This was on Friday night, and on Sunday morning our son ate breakfast with us. In six weeks from that time he started to school. About six months later he had another attack of sickness, but it was quickly met with Christian Science. He is in good health now and rides five and a half miles on horseback to school.

Words fail us when we try to express our thankfulness, but I want to live my gratitude to God, and to our dear Leader, Mrs. Eddy.—*James W. Cook, Long Pine, Neb.*

[Translated from the German.]

I WAS led to Christian Science through a lady with whom I was acquainted, and heard of this wonderful truth for the first time in a Wednesday evening meeting. I took great interest in it and asked a kind neighbor a few questions. The answer was, "I will give you something to read;" and so I became acquainted with *Der Herold der Christian Science.* At the age of thirty I had been paralyzed for sixteen weeks as the result of a mistaken medical treatment, and drugs had always seemed to aggravate my condition. I now attended the Christian Science church regularly, and gave my leisure to the reading of the *Herold.* I soon became more active mentally and was wrapped up in what I heard and read. In Christian Science I found the Wayshower, the Comforter that reveals God to mankind as ever-present Love and Truth, the redeemer from all error; who bestows upon us health, peace, happiness, and all good.

A short time after I began this study, I fell while attempting to enter an omnibus, and severely injured my knee.

The pain was very great, and I had no control over the leg; besides this my head had been injured. Being alone, I wondered how I could get home, and for a few moments I was unable to think; then I remembered the teachings of Christian Science, and saw that this was error; that nothing evil could come from God, good; with the result that I was freed from the pain in my head and knee—I was well! I could stand and walk, and was not only well physically but was filled with a feeling of peace and unspeakable bliss! I silently thanked God for this infinite blessing of Truth understood.

One day, while I was reading the *Herold*, the glasses which I had been wearing for fifteen years fell off, and my decision to reject this material means was quick. I applied to a Scientist for help, and during the treatment I experienced an unshakable trust in God, and realized that all-embracing Love alone knew these thoughts. When I started to go home I found everything clearer; it seemed as if all had been cleansed! I was filled with surprise, and sought in vain for words of thanks. On the way home I not only could distinguish people across the street, but I could plainly make out their features, which I had not been able to do before; and after a few more treatments I began to translate Science and Health for myself with the help of a dictionary. I can now see objects at a distance as well as those near by.

Since 1864 I had been afflicted with a troublesome cough, and could not get rid of it through the various medicines prescribed by physicians to whom I applied. Once, while I was having an especially severe attack of this trouble, a business friend of my husband recommended a certain professor, and for four months I went to him daily in order to take his treatment; then he went on a journey and I was left with my trouble. My husband had to pay a large fee for the treatment, but I had not been helped. In three treatments in Christian Science, however, divine Love freed me from this error of forty-one years' standing.

One day, while on my way to the Scientist for treatment, I met my niece. She was much depressed, as her little boy, who was seventeen months old, had not cut his teeth and was suffering severely. She was then on her way to see a physician, as the child's throat was in a very bad condition. This meeting was to me a proof that ever-present Love,

God, was ready to help her; so I told her to go home in peace; that I would ask the Scientist to treat the little one; that I knew the "great Physician" would free the child gently and quickly of this error. I then asked the practitioner to take up treatment for the little one, which she did; and after the first treatment the child had a different expression on his face. The next day the swelling had abated, and after the third treatment we discovered that all the teeth, with the exception of the eye-teeth, had come, and also two unusually large molar teeth. He has been well since then and is now three and a half years old.

I thank God from the depths of my heart! He has showered blessings upon us, and while praying to our Father for understanding and strength for all good work, I remember with reverence and veneration our self-sacrificing and faithful Leader, our beloved Mrs. Eddy, the Discoverer of this healing truth.

Sidonie Bengert, Berlin S. W., Germany.

In 1904 my mother and I planned to spend the summer with my brother, who was living in South Dakota. During the year I had been very busy with one of the branches of my profession, that of trained nurse, and felt I needed the summer's rest. We expected to go the last of June, but during the first week, as we were packing our things preparatory to our trip, my mother was taken with a shock of paralysis. A doctor was called, but he said there was nothing that could be done for her. Her whole left side was affected, so that she had to be helped to turn in bed. Having seen many cases of the same kind during my fifteen years' experience as nurse, my fear was very great as to the result. With our home in the unsettled condition due to our packing, etc., and mother helpless, the outlook surely seemed dark; but again it was proved that "man's extremity is God's opportunity."

A few days later my mother said she would like to see one of our Christian Science friends, as she felt sure he could help her. He came one evening, and gave her Christian Science treatment. That night she slept like a tired child all night. She called me the next morning, and said she wanted her clothes, as she was going to get up and dress. I helped her, and she walked from her room through a long hall to the front room and remained there

through the day. Within three days she walked to the house of the friend who was treating her, and remained there several days. She walked up four flights of stairs without any difficulty.

We started on our trip just as we had planned, going first to Akron, O., where we remained three weeks. No one could believe that mother had been sick, as she seemed so well and active. From Akron we went to Des Moines, Ia., remaining about ten days. From there we started for Gettysburg. We could get no sleeper on that line, so for nearly forty-eight hours mother had no sleep but what could be obtained sitting up. At Gettysburg we were met by my brother, and then came the long twenty-mile ride over the prairie to his home. Mother, who at that time was seventy-three, did not even appear tired. We remained in South Dakota for three months, then returned to Cleveland, O. In 1906 we went to Boston for the dedication of the extension of The Mother Church, and at that time mother and I took a trolley trip from Boston to Berlin, Conn. She was very bright and active and enjoyed the trip greatly.

It was through her healing that I became interested in Christian Science, for I knew there was nothing from a medical point of view which could have brought about this result, and mere words can never adequately express the benefit I have derived from my four years' study of it. Grief at the passing on of a loved one has been entirely overcome. In place of a sense of sorrow, loss, and loneliness, there has been an abiding sense of Love's presence always with me. Christian Science has given me such a different outlook on life. I know now that right thinking is right living, and when one's thought is filled with love, peace, happiness, health, and plenty, there is no room for sorrow, want, sickness, disease, or sin. During these four years I have seen a severe case of fever instantly healed; I have seen a tumor of twenty-three years' duration yield and disappear with ten treatments; a case of epilepsy entirely healed in less than two weeks' time; also a perfectly normal childbirth. I never saw such results during my fifteen years' experience as a nurse, and I am indeed thankful for Christian Science.

Esther P. Kloth, Cleveland, O.

It is with a feeling of gratitude that I write this testimony to the efficacy of Christian Science. Prior to my healing I had suffered with a number of complaints, such as stomach and bowel trouble, also nervous debility for many years, which was followed by a general breakdown, with lung disease. I stayed out in the open air in a tent for about two years, being able to work only a part of the time. A doctor advised that I should undergo an operation; this was done, but my condition grew worse. I was treated by several of the best physicians of this city, none of whom could help me.

I was advised to try Christian Science, and as I had tried everything else and was not ready to give up the effort to obtain health, I made up my mind, after hearing what had been done for others, that this was what I wanted. After taking ten treatments I was completely healed of all my complaints. I have since taken great pleasure in studying that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thank God with all my heart, and also our dear Leader, whose faithfulness as God's messenger to this age has made this healing possible.

Charles G. Satterlee, Portland, Ore.

[Translated from the German.]

It is with a grateful heart that I want to tell what Christian Science has done for me. Four years ago I was taken with a severe nervous illness, according to the physicians' statement. I suffered very much with sleeplessness, pains in the back, and oppression of the heart, and was afraid of dying or becoming insane at any time. I was so ill that I was unable to attend to my duties as a telegrapher, and it was predicted that I would probably never be able to take them up again. After having been treated unsuccessfully by the physicians for seven weeks, I lost all faith in medical skill and medicine. Good friends then advised me to apply to a magnetic healer, but when he too declared with a shrug of his shoulders that I was mentally deranged, I lost all hope of human help.

On the day of my confirmation the clergyman had given me this Bible text: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." These words had never left me entirely, and in my greatest need I remembered them. I prayed to God and committed myself into

God's hands. Soon after, I heard of Christian Science, applied to a practitioner, and after the first talk I had with her I knew that God had answered my prayer. After the first treatment sleep, which had completely left me for seven weeks, returned. I immediately resumed my post, with the conviction that God would supply the strength needed for the work.

My healing was very slow; it took about three years; but I knew that Christian Science is the truth and that it would heal me if I followed its teachings patiently and faithfully. During that time I brought myself to read the text-book, "Science and Health with Key to the Scriptures," and came to love it. Often, during uneasy nights, I would read our text-book, and within half an hour would find my peace and go to sleep quietly. Now I am free from all the troubles I have mentioned, and from others as well. I am very grateful for the *Herold,* as well as for the other Christian Science periodicals; they have been a great help to me in times of need, and are now my favorite reading. Christian Science has taught me to love life, for which I am grateful with all my heart.

My family also have experienced many blessings through Christian Science. My mother was healed of a bowel trouble of thirty-five years' standing. Formerly she had to take medicine every single day, but not a drop of it has passed her lips during all the years since we came to Christian Science. Now she is cheerful and her health is good. My little nephew was healed of the same complaint, as well as of epilepsy. We are grateful indeed for Christian Science, and that a woman was found whose life was so pure that it enabled her to discern "Christ, Truth, anew on the shore of time" (Science and Health, p. 35), and whose heart was so filled with love that she brought the "good tidings" again to suffering humanity.

Ella Roggow, Steglitz b. Berlin, Germany.

In April, 1908, I was taken sick with what was diagnosed by a physician as typhoid fever, and was removed to a hospital. In about a week it was admitted that the disease was not this fever, and the doctor frankly said he did not know what it was. At that time several swellings appeared on both legs. These swellings were not painful, with the exception of one at the left knee-joint, where the

pain was intense and incessant, so that sleep was out of the question. This continued for two weeks, when I asked the doctor if he would not open the knee. He declined to do this himself, but called a surgeon at my request. This surgeon operated on both legs, but the results failed to prove anything as to the nature of the trouble, and doctor and surgeon both admitted that they could not name the disorder.

For a week after the operation the pain continued, and the knee was as large as ever and I could not straighten the leg. Patience and strength being at an end, I asked my brother, whom I knew to be a Christian Scientist, for help. I had always thought of Christian Science as being a good thing, possibly, for nervous trouble, but had scouted the idea of its being anything else. I had not read any of its literature, and in fact knew nothing about it. Everything else having failed, however, I turned to this unknown power and begged for help. It came; and I slept good and sound for the first time in a month. My sister-in-law brought me her copy of Science and Health, the reading of which was a revelation indeed. The pain disappeared, the incisions healed, and I was soon able to leave the hospital. I used crutches for a while, then a cane, but shortly afterward was able to walk as a man should.

Blind fear, and visions of myself walking among men crippled and useless, had driven me to despair, when this blessing came. I wish that every one—sick and well—could understand the peace and comfort and happiness that is the lot of those who believe truly and follow the teachings of Mrs. Eddy.—*S. M. Stagg, Frankfort, Ky.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

THERE is one branch of professional etiquette, namely, the inviolability of the intimate and confidential relations which exist between lawyer and client, physician and patient, clergyman and parishioner, which is so well understood, and in fact is so safeguarded by the law, that it is rarely infringed, and inasmuch as the Christian Science practitioner stands in the same confidential relation to his patient as do the lawyer, the doctor, and the minister to their clients, there should be no failure on the part of the practitioner to respect the confidence of his patient to just the same extent as do these professional men. In the relationship of patient and practitioner, the patient feels that he is in need of help because of conditions in his life or in the lives of those of his immediate environment, which have brought sickness, sorrow, or discord into his experience, and he has the right to expect that whatever he says to the practitioner will be regarded as being just as inviolably confidential as anything he might say to his lawyer or his spiritual adviser.

Christian Science heals both sickness and sin, and many who are in need of this healing would be deterred from asking for help if they could not feel that their confidence would be respected. Many, in fact, would continue to suffer from the troubles with which they are beset rather than face the possibility of being humiliated by having their moral shortcomings or even their physical ills made the subject of conversation, and the conduct of practitioners of Christian Science should be such as to assure their patients that their condition, either moral or physical, will not become the subject of gossip.

Mere thoughtless gossip in such matters is bad enough, but unfortunately it has been said that some practitioners have gone even farther, and have excused their inability to heal some patients of their sicknesses upon the ground that these patients were so immoral or wicked that they could not be healed. Any violation of the confidence of a patient on this ground is not only wrong, but foolish, and the practitioner who indulges in such practices is hurting his own usefulness and bringing discredit on the religion which he professes. No doubt those who offend in this way do it through thoughtlessness, but thoughtlessness is something from which a Christian Science practitioner should be free, especially that thoughtlessness which needlessly wounds another.

In this, as in all other moral questions, we should be ever mindful of our Leader's counsel that "the direct rule for practice of Christian Science is the golden rule, 'As ye would that men should do to you, do ye;' " and she goes on to say, "I insist on the etiquette of Christian Science, as well as its morals and Christianity. The Scriptural rule of this Science may momentarily be forgotten; but this is seldom the case with loyal students, or done without incriminating the person who did it" (Miscellaneous Writings, pp. 282, 283).

ARCHIBALD MCLELLAN.

STANDING at the entry-way of the new year, the meditatively-minded are naturally impelled to survey the past and scan the future, and this exercise is likely to prove especially interesting to those who are noting the state and trend of religious belief. Jesus' inquiring appeal, just before the close of his earthly ministry, "When the Son of man cometh, shall he find faith on the earth?" has provoked a great deal of wonderment respecting the occasion and significance of his thought, and attempted explanations have generally been far from satisfactory. But as one follows the course of religious history, and finds that many professed Christians dissociate the life of the Master from those distinctive "miracles of mercy" which have so prominent a place in the Gospel narratives, and which in the first century fulfilled the longing hopes of the suffering and needy, he begins to understand the

nature of that fore-vision which prompted the Master's seemingly sad plaint.

The fundamental note in the life of Christ Jesus is spiritual supremacy. Shorn of this, it would have to be classified as a winsome but weak theoretical pretense. If he was not practically and consciously sovereign over both the mental and physical ills which handicap humanity, then his disciples were sadly awry in their statements regarding him, and many of his most frequently-repeated sayings must be classed as fiction. Moreover, if he were not thus sovereign, the hope which has been grounded in him as the Saviour of men here and now, becomes but "a reed shaken with the wind."

The great body of Christian people have not thought of disputing our Lord's authority over so-called physical law, though failing, as they would allow, to fulfil his command to continue the works which, according to his teaching, were to characterize effective faith, and which were ever to remain its true test and phenomena. Nevertheless, it is true that today many Christians are practically repudiating their belief in everything connected with the life of Christ Jesus which is not in keeping with material law, and are endeavoring to make it appear that his kingship and priesthood make no call for the physical healing which, as they say, "human credulity has associated with his earthly life." One of New England's most cultivated and widely-known "orthodox" ministers has recently published a book in which he openly subscribes to that ultra "higher criticism" which repudiates everything connected with the life of Christ Jesus that is not explained by "natural law."

This author's lack of reverence and regard for the healing works of the Master, his indifference to them as proofs of Christian faith, is sufficiently indicated by his statement that "when a teacher and preacher of the Christian religion moves from the circumference toward the heart of faith, miracles fall out of the sphere of his vision. He may not deny the reality of miracles, but more and more miracles cease to be significant for him. . . . When religion and rationality part company, religion sinks to an agent in the service of the physical organism. . . . The message of Christ Jesus to the world is independent of miracle." Commenting on this position, a leading evangelical periodical before us accepts, half sadly, the conclusions reached, and

witnesses that this acceptance is becoming general among ministers in its statement that "no one can have followed recent ordinations of students from Yale and Union seminaries without seeing that the teaching in those seminaries emphasizes the natural birth of Jesus and the spiritual resurrection."

Without doubt, however, the knowledge of these things will bring great astonishment and grief to unnumbered Christian people, who may be tempted to say that those who profess to believe in Christ Jesus, and who yet deny the verity of the accounts of his healing work, are the enemies of his cause. It would be well, however, if, before passing this judgment, such persons would ask themselves upon what ground they can be sure that these miracles transpired in the past, so long as they practically deny the possibility of their recurrence in the present. The view of Archbishop Whately has been very generally entertained by Protestant believers, that the miracles of the New Testament narratives are a fundamental proof of its genuineness, but that they form a "class by themselves," and that they cannot now be repeated. If, however, the healing of the sick was ever a test of the apprehension of divine law, the phenomena of the divine activity in human consciousness, it must be all that today, and Christians who refuse to believe that the works of Christ Jesus are now possible, thereby render doubt and denial respecting the Gospel miracles not only inevitable but legitimate, and it is impossible for them to escape this responsibility.

If the veracity of the gospel is to hinge upon the testimony of the New Testament writers, without any present proofs of the power of spiritual apprehension to dominate physical conditions, in evidence of the verity and lawfulness of the healing work of Christ Jesus and his disciples, then the contention that the miracles of the early days of Christianity took place is sure to be resisted. The claim no longer commands the consideration of many logically-minded Truth-seekers. All this Matthew Arnold made clear more than thirty years ago in his famous essay on "Literature and Dogma" (Chap. v.).

It is surely impossible for any Christian man to believe that Christ Jesus did his healing works otherwise than in keeping with the divine law and order, or that a divine law could be effective in the first century and not in the

twentieth. Hence logical Christian believers who deny the possibility of spiritual healing today must either reject the Scripture testimony altogether, or else concede, to their shame, that present-day Christians know nothing of the spiritual truth which Christ Jesus and his disciples taught and demonstrated. Under these circumstances people need not be astonished if the fruitage of their unfaith, the denial of spiritual healing even by Christ Jesus, should become general. Apart from the repetition of these so-called miracles of healing, it is certainly true, as Arnold has said, that "the human mind can but draw away from reliance on miracles, . . . and be inclined rather to distrust the dealer in them than to pin its faith upon them."

It is to be remembered, moreover, that the great body of Christian believers accept the assumption that material law is divine law; that heredity, contagion, the course and development of decrepitude and disease, and its absolute incurability in many instances, all pertain to that "nature" which God has constituted and for which He is therefore responsible. But this being true, how could it be otherwise than logical and legitimate for thoughtful people to deny that God could introduce strife and contradiction into His realm by making effective another law and order, which annuls this first law of "nature"? In walking on the water, multiplying the loaves, healing the crippled, and raising the dead, Christ Jesus contravened and annulled so-called fundamental physical laws, and thus upset that "uniformity of nature" of which the critics, more wisely than they have dreamed, have said that it is a reasonable assumption, "without which men could neither sow nor reap, live nor think, and the world would soon become a bedlam." Surely, if God is at war with Himself, the cosmos is a chaos, and it would be just as well for us if we didn't bother ourselves about it at all.

In the midst of the years Christian Science has come to assert the integrity and consistency of the divine manifestation, to declare the present and eternal supremacy of spiritual understanding over material belief, to eliminate the contradictions of present theological teaching, by separating between the abiding firmament of Truth, the real universe, and the turbulent confusions of mortal sense which are expressed in the contradictions and cruelties of so-called physical law. Finally, most significantly, and for the

satisfaction of all who are willing to be convinced, it has come to prove again, by unnumbered demonstrations, that Christ, Truth, still has power on earth to heal "all manner of disease." Its call to this age is voiced by Mrs. Eddy in her world-awakening words, "Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science" (Science and Health, p. 171). To the testimony of the writers of the Gospels it has added the testimony of those who in every land are saying today, "Whereas I was sick, bound by disease, by appetite, by evil habit, I am now well and free," and for an ever increasing number it has thus transferred the basis of religion from the realm of theoretical belief to the realm of demonstrable understanding, of Science. He who has been healed of some dreadful malady, and who is rejoicing in conscious spiritual dominion over the enemies that once tortured him, has indeed entered upon a new year and a new life, and for him the question of the genuineness of the miracles of Christ Jesus is forever settled, and in the only way, as he is sure, that it ever can be settled.

JOHN B. WILLIS.

THE year 1910 opens with the brightest prospect for human progress ever offered in the world's history. The moral tone is steadily advancing, and with it we have a hitherto unknown increase in longevity. The superstitions of the past, both medical and religious, are fast giving place to a scientific discernment of the facts of being, and theories which do not make for progress are no longer accepted on the ground of their authority. As of old, "there be many that say, Who will show us any good?" and what is more, there are also very many who pray as did the psalmist, "Lord, lift thou up the light of thy countenance upon us."

A very interesting article, by a physician, appeared recently in the *Detroit* (Mich.) *Journal*, with the caption, "The Century Mark is Probable." It begins with the statement that "ere the present century has passed away the common age for man will not be the seventieth mile-stone of the psalmist, but the one hundredth, and this as a mark to the progress and discoveries now being made in the arts, hygienic and medical." The writer goes on to say

that the pessimistic belief of a certain physician, to the effect that sixty years was the limit of one's usefulness, "has been left far behind already, through the piling up of thousands of cases of a virile life of usefulness a score of years beyond this limit." The writer also says that the average lifetime of civilized man has been advanced within the last quarter of a century from thirty-three to forty-three years, and that indications are all in favor of a still farther advance.

It might here be asked if the reputed age of the antediluvians would not soon be reached, were conditions to improve, as they must if mankind avail themselves of the best within their reach, their advancement increasing in the ratio of the unfoldment of their higher capabilities. The writer quotes Bacon, where he says, "I have hope, and wish that the nobler sort of physicians will advance their thoughts, and not employ their time wholly in the sordidness of cures; neither be honored for necessity only; but that they will become coadjutors and instruments of the divine omnipotence and clemency in prolonging and renewing the life of man."

This surely implies the necessity for a recognition, in all that tends to human progress, of spiritual reality,—the one vital factor which has too long been ignored by those who have devoted themselves to the task of helping mankind, but which is now being accorded its rightful place as the "one thing" needful. Mrs. Eddy says, "Through Christian Science, religion and medicine are inspired with a divine nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God" (Science and Health, p. 107). In Christian Science longevity does not mean the mere lengthening of a mortal sense of existence, with death as the final and inevitable sequent; rather does it mean a broadening recognition of the "eternal life" which Christ Jesus ever held before the thought of his followers as the goal of all endeavor,—life unmarred by the sorrowful results of belief in sin, disease, and death. It also implies individual accumulations on the side of good,—of health, strength, happiness, wisdom,—some of the good things which the Master said should be "added unto" those who seek "first the kingdom of God, and his righteousness."

Among the hopeful signs of the times we note the rapid

decrease in the manufacture, sale, and use of intoxicants in England, and also in this country. Again, we have a record of unparalleled prosperity among agriculturists, which bids fair to attract many to the simpler life and thus to relieve the congestion and poverty of the cities. Not so long ago stimulants were held to be necessary to health and happiness; now they are admitted to have an opposite tendency, which shows that thought is undergoing a great change. Christian Scientists know that divine Truth is the mighty power which abolishes "whatsoever worketh abomination, or maketh a lie," in the individual, the home, the city, the nation, the world, as St. John said so long ago. The light of which he spoke is here, too, "outshining," as our Leader tells us, "sin, sorcery, lust, and hypocrisy" (Science and Health, p. 571). In this light "his servants shall serve him," working for the establishment of the universal kingdom of good, and bringing purity into the press, into politics and private life. We should never forget that the influence of ten righteous men can save a city, though it were as Sodom and Gomorrah, and who would not be one of the ten?

Grand indeed is the outlook for the year before us, as the dark shadows of the past are fading out before the light of Mind, and do we as individuals rightly estimate our part in the world's progress, our privileges in knowing and demonstrating the truth of being as revealed in Christian Science?

ANNIE M. KNOTT.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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BELIEVING UNTO SALVATION.

REV. ARTHUR R. VOSBURGH.

JOHN records a very remarkable saying of Jesus: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." This declaration strikes us with tremendous significance. The assurance stands, without limitation or qualification, that those who "believe" shall not only repeat but surpass the works of the Master.

All of Jesus' work was done in the destruction of evil. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." This he did by his clear understanding that evil has no power beyond that conferred upon it by human belief. To break the apparent power of evil it was only necessary to break the dominant belief in evil, in the thought of those who needed his help. In doing this, and in the results which it brought, he likewise saw and proved the unreality of matter, for his works clearly demonstrated that divine Mind, working by and according to its own law, is the only power, and that material substance and material law are but the manifestation of the false sense which comes from the belief in any power or reality save the good,—God and His idea.

Here, then, is the point where humanity's need of a Saviour appears, for here it comes into bondage to its own self-imposed and self-assumed beliefs. Into the midst of a humanity hampered and afflicted by its beliefs of sin, sickness, and death, fully persuaded that life, substance, and

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intelligence inhere in matter; to those who, as Paul puts it, were "alienated from the life of God through the ignorance that is in them, because of the hardness of their heart,"—to such came Christ Jesus with the knowledge and conviction of the truth of being that was able to dispel the ignorance and destroy the belief.

Among those whom Christ Jesus released from the bondage of sickness or sin were many who came to him obsessed and possessed by some false belief, and he knew that to heal them he had to destroy this wrong mental impression and remove its effects. He knew that a belief in something false is destroyed only by the opposite conviction of the thing that is true; and so he iterated and reiterated to his followers that their own ability to do the Christ-works rested entirely in their own believing,—in their own unshaken conviction of the falsity of error and the reality of Truth. Only with such a consciousness and conviction could they break the mesmeric spell of belief and bring the sufferer to the recognition of the Life and Love that are Truth.

To some of her workers who inquired of her as to when their work would find the definite and immediate results which it should, and which her own work had brought, in the days when she was engaged in healing, Mrs. Eddy once said, "That will be when you believe what you say." Here is the reiteration of the oft-repeated assurance of Jesus: "According to your faith be it unto you." The Christian Scientist declares that God is the only power and Life, and that man is His perfect reflection. The clear conviction that this is true will destroy any error and heal any disease, and our declaration of the truth regarding God and man will break the bonds of error when we really believe what we say.

Now, such believing as this, an assurance that receives our full assent and consent, without a shadow of doubt or reservation, such believing can be gained only from tangible evidence and from rational explanation. We cannot compel ourselves to believe anything. We can and must put ourselves in an attitude of mind that is willing to be convinced; but it is only as we are given sufficient proof, a rational explanation of a proposition which is essentially different from what we have always believed, that we can unreservedly accept and adopt it. It was to give such in-

struction and to render such proof that Jesus came into the world. To bear witness by word and deed that man is God's child, that good is the only power, that real Life is neither material nor mortal, and that evil is unreal because it disappears and is destroyed by the demonstration of good,—to bring his disciples unto the vision of these truths,—this was the Master's mission. Before they could believe, it was necessary that they should be lifted to an entirely new point of view. In order to follow the Master's instructions they had to gain a point of view above the range of physical sense and sensation, they had to acquire a spiritual vision of man and the universe, and a spiritual consciousness of God. In thus uplifting his followers by awakening in them this high spiritual consciousness of God and man, Jesus fulfilled an important part of his mission.

Christ Jesus did all this by going to the Father. All through his human experience he was taking the steps that led from the human to the divine. His entire human career was a tracing of the way that marks the pilgrimage from the earthly to the heavenly condition of consciousness. Step by step, in his public career, his disciples saw him demonstrate this way; they caught some glimpses of the underlying meaning of it all; but they did not understand their Master so long as he was with them in the flesh. Only a few days before his crucifixion they were questioning who should have the highest seats in his kingdom. They disputed among themselves who should be greatest, and queried as to what he meant by the resurrection from the dead. It was only after he had risen from the dead; only after they saw him appear and disappear in their midst; only when they followed him in their thought as he came and went through closed doors, and finally left the earth as a bodily presence, neither taking his body with him nor leaving it behind,—it was then only that they realized their Master's real being as wholly spiritual; and herein they likewise realized the true nature of man. Then, as our text-book says, "his resurrection was also their resurrection;" "they no longer measured man by material sense" (Science and Health, pp. 34, 47). Then their thought went to the Father, in their awakened understanding of their Master, and then they understood that there is a supersensible cause to which the sons of

men may find access and appeal, a cause that is infinite Love, omnipotent good, immortal Life; and that this divine cause is sufficient to heal humanity of all its sorrow, its sickness, and its sin. So Paul writes, afterward, to the Colossian Christians: "If ye then be risen with Christ, seek those things which are above."

It was not by mystery or miracle, but by the revelation of the divine order of cause and effect, by a new understanding, which removed from their thought all sense of mystery and miracle, that the disciples came into the kingdom of God. To the degree that their thought had been able to follow understandingly Christ Jesus as he went to the Father, to that degree they "believed," and to that degree they continued the works which the Master had begun. And the assurance stands, valid today as then, that our thought may arise and go to the Father; that in this will come the awakening wherein we may and shall believe, and that thus to a wearied and sin-sick humanity we may bring the proof of the willingness of our God, today, to save the needy ones from sickness and from sin.

All this is made possible to us because Jesus' fidelity enabled him to take every step of the way which leads from the human to the divine, the way by which every son of man may and shall go to the Father. But how may it be that even "greater works" than those of the Master shall be done? Will it be possible to scale loftier heights of understanding and to range into wider fields of power than did he? This cannot be, for his experience entered into a complete demonstration at every step of his way. The Master's work was perfect, according to the stage of its unfolding, at every point, and perfection cannot be excelled. But it is apparent that he left a more favorable human condition for the demonstration of truth.

When Jesus completed his earthly mission, when he reached the climax of his demonstration of divine power in his resurrection and ascension, the continuity of the belief in material life and law was broken; the resistance of evil to good was forever weakened, and it thus came about that the same degree of understanding, the same height of demonstration, would thereafter achieve greater results, not because greater power was to be realized, but because it would find less resistance to be overcome. And so there unfolds a limitless vista of divine possibility and divine

achievement, opened to each and all because the Master "was faithful in all his house" and so spiritually endowed that he triumphantly opened and revealed the entire way that the sons of men must trace in going to the Father; and in this revealed the entire truth regarding God and man.

The disciples, and their successors for the first three centuries of the Christian era, maintained their clear grasp upon this truth, and in their works fulfilled the Master's assurance. Then followed the centuries when the spiritual light waned, and the "works" necessarily and correspondingly lapsed. Now Christian Science has lifted this saying of Jesus and other kindred assurances out of the shadow of mystery and the remoteness of the sense of miracle that had obscured them, and has once more made it possible to "believe," to grasp the divine Principle that wrought in the works of Christ Jesus; and in the degree in which the unshaken conviction of the truth concerning God and man is held, in that degree the "works" are being done.

And what is the essential message that Science brings; and why Science, which means knowing instead of believing? Science reveals God as the one efficient and sufficient cause, and His work as carried out in a legitimate order of cause and effect. The human mind is trained to a different attitude now than in the generation that knew Christ Jesus. It is impossible for the modern man unreservedly to surrender his conviction to any proposition until he has had an explanation that appeals to his reason and a practical demonstration which furnishes tangible evidence. Christian Science brings this explanation and furnishes this evidence, and so on a broader, surer foundation of scientific understanding is establishing the faith that may remove mountains, and is refuting the false sense testimony which witnesses to some law that is not spiritual and to some power other than God.

Through the illuminated understanding of the Discoverer of Christian Science, and through her fidelity to "the heavenly vision," has come the statement of scientific truth by which mortals once more find access to the resources of good and know that Christ Jesus' words were not the utterance of mystic subtleties, unpractical for present need, but that they were the declaration of practical truth, which cannot pass away until all shall have been fulfilled.

"DESIRE IS PRAYER." *

WILLIS F. GROSS.

THROUGHOUT Christendom at least, humanity believes in the efficacy of prayer. There may not be that universal reliance upon this divine agency which could be reasonably expected among a people who profess to know and serve the true God, but to a certain extent they confirm their belief in the power of prayer by resorting to it in times of great need. No doubt the principal reason why prayer does not have a more general recognition in all the affairs of daily life is because mortals so often feel that they do not know how to pray and do not have a definite idea of the purpose of prayer as it pertains to the routine of daily living. The earnest longing of the human heart is often expressed in the words of the disciples to Jesus when they said, "Lord, teach us to pray, as John also taught his disciples."

In response to the earnest request of his followers the Master gave them—and giving to them, he gave to all the world—that which is known as the Lord's Prayer wherever the teachings of Jesus are accepted as pointing the way of salvation. The mere repetition of the words of this prayer is not enough. The sincere desire and conviction of the heart, and not the mere words whereby the effort is made to express this conviction and desire, is the prayer of faith that is effectual.

If the repetition of words were a prayer, it would be no difficult thing to pray, but if such prayers were answered mortals would not always realize the great need of conforming to God's requirements. Words, however, are not prayer, and it is well not to place too much importance on words. Words at best are a feeble expression of thought and can never convey a definite idea of the prayer which is effectual because it is genuine. Words may belie the sincere desire of the heart and may even be contrary to one's honest conviction. Why then consider that the repetition of words is any true concept of prayer?

The chapter on Prayer in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has done more than words can tell to convey

* Science and Health, page 1.

a definite idea of prayer and its purpose. It is desired to call attention especially in this connection to the following sentence on page 1: "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and deeds." Here we have a simple, concise definition, "Desire is prayer." All desires are not unselfish and pure, hence all desires are not prayers of righteousness that avail much. The desire for good is pure and unselfish, hence it is blessed by the Father. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The sincere desire of the heart does much to influence the course of human action, if it does not determine it. When the desire is for good, all things in life are made to bend in this direction. The Master said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." One asks for that which he desires, but the mere asking is not sufficient, he must seek, he must put forth an effort. And even when he finds, he must make yet a greater effort and take possession of the thing he desires. Desire is the impelling motive; all that follows is the expression, or manifestation, of the desire. Since "desire is prayer," prayer is effectual inasmuch as it is expressed in works. This is in line with Paul's declaration that "faith without works is dead" or ineffectual.

Thus we have two essentials of prayer—desire and activity. More properly speaking, there is but one, and that one is desire, for activity is the divinely natural result, or expression, of sincere desire. Faith is a recognized essential of prayer, and when faith becomes spiritual understanding, prayer becomes most effectual, because the doubts and fears of mortal consciousness are eliminated. Jesus said concerning faith, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Seeing then that desire is prayer, and faith, or spiritual understanding, is necessary to make prayer effectual, it follows that only the desire which is reaching out after the things of Spirit and is supported by some degree of spiritual understanding, is prayer in the true sense of the word. The sincere desire of the heart is the prayer of humanity. It matters not

whether it is expressed in words, either audibly or mentally. If this desire is born of Spirit, it turns naturally to good and it is blessed because it merits the blessing. If, on the other hand, the desire is mortal, seeking satisfaction in the material and personal sense of things, it is the prayer of unrighteousness that avails not.

The Scriptural teaching is emphatic that "God is no respecter of persons," hence it follows that true prayer must be altogether unselfish. It must be evident that the desire which, if gratified, would work injury to another even in small degree, either directly or indirectly, cannot be the prayer that avails with God. If one had reached the point in spiritual growth where he loved his neighbor as himself, he could have no desire except for that good which is universal and which it is possible for all men to gain. The prayer of unrighteousness is the selfish desire which causes one to strive for place, power, and possessions at the expense of his fellow-men. If this desire seems to be gratified, "the last state of that man is worse than the first." His work is not the work of Truth, but of error, and he is farther away from the truth of being than if he had failed in his undertaking. His success is only temporary and the sting of defeat will be all the greater when it comes.

The Master said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." The prophets of Baal called upon their God from morning until evening, "but there was no voice; nor any that answered." The prayer of Elijah, the prophet of the true God, was answered immediately. Thus it is seen that prayer is not answered because it is oft repeated, but because it is honest, sincere, and unselfish, and because the answer to the prayer brings a clearer recognition of God's power and presence.

Paul declared that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." From this it follows that the desire of the carnal mind, or mortal mind, can never avail with God. It is only as the mortal mind is subdued that the unselfish desire for good asserts itself and leads humanity to better things. Prayer becomes effectual only as it becomes spiritual, and it becomes spiritual only as it ceases to be selfish and material. There is great need of self-examination. In-

stead of putting forth every effort to gain the heart's desire, it were better first to stop and consider whether the desire if gratified would result in lasting good or whether it would darken the realization of good as infinite and one.

The desire which is not in harmony with spiritual understanding cannot be cherished with safety; much less should it become the ruling motive. Mortals do not always know what is for their best good, but the true Christian Scientist has some measure of spiritual understanding to guide him even when he cannot see his way clearly. Paul writes, "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Spirit is ever asserting itself in behalf of all mankind, working out that which is good; hence the wisdom of being resigned to good and the willing surrender of all selfish desires, for these prevent the fulfilment of good in the individual experience.

The Scriptural injunction to "pray without ceasing" is most significant when it is considered that "desire is prayer." Desire is ever present, ever reaching out for that which will satisfy. When it is considered that the desires of the heart show whither the person is tending, it is most necessary that there be constant watching lest one be found striving for that which cannot result in lasting good to himself and others. One can keep unceasing watch over his thoughts, and thus make room for the pure and uplifting desire that is born of Spirit and points the way to harmony. This desire is altogether unselfish and cannot lead one astray. It works out good only for all who are in any way affected by it.

The desire to know God must supersede all other desires, for in the understanding of God all human needs are supplied. The present results of a sincere desire to understand the truth are better health and morals and a greater degree of harmony in all the affairs of life. Through spiritual understanding humanity comes into harmony with the divine Principle of all good, and the discords of material sense give place to the realization of harmony. When spiritual understanding governs man and the sincere desire of the heart is born of Spirit, prayer will be effectual, because the human has surrendered to the divine and God's will is "done in earth, as it is in heaven."

THE PEARL OF GREAT PRICE.

CLARENCE W. CHADWICK.

AMONG the pearls found along life's pathway there is one of great price, and that is a healing consciousness. For centuries this pearl had been lost sight of, and when Christian Science found it, it was buried beneath an accumulation of worldly wisdom, pride, superstition, bigotry, religious intolerance, sensuality, "faith without works," unbelief, and a hundred other erroneous theories and opinions. One of earth's noble women penetrated the débris of material sense with the might of spiritual discernment, and in "Science and Health with Key to the Scriptures" by Mrs. Eddy the world today is enjoying the unspeakable privilege of finding this once hidden gem of spiritualized and healing consciousness.

Though centuries have passed since the great Teacher of Galilee displayed this priceless pearl to countless thousands of earth's sufferers, it shines today in its virgin resplendency, having lost none of its healing luster. Far and near, upon sea and land, in nearly every nook and hamlet where thinking people congregate, it is the subject of conversation. Some doubt the discovery of so valuable a gem, while others listen to the glad tidings, and with moral courage and independence they seek entrance into the "holy of holies." They feel the sacredness and purity of Truth's presence, and go away rejoicing—they have found the treasure promised by the Master, and are healed.

Does this sound "too good to be true," or too ethereal for practical realization? Then one must become as a little child, and meekly and honestly investigate the claims of Christian Science; look deeply into its teachings, and not base conclusions upon hearsay testimony. It is a sacred subject, too sacred for mortal thought to grasp. It cannot be understood materially; therefore we should be willing to let Truth be the teacher, and not become impatient with the scientific phraseology regarding the unreality of matter and evil.

It is well to remember that many approach this subject from a material standpoint, while to others Christian Science makes its appeal from a purely spiritual or meta-

physical standpoint. Such people cannot get together until one or the other makes some mental concession. The one who needs help should therefore be willing to be the first to make this advance, to look for something better than what he already has. He should silence criticism within, and meekly accept as true that which he has not proven to be wrong. One who is willing to be put to the test, to do what Christian Science bids all do, will arrive at positive conclusions. Those who have not found the pearl of great price have not done so because they are more or less satisfied with the inferior ones they already have. When they are ready to go and sell these,—surrender their cherished theories and opinions, and make the necessary sacrifice of worldly wisdom, pride, and methods to purchase this one pearl of great price,—they will become the happy possessors of a spiritualized or healing consciousness.

This healing consciousness is "from above," not "from beneath." It is born of the Spirit, not of the flesh. It is not dependent upon matter or brain for manifestation or support. It is sustained by divine Mind, the substance, intelligence, and continuity of being. It is the reflection or expression of that Mind which embodies no element of sin, disease, discord, matter, or mortality; of that Mind which "thinketh no evil" because it knoweth no evil. It is a loving consciousness, purged of all malice, envy, and hatred, and filled with peace and good will toward all mankind. It rejoices always in another's success. It never accuses falsely; never prophesies evil; never looks for mistakes in others; never magnifies the faults of others when God's law has uncovered them for the sole purpose of letting them be self-destroyed; never associates man or God with matter, sin, disease, or death, but ever holds "fast that which is good."

This pearl of consciousness is always "void of offense toward God, and toward men." If it were not, it would not reflect the luster of spiritual purity, chastity, and affection, which alone embody healing power. It is as far removed from hypnotic suggestion as the east is from the west. For this reason it never tramples upon individual rights, never disobeys the golden rule; never practises deception or dishonesty. It "doth not behave itself unseemly," but always acts in obedience to the Principle of right, which makes no compromise with the sinful or

selfish inclinations of the carnal or mortal mind. It does not and cannot attempt the cure of disease without correcting the moral fault of the patient. It is void of all hypocrisy and deceit; and because it holds nothing in common with "that which maketh or worketh a lie," it heals the sick and destroys sin.

This pearl of consciousness has a purely spiritual setting; never has it been found in a matrix of materiality. This fact alone distinguishes it from all imitations. The latter have appeared from time to time, but invariably in a material setting. Christian Science reveals the impossibility of attempting to mix matter and Mind. The world has believed that this could be done, and upon this one false premise Christian healing was lost sight of until brought to light through the discovery of Christian Science. Vain must be the efforts of those "who hold the truth in unrighteousness." Unless matter is forsaken in consciousness, the all-power of Spirit cannot be brought out in demonstration. The axe can be laid at the root of the tree only through the understanding of the reality and supremacy of Spirit, which abrogates all belief in any opposite existence. This priceless gem of a healing consciousness is forever under the protection of divine law. It is governed and sustained by divine Principle, and for this reason it does not and cannot share its activities with the material theories and opinions of mortals. As a ray of light penetrates the clouds, so this light of spiritual understanding pierces the darkness of materialism only to dispel the darkness, never to cooperate with it in premise or conclusion. The Christian world needs to be aroused to the necessity of separating the tares from the wheat. The harvest-time is at hand when humanity must distinguish between right and wrong thinking. The salvation of the race is dependent upon this mental harvest process, for in no other way can the activities of a healing consciousness be made manifest in scientific demonstration. The supposed mental mingling of Mind and matter, good and evil, while it may reflect an occasional ray of borrowed light, is only an imitation of the pearl of pearls.

Until the advent of Christian Science the Christian world had been witnessing the effects of this good-and-evil consciousness. Christian healing was declared to be inoperative, and even unlawful, since apostolic times.

Spirit was lost sight of as a real, active, and tangible presence and influence, and matter was appealed to for aid. The first great commandment was thus disobeyed in thought, word, and act; humanity, in short, had lost its God. This being true, need one query, Why did Christian Science come when it did? It came to reinstate the activities of that healing and saving consciousness which made possible the works of Jesus and his apostles, whereby the kingdom of heaven was proven to be at hand,—a practical and available reality. Christian Science is offering the same practical proof of the same heavenly kingdom on earth, and the common people, those who are free from prejudice and bigotry, are gladly rallying around its standard.

No greater boon could be vouchsafed to a suffering world than a healing consciousness. It is needed in every avenue of human activity to uncover and reveal the mythical nature of matter and its assumed laws, to correct the misguided senses of mortals, and to direct thought heavenward. No individual man or woman is safe without it. No lawyer, doctor, minister, or business man can fully obey the golden rule and successfully accomplish the work allotted to him unless he can appeal intelligently to this healing consciousness to guide and sustain him. No pulpit can send forth the saving gospel of Christ Jesus unless it has a practical working knowledge of the power of divine Mind to heal through this consciousness.

Without the directing influence of this healing consciousness, even the letter of Christianity is imperfectly expressed. Why should it, then, not be called "the pearl of great price"? And need we wonder that the Christian Scientist rejoices when he becomes the happy possessor of this great treasure. Need we wonder when we witness certain radical departures from long established customs and habits brought about through the acquisition of this invaluable gem. To know that there is a healing consciousness in our midst which can be relied upon to do what the boasted learning of the schools has failed to do, is of itself sufficient to bring about a complete revolution of thought. This revolution is already in evidence to a marked degree, and suffering humanity in all parts of the world is reaching out to touch the seamless robe of the healing Christ-idea. Few there are who have not heard

of the practical working of Christian Science, not only in the sick-room but in the world of business, as it heals and clarifies human thought and directs it into channels trending heavenward.

It was this healing consciousness which gave Jesus power and wisdom to cope with any problem that confronted him. Without it he could not have fulfilled his sacred mission on earth. Without it he would not have been the Way-shower out of all discordant physical, mental, and moral conditions into the harmony of spiritual Life. If all who think they have no need of Christian Science will admit that as true followers of Christ they must learn to possess the same consciousness which he possessed, they will very soon realize that there is nothing in Christian Science which can hinder their heavenly search for this pearl of great price. Christian Science is humanity's truest and best friend in that it teaches and demonstrates the one and only modus of overcoming evil with good, which is the only way of disposing of the belief in evil.

To suppose for one moment that this great work of physical and moral regeneration can ever take place without the intervention of the healing consciousness possessed by Christ Jesus, would be to discredit the Master's whole life-work and teaching. To imagine that one can follow in his footsteps with a consciousness diametrically opposed to that which he possessed, betrays at once an ignorance of both his words and works. His thought-model was one of enduring health, purity, happiness, and perfection. So must ours be if we would be "doers of the word, and not hearers only." A state of consciousness which believes in the power and reality of matter and of evil, regardless of how intellectual or learned it may be in the wisdom of the world, is a comparatively dormant factor in the Christianization of mankind.

The talent and genius of the centuries have failed to heal the sick, and for this reason they have failed to follow Christ: they have quoted his words without knowing how to make them applicable to human needs; they have declared for the divinity of his teaching without being able to establish his divinity through healing signs. Jesus said, "If I do not the works of my Father, believe me not." Must not his followers be able to prove their faith in Christ by their healing works, rather than by blind

belief or profession? And can this proof be given without recourse to a healing consciousness? Who is morally or spiritually benefited by believing that God is made manifest to the world through a consciousness which does not or cannot heal? The highest and most complete manifestation of God was made through Christ Jesus, and can any one prove that his was not a-healing and saving consciousness?

Because the various theological seminaries of our country, some of which have been in existence nearly a century, have utterly ignored the divine commission to heal the sick as well as to preach the gospel, and have sent out many thousands of students who have been taught only to preach, does this prove that the divine law of Love has ceased to exist or that it has become inoperative? Not so. All that the law of Love needs for expression is a loving and healing consciousness, and it will then be found just as potent and operative to heal today as in Jesus' time. The time is coming when every Bible teacher, under whatever doctrinal banner he may be identified, will recognize the one supreme need of a healing consciousness, and he will not be satisfied until he becomes the happy possessor of this pearl of great price.

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SOME THOUGHTS ABOUT RESENTMENT.

LOUISE KNIGHT WHEATLEY.

MOST of us are familiar with the picture, so dear to the hearts of Christian Scientists, called "Daniel's Answer to the King." The artist has portrayed the moment when the king, at whose command Daniel has been cast into the den of lions, comes, after a sleepless night, to see whether the captive is still alive. "O Daniel, servant of the living God," he cries, "is thy God, whom thou servest continually, able to deliver thee from the lions?" And the answer comes, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." There he stands,—the straight, slim figure, shoulders back, head erect, calm eyes raised to his questioner,—not the least hint of fear in his attitude, even though the beasts are still snarling at his feet. His hands are bound, but the very droop of the lax fingers shows an utter forgetfulness of the thing upon which he has deliberately turned his back.

As the present writer was studying the picture, impressed, as always, by that upturned, untroubled face, the thought came: "Suppose I had been thrown into a den of lions, and the man who had put me there had come creeping up at daylight to see how I was getting along: could I have looked up at him as did Daniel, and told him I hoped he would live for ever?" To be honest, she was sure that she could not. On the contrary, she would probably have let him know pretty plainly what she thought of him, and in the eyes of the world she would have been amply justified. But here another question quickly presented itself: If the resentment thus expressed had rankled in her heart all through that crucial night, would the morning have found her with her demonstration made? In other words, if Daniel had hated the king for his part in the transaction, would he have been delivered from the lions? Was it not his very freedom from resentment of the situation which had much to do with his deliverance from it? There is not a trace of anger on that quiet face; only the great stillness of a peace "which passeth all understanding."

As we ponder this, the old story of our childhood suddenly assumes a new significance, for are not we, in this

century, struggling with exactly the same problem? Humanity, in its mental processes, has undergone little change since Daniel's time, and the overcoming of resentment is perhaps one of the most common—as well as the most difficult—things that it ever finds itself called upon to do. Happily for us, the barbarous methods of the ancients have been outgrown; but he who fancies that persecution "for righteousness' sake" is a thing of the past, knows little of the nature of the carnal mind. Behind the arras of modern civilization still lurks the old cry, "*Ad liones!*" and many a modern Daniel, taking a stand for Truth, has found himself, figuratively speaking, hurled suddenly into a den of lions, whose snarling somehow sounded uncomfortably real! Even now, some one who reads these words may still be struggling to free himself from just such a mental environment, and to him Daniel's method will be of interest, for it is the right and the scientific way. He says to the king: "God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

Christian Science teaches that angels are "pure thoughts from God, winged with Truth and Love." "These angels deliver us from the depths" (Science and Health, pp. 298, 567). They spoke to Daniel, and as he listened it grew gradually clear that the man who had ordered him thrown to the lions, his friend the king, had really nothing whatever to do with the matter except as he allowed himself to be used by others. And who were these "others" who were influencing the king, and yet at the same time remained discreetly in the background? Going back a little in the narrative, we read: "Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. . . . Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel."

Come out from under cover, O "presidents and princes," and let us deal with the really guilty parties. But wait. In reasoning back from effect to cause, as we are doing, it is always important to decide whether we have reasoned

back as far as we can go; and if our chain of reasoning seems to end by fastening itself about the neck of any human personality, we may be absolutely certain that we have not gone back far enough. For ever back of "him through whom the offense cometh," lies that which, as we are taught, has no entity whatever; and if evil does not always resolve itself into this, we may be sure that we have not yet reached the last analysis, but must work a little longer. In the case under discussion, "the presidents and princes" were undoubtedly back of the king, but what was back of "the presidents and princes"?

It is quickly seen, for today, as of old, envy, hatred, and revenge are easily detected. Here we seem to have come to the last link in the chain, and are eager to hurl against this impersonal offender the whole weight of our mental argument; but have we even yet reached the end? Is there not something back of envy, hatred, and revenge—even our own belief in them? Who, then, is the real enemy? Our Leader tells us: "Even in belief you have but one (that, not in reality), and this one enemy is yourself—your erroneous belief that you have enemies; that evil is real" (Miscellaneous Writings, p. 10). At last we have found the right place to strike the first blow! It is not the king, nor "the presidents and princes," but our own belief in any power apart from God which has delivered us to the lions.

But there is a liberator, even divine Love, and if we would be free from inharmonious conditions, we must begin by ceasing to hate (or even to dislike) the person whom we hold distinctly responsible for putting us there. When we begin to realize that our real need is not so much to get out of the den, as to be willing to say to the king, "Live for ever"! we also see that we have taken the first step toward bringing about our release. The effort is not great, when we learn to separate the error from the man; to remember that the real man, God's man, is lovable and loving; that he never did an unkind thing and never can do one, and that any word, look, or act which appears otherwise is only a suggestion from that which was "more subtil than any beast of the field," whose lying arguments have no power unless we admit them into our consciousness and believe in them.

Shall we, as Christian Scientists, deny the reality of evil, and at the same time indulge in resentment over that which

we steadfastly maintain does not exist? On the contrary, should we not, as Mrs. Eddy says, blush to name any mistake real? Perhaps the argument comes, "But people should not make mistakes; and the kind I cannot excuse are the ones made by people who should and do know better." Are we, then, so free from mistakes ourselves that we can afford to withhold forgiveness from others? Have we ourselves never uttered a word that later we could have wished unsaid? Have we never done anything which we have many times since longed to recall? Have we never been guilty of an error in judgment? Have we never impulsively spoken when we should have kept silent? Or weakly kept silent when we should have spoken? Said the apostle John, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And if this state of self-deception so blinds us that we believe ourselves already perfect and infallible, it is "presumptuous human personality" which needs a rebuke, and needs it badly; for "the best of us," as the saying goes, "make mistakes." Even Peter, who afterward raised the dead, could not, at one time, raise his own thought above the point of denying his Lord. Yet, when "Jesus turned and looked upon Peter," does any one question whether it was anything but a look of ineffable love and forgiveness?

On his very cross Jesus prayed his Father to forgive those who were crucifying him, yet his own earthly career holds not the record of a single mistake. Should we not remember this, we who have perhaps been dragging along with us through weary years the memory of something unforgiven—and hence unforgotten? Once in the past there was a misinterpreted word, a misconstrued look, a misapprehended action, and the broken friendship, like Banquo's ghost, has haunted our footsteps ever since, and "will not down." And yet a misunderstanding is a thing so tiny at best,—just a little seed, springing, perhaps, just from a difference in a point of view! And yet, when watered by angry tears, it has been known to grow in a single night to such proportions that very good friends have lost each other—for a while—in its labyrinth of shade. Should not the one who is first to struggle out into the sunlight count it a joy and a privilege to turn back and seek the other, still groping in the darkness? He saw the light first because he loved the most, and the one who loves

the most will always make the first advance. Surely we would all be more gentle in dealing with an erring brother could we know under what difficulties he is working, and how heavy are the burdens which for the moment make his progress slow. He will drop them after a while, but in the mean time should we add to his load the weight of our condemnation? Humanly speaking, as some one has said,

> We are all travelers, that throng
> A toilsome road together.
> And if some pilgrim, not so strong
> As I, but footsore, do me wrong,
> I'll make excuse—The way was long,
> And stormy was the weather.

There may be more people who have grown footsore in the long and wearisome journey up to Soul than we realize; and perhaps those very ones whom we think should and do know better, are also the ones who have borne the burden and heat of the day, and so deserve a little more love and a little more patience than the others. Never mind what they did to us, or what they didn't do—which is sometimes worse! Why not reach out a hand and say, "Error cannot separate God's children. Let us forget the past and begin again."

The night is far spent,—the long, cold night in which we wrapped ourselves in our pitiful rags of pride and self-righteousness and wondered why we were not warm,—and with the dawn comes the illumination of spiritual understanding which is God's day. The imprisoned thought, captive only of its own beliefs, lifts its eyes to a clearer perception of the allness of God, good, and the nothingness of evil; the lions, defrauded of their prey, slip softly back into their native nothingness; the bound hands fall apart, the stone walls crumble, and he who is blest in having "endured temptation," steps forth into the glorious liberty of the children of God.

No pure and simple life, true to itself, true to its Maker, was ever lived on this earth that was not a voice on God's behalf, however still and small, and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.

Alexander Gordon.

[Written for the *Journal.*]

"BE STILL, AND KNOW."

MARY I. MESECHRE.

O RESTLESS heart, be still, and know
  That I am God!
To all earth's jarring noises close thine ears,
Yea, even from the voice of thine own fears;
Hush every sigh, and cease thee from thy tears,
  And in the path thy stumbling feet have trod,
    Be still, and know.

Be still, and know that I am Life
  That knows no death!
No change I know, nor shalt thou fearful stand
Lest from thy clasp shall slip some loved one's hand,
Leaving thee lonely in a desert land;
  For Life holds naught akin to mortal breath.
    Be still, and know.

Be still, and know that I am Truth
  That maketh free!
No thought impure can flourish in My sight,
No wrong can triumph o'er eternal right,
No loving heart can sink 'neath hatred's blight,
  When thou, and all, this changeless fact shalt see.
    Be still, and know.

Be still, and know that I am Love
  O'erbrooding all!
With cords that cannot break I draw thee near;
One glimpse of Me shall banish all thy fear;
Thy waste shall blossom, nor be longer drear,
  When thou shalt hear and heed My constant call.
    Be still, and know.

Be still, and know that I am All!
  Thy God, thy Life,
Thy Truth almighty, and thy Love unguessed,
Thy help unfailing, and thy perfect rest.
All that I have is thine, by thee possessed
  Beyond all taint of any earthly strife,
    When thou dost know!

"YE HAVE NEED OF PATIENCE."

HENRIETTA A. FIELD.

THERE is probably no student of Christian Science but has at some stage of his experience said, "Oh, I am getting along so slowly in the understanding of Science!" and combined with this thought has been an undercurrent of discouragement and self-pity, mixed with a degree of impatience, because the progress has not been more rapid. The New Testament writers comfort us, however, in their intimations that we are not the first to become impatient or discouraged because the reward for our well-doing has been delayed, or because we have needed positive and frequent admonitions regarding the cultivation of that priceless virtue, patience. If St. Paul was obliged to say to those of his day, "Ye have need of patience," how much more would he have said it to the average man of today, for whom life is one grand "rush." Whether at the football game or the bargain counter, "Hurry" is the modern slogan. We demand a get-rich-quick process, whether the goal be money, education, or religion.

So, when we are fairly launched on this brave endeavor to know and live the truth in our daily lives, we are surprised, and possibly disappointed, to discover that the attainment of this greatest thing of the twentieth century is something which cannot be rushed, and that there are no modern inventions whose application will in any degree hasten this attainment. We seek in vain for the flying-machine that will carry us on a swift journey into the promised land of spirituality, only to realize at last that we must walk every step of the way, "even though with bleeding footsteps" (Science and Health, p. 10); for the divine decree is, "Every place that the sole of your foot shall tread upon, that have I given unto you." Only that which our spiritual understanding is able to apprehend and use, can be claimed as our real possession.

We find no material elevators to lift us from the depths of mortal depravity to the divine heights of perfect manhood, but we must climb round by round the ladder of painstaking endeavor, if we would keep company at last with the angels of purity and love. There are no adding-machines with which we may accelerate our efforts to obey

the apostolic command, "Add to your faith virtue; and to virtue knowledge;" no easy adjustment by which the harmonies of Spirit may be produced without consecrated years of individual practice. All material methods are of no avail, and only by patiently continuing in well-doing can we obtain the heavenly prize, glory and honor and immortality.

We have need of patience, then, as an antidote to an overeager thought resulting from the habit of our times, and as a corrective for the false and superficial sense of success which is based on rapidity of results, rather than on greatness of undertaking or value of accomplishment. We are prone to forget that in Christian Science we are dealing with problems which are infinite; that we have put our hands to tasks whose height and depth and breadth only eternity can measure, and that we are striving to bring ourselves into conscious oneness of purpose and method with "the very God of patience." And how can we ever hope to become like-minded with Christ Jesus except as we "let patience have her perfect work," that we may be "perfect and entire, wanting nothing"? Could we but realize the inestimable value of this exercise of patience, we would learn to rejoice in the circumstances which compel its development, and with Paul we would "glory in tribulations also: knowing that tribulation worketh patience."

Still another answer to our eager questioning as to why we are not permitted to possess the land all at once, to enjoy immediate immunity from all material ills, may be found in God's message to the children of Israel as they entered Canaan: "I will not drive them [the enemy] out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." The mental conditions of pride, laziness, self-will, and self-righteousness, which are sure to multiply in an unspiritualized consciousness under conditions of too sudden success or physical ease, are the beasts of the field, the seven evil spirits of Jesus' parable, whose presence made the last state of him who was possessed of an evil spirit, worse than the first. A sense of triumph is always apt to harm one until his spirituality is increased.

Again, "Ye have need of patience, that, after ye have

done the will of God, ye might receive the promise." Our Leader says, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). The Almighty is in no haste to bestow rewards until perfect fitness for the blessing has been attained. Truth waits patiently, has waited centuries for men to discover and love it; and we must learn to wait with it, while the human consciousness is being purified for its complete reception. "One day is with the Lord as a thousand years, and a thousand years as one day." The infinite does not measure time according to human metes and bounds, but according to the use that is made of it, the good that is accomplished; and since this accomplishment of good is usually a gradual process, it necessitates the mental attitude and activity described by Webster in the definition of patience: "The act or power of calmly or contentedly waiting for something due or hoped for; constant in pursuit; calmly diligent; not hasty; not overeager." Industriously waiting, as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"—until legitimate processes shall bring the glad harvest of results through an influence that is divine.

So, "in patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error" (*Ibid.*, p. 242), until the Master can say to us as he did to the church in Philadelphia: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

A BALANCED man is one who can center his thought at will, be it in the solitude of the mountain fastness or facing peril in the jungle; in the hurly-burly of affairs, as well as in the quiet of his favorite den. This is the realization of God-ever-present, and it is the secret of all true achievement. A really poised man is a miracle, humanly speaking; it is he who has found the secret source of all power, solved his problem, and entered upon the life that is boundless and eternal.—*H. F. Porter.*

DEMOCRACY AS APPLIED TO CHURCH GOVERNMENT.

W. F. BECKERT.

UNDER the provisions of the Manual of The Mother Church, in Boston, Mass., Christian Science churches have for years been privileged to adopt their own form of government, but our Leader's brief and significant proclamation to Christian Scientists throughout the world, contained in the issue of the *Sentinel* of May 22, 1909, "In Christian Science each branch church shall be distinctly democratic in its government," stipulates that the particular form shall be democratic, and makes pertinent the consideration of the question of democracy as applied to the conduct of church organization. In this new by-law our Leader again gave evidence of her wonderful alertness with respect to the needs of the Church of Christ, Scientist, as its prosperity depends in a large measure upon the efficient administration of the duties devolving upon church officers and members.

In "Miscellaneous Writings" by Mrs. Eddy (p. 144), it is declared that "the church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty;" and it has been well said that "of all the different forms of government which have existed, a democratic government, on the plan of that which has been established in the United States, is believed to be the best adapted to secure the liberties of a people and to promote the general welfare." Such a government is no longer an experiment, since the affairs of the American nation have been administered on that basis for more than a century with wonderful success. We must not overlook the fact, however, that a higher law than any ever instituted by man must be the basis of all good government. In Science and Health (p. 106) we read: "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." So far as Christian Scientists are concerned, it may be assumed that as they are successful in healing themselves and others of sickness and sin, they may safely be entrusted with the

responsibilities of church government, which is but another form of healing and which requires the same spiritual insight that destroys in human thought the evil called sickness and sin.

The primary object of popular government, to give people more liberty, must not be overlooked, since "Love is the liberator" (*Ibid.*, p. 225); or, as St. Paul puts it, "Where the Spirit of the Lord is, there is liberty." In the adoption of liberal by-laws certain obstacles may arise which must be overcome. Periods of reconstruction always present problems whose solution requires prayerful consideration. In the transition from what might be called a close corporation to popular government, conditions will arise that may prompt the questions, Are the people better off under the new conditions? are they as happy and contented as when they took no active part in the affairs of government? These questions may be answered in the negative without hesitation if the freedom of church-members under former conditions was like that of children who are not compelled to concern themselves with the affairs of life. The young cannot always remain children, and the surest way to make them self-reliant men and women is to give them some responsibilities, the acceptance of which will enhance their usefulness to their fellow-men. Left to their own inclinations, most persons would drift along without giving much serious thought to the needs of humanity. Experience shows that they must be awakened to the necessity of doing their part for the good of mankind, and to learn how to govern themselves is an important step—a step which increases their ability to lead others, until they in turn are able to do their own work properly.

In a reorganization of church work conflicting opinions must be reconciled, but this can be done only through a firm reliance upon God's ways, and Christian Scientists need not be told what His ways are. Changes of government may cause some friction, but if honesty and disinterestedness actuate those who are placed in positions of trust, it is only a question of time when such differences will cease, or will be minified to such a degree that they will not cause more than a ripple on the surface.

On pages 152 and 154 of "Miscellaneous Writings" we read: "Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means,

of establishing the Cause of Christian Science. If right yourself, God will confirm His inheritance." "Have no ambition, affection, nor aim apart from holiness." If these precepts are not obeyed, "government by the people" is a mere matter of terminology—identical with the acceptance of the letter of Christian Science without its spirit, which is gained only through right living. Every Christian Scientist finds at the outset of his career that above all he must be honest. This forbids him from seeking place and power,—the basis of politics as the term is commonly misconstrued,—and hence politics, except in its purest sense, has no place in a Christian Science church.

If selfish ambition be uprooted, the cause of much of the evil inside and outside of church government has been removed, electioneering, canvassing, wire-pulling, and all the etceteras that debauch true democracy have been eliminated. Selfish ambition is at the foundation of what is commonly termed in political conventions a "slate," and this method of selecting candidates should obtain no foothold in our churches, as it takes away individual rights and convictions, which is wholly foreign to the fundamental teaching of Christian Science.

Good government in its highest sense means government by God, by good, and all human institutions must be elevated so that nothing but the best and purest motives will control those who participate, either directly or indirectly, in the management of affairs. Honest differences of opinion as to the details of government will last so long as human imperfection, but it does not follow that either of two persons who hold varying views is wholly wrong, or has an ulterior purpose in advocating certain policies. Eventually, all must know that God's ways are not as our ways, and while learning this great fact through experience, we must be ready to make concessions for the general good so far as they do not conflict with our understanding of Principle.

The election of officers of state by direct vote of the people is one of the chief functions of popular government, and it is a sacred right. So also should the selection of church officers be left to each one's honest convictions, and personal influence be put away. A Christian Scientist who is entitled to promotion because of his honest, faithful work, his fruits, needs no championship. Electioneering

for the unworthy is wrong in principle, electioneering for the worthy should be uncalled for among Christian Scientists. Let every one judge for himself as to the qualifications of others for given positions. As a result of the nature of the religion he has adopted, every worthy Christian Scientist learns speedily to differentiate between right and wrong, honesty and dishonesty, efficiency and inefficiency, and to assume that he needs to be told what to do with respect to the selection of church officers is to do him an injustice. Advice along these lines is proper if sought, but not otherwise. The completion of this important part of governmental affairs should be followed by general acquiescence, for this is one of the bulwarks of representative government—the acceptance of the will of the majority.

It is not within reason to expect that every act of a governing board, in conducting the affairs of a church, will meet with universal approval, but it is probable that a large majority of such acts will be on the right side and for the best interests of the church. In view of this, is it not better to wait patiently until increased wisdom, resulting from experience, coupled with a desire to do right, finds its expression in a larger percentage of good acts, or what may be more generally so regarded? Frank criticism, whenever it will be of benefit to those who have immediate control of church affairs, is entirely proper and is always helpful; but this should not run into censure. Given a certain problem, it is altogether natural that two people should arrive at its solution in different ways, but it is the result that should be considered, not the process by which it is secured, if the process in both instances is based on Principle.

By-laws providing that the church shall have the right to revise any action of the governing board—and this is a frequent provision of liberal by-laws—can work no hardship to the members, and unless this privilege is exercised the decision of the board should stand as the decision of the church. The right to individual opinion is unquestioned; this is equally true of the right of the minority to its opinion. But both should defer to the right of the majority in its views, until such time, at least, as may be required to eliminate the line of demarcation between con-

flicting elements, when a clearer understanding of Truth will bring all nearer the one Mind.

Few people give much thought to the construction of by-laws, rules, or other propositions, either through lack of time or from disinclination, but the voting power on all such matters should be exercised only after the object of the proposed changes is clearly understood. For this purpose, full and free discussion of all questions that come before business meetings should be encouraged as an essential element in the educational process preceding a full understanding of the subject. As in all deliberative assemblies, the right of free speech is inviolate, but care should be exercised that this privilege be not abused. Acrimonious debate and personal reflections are not in harmony with the teachings of Christian Science and should never be known in our church meetings.

The Church of Christ, Scientist, is now firmly established in the affections of men, and no power on earth can stop its phenomenal progress. Its adherents should be ever ready to promote the prosperity of the Cause that means so much more to them than all other earthly institutions, and past experience gives promise that they will meet new conditions intelligently and wisely. With our Leader's late messages in mind, it needs no prophetic insight to predict a brighter page in the history of Christian Science church work in the future than even that which has already been written.

We come, O woman and mother, here to build our memorial to thee. Thine earthly garments were damp with the dews of the wilderness; thy feet were torn by the thorns of thy pathway; thine eyes dimmed by the tears of thy travail; but in thine arms thou didst bear, and at thy bosom thou didst nourish, the babe of thy sacrifices, the child of thy toil,—him the master of his time, the beloved of centuries to be, the servant of justice and the liberator of the oppressed! And so, for thine own sake and for thy child's, we are here to do this fitting honor.

From the oration of General John C. Black at the dedication of monument to Lincoln's mother.

CHRISTIAN LIBERTY.

REUBEN POGSON.

LIBERTY is a mental rather than a physical state. The slave set physically free is still a slave until he mentally apprehends his freedom. Mortal man, without the truth, cannot think himself into heaven, into perfect freedom from the fetters of sin and limitation, from false belief, from all injustice, cruelty, and oppression. The story of Kaspar Hauser recounted by Mrs. Eddy in Science and Health (p. 194), is an illustration of the fact that true liberty is a mental state.

The only free Ego is God. Man's freedom is the reflection of God's being, and from the human standpoint it is man's highest concept of God that shapes his conception of liberty. Exception may be taken to this, because some of our foremost strivers for liberty have been and are agnostics. This does not, however, refute the position stated, it substantiates it. The modern agnostic is one who has refused to be fettered mentally by mere traditional theology; he refuses to accept the orthodox conception of God because of its material standard, his concept of freedom is based on reasonable deductions as to the attributes of a Deity if such a being exists, and often these deductions transcend orthodox concepts. Liberty like all that is good is the gift of God, but if considered from the human standpoint it is not a gift at all. Liberty must be demonstrated every inch of the way; it has to be striven for and won. The revelation of Truth to the human consciousness and the immediate and permanent manifestation of paradise are not coincident; Gethsemane and Golgotha came after the mount of transfiguration. The ideal is the pillar of fire to lead us to the land of promise, the ideal, though always real, does not become real to us until we have proved ourselves devout lovers of Truth, persistent pilgrims toward Truth's shrine. The ideal of liberty must be refined from all the dross of license that would braze itself to the pure gold of liberty.

Paul's admonition to servants in his epistle to the Ephesians (vi. 5–8) seems to have been written to check the license of mortal mind dislodged by the revelation of "the

glorious liberty of the children of God." License is the Herod that would slay the infant Jesus of liberty. Increase of liberty means increase of responsibility to mortals in illustration of the truth of Mrs. Eddy's statement, "Heaven's favors are formidable: they are calls to higher duties, not discharge from care" (Christian Healing, p. 1). Equality is mutual liberty demonstrated; no conceited sense of equality can make men equal. To expect any employer to demonstrate perfect equality in every relation with his employees is to demand that which we have no right to expect from any one until we can demonstrate the same ourselves. So Paul's advice is to be obedient "with fear and trembling;" that is, with sober respect. All human relationships have to be taken up in Christian Science and the problems worked out scientifically, and we fracture the law of liberty at the outset if we insist upon another person's working out the same problem at the same time and in the same way we are solving it. He who blatantly asserts his equality with much ostentation, in this way demonstrates his inequality. The man who truly demonstrates equality never asserts it; self-assertion has no place in liberty. Liberty endows all its sons with true dignity; self-assertion is a pose. Equality clothes true worth with modesty; license flaunts its unshamed nakedness of arrogance. Fraternity is reverence for and joy in our brother's liberty; pride and conceit demands idolatrous adoration for itself.

In the final verse of the passage in Ephesians referred to there is complete advice to the Christian Science employer, concluding with the all-sufficing statement that with God there is no respect of persons. The motto for all lovers of liberty is *"Ich dien"* (I serve). The mistaken opinion in the past has been, "I slave now, but I will gain my liberty and make others serve me." If the second of these two states were to be achieved by any man, then the last state of that man would be "worse than the first." It is obvious that to serve one must have a master, a Principle; it is also obvious that we can serve a perfect employer better than one of low ideals. Fortunately we have a perfect Principle to serve: in Deuteronomy it is written, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with

all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Paul says that we are to be obedient—"Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

It is probably difficult for a Frenchman to dissociate the thought of liberty from a mental picture of the streets of Paris, multitudes of revolutionists, and the guillotine. To an American the same word would conjure up incidents and personalities connected with the War of Independence and the American Civil War. Upon the surface of things it has seemed in all history that "the breath of freedom" did "come from the cannon's mouth," but Mrs. Eddy says that instead of this, "Love is the liberator" (Science and Health, p. 225), and a close study of history will show that the power which overthrew dynasties and laws of tyranny was the deep love of truth and justice working in the hearts of all, and especially in the hearts of a few. The noise and tumult, the bloodshed and rapine, are never in themselves liberty-makers; rather are they the obscurations of liberty, making vulgar exit. True liberty can only be achieved by "a more excellent way" than the resort to arms, political or social coercion. The true revolution is fought out on the plains of mentality; the change of base is a mental change, and the enemy and tyrant is not a person, an environment, or a thing; it is error. Says Paul, "We wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world."

The question of "free agency" and the capacity to sin is therefore involved in the subject of liberty. The old theological position is that God to make man a free agent gave him the capacity to sin, thus the capacity to become a slave. The theologian who holds this view also declares that man was made in the image and likeness of God, hence it follows that God, being the cause or substance of all that man reflects, possesses the same capacity to sin and to become a slave. Nor is this such an unthinkable possibility as at first appears, if the old theological position were maintained, because, according to the same theological plat-

form, man the image and likeness of God has fallen; in fact, just to show the fatal ultimate of such teaching, it could safely be assumed that God has already fallen, since "the Son can do nothing of himself, but what he seeth the Father do." Does not all this imply belief in a tyrannical power, which denies even a finite sense of good? Is not this the source of depression, oppression, slavery? Is not humanity's sense of freedom muffled and suffocated by this sense of a vague, indefinite power of evil, working among the shadows for man's irrevocable undoing? It is this slavery which Love destroys with the torch of Truth in Christian Science.

To this state of darkness came the light,—the truth that God, infinite good, is the Life of man; and this revelation is the Spirit of God, which says to the "darkness upon the face of the deep," "Let there be light." The human consciousness that catches a golden gleam of this wondrous light presses forward to know that ultimately in his consciousness "there shall be no night there." Liberty then is a state of consciousness which no material fetters can chain. For this consciousness

> Stone walls do not a prison make,
> Nor iron bars a cage.

No modern industrial servitude, no factory drudgery, no endless round of common tasks can imprison the soul rejoicing in this "liberty of the children of God." No manifestation of caste, of class distinction, no parade of wealth, no barrier of inequality, can hold or imprison for one moment the Christ-man. The mortal concept of liberty is variable, comparative, and relative; it never reaches the absolute and is often erroneous and contradictory. Two incidents in the New Testament illustrate this, while showing that liberty is achieved only by those who "dwell in the secret place of the most High," where no tyrant enters because no tyrant knows of its whereabouts.

In the darkness of the night, broken only by the flare of torches and the glimmering of lanterns, the officers of the Jews bound Jesus a prisoner in that garden over the brook Cedron where he had so often held communion with his Father. Secretly they hurried him by a roundabout way to Annas, thence to Caiaphas, and finally to Pilate's house. The Jews, fearing to lose their liberty of conscience, en-

tered not into the judgment-hall, but delivered Jesus to Pilate's soldiers. Unmoved amidst all this sensuous tumult, Jesus calmly declared his life-mission to Pilate, and then maintained complete silence throughout the scourging and the burlesquing of his royalty. Angered at this silence, Pilate said, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Thus spake the free (?) man. The "prisoner" replied, "Thou couldest have no power at all against me, except it were given thee from above." Which of these two had his liberty? he who oscillated toward the Jews and then toward Jesus, and when he was convinced of the innocence of Jesus vacillated instead of taking a determined stand for him who could have answered his question, "What is truth?"

Was Pilate free? Pilate was a slave to fear and the pride of position and power. Was Jesus a prisoner? We who have read his life-story can see full well that Jesus knew that matter could neither give nor take away life or liberty, and that while hatred was attacking that wherein it thought Jesus lived, his spiritual consciousness was moving midst the pageantry of spiritual hosts, unfettered, unscourged, uncrucified. Paul was a prisoner in Rome while Nero reveled in empurpled liberty. No contemporary of these two men, apart from Paul's adherents, would have deemed that posterity would give Paul the reputation of a "free man" and to Nero the deserved stigma of slavery. Mrs. Eddy declared the falsity of so-called liberty when she wrote, "Sensualism is not bliss, but bondage" (Science and Health, p. 337); and it is the measure of our detachment from all material sense existence and our attachment to spiritual realities that determines the quality and quantity of our liberty.

It was Byron who said,

> Who would be free, themselves must strike the blow;

which is quite true, and Christian Science shows us where, how, and when to strike the blow. Here we learn that our oppressor is not a person, place, or thing, but simply a false sense of all that really is. It is the destruction of this false sense by the understanding of Christ, Truth, that ushers humanity into the abiding consciousness of "the glorious liberty of the children of God."

THE TRUE HEALING.

WILLIAM LLOYD.

DURING the past few months the writer has read several lengthy reviews of books on Christian Science, which purport to "explain" how its healing work is done. It seems a pity that intelligent people should waste their time in writing long accounts of something they do not understand; for, until one has healed a patient through Christian Science prayer, he cannot understand the process.

These authors may have read the Bible and Science and Health many times, perchance, and yet be ignorant of how Christian Science healing is effected. Not until one has entered a sick-room and found, for instance, a child tossing about in a high fever, or in great pain, and sitting down beside the sick, has silently taken that child to God in prayer—a prayer of absorbed adoration and confidence in which self is entirely forgotten, until the child became quiet, then fell into a peaceful sleep, and later wakened quite restored to health,—not until one has had some such experience, can he fully understand how Christian Science healing comes about; and even then it is most difficult to describe the process in words.

All this learned talk about the "sub-conscious mind," etc., may appear to be very imposing to those who do not know what Christian Science healing and practice is, but to those who do, it is altogether foolish and profitless, since it quite overlooks the one great factor in Christian Science healing; viz., God. The Christian Science practitioner has awakened to the fact that God really and truly exists; that He is beside us, closer than breathing, ready to hear and save, if (and this is a large "if") He is approached as Christ Jesus instructed us, with absolute and entire confidence and reliance. This is the crux of the whole matter, absolute and entire reliance. This does not mean that we shall hold on to a medicine bottle with one hand and to God with the other, it means the casting aside of everything else—reliance on God and God alone. Is there any religious body today, save the Christian Science church, that so honors, trusts, and worships God? A Christian

Scientist trusts his life to God, and this, surely, is true worship.

Moreover, there are some people who seem to think that the physical healing is all there is in Christian Science. It is true that it is the part which appears most on the surface, but beneath is the spiritual regeneration, the uplift of true faith in God. This must also be experienced to be understood, for this is what confers that "peace of God, which passeth all understanding." The Christian Scientist has learned that he can take all his troubles to his heavenly Father; in fact, he has learned that it is possible to do as St. Paul tells us, "pray without ceasing"—he has formed the habit of almost involuntarily asking and expecting God's continuous care and guidance every moment of the day.

These learned critics are trying to do the impossible, *i.e.*, to refute something they do not understand. They do not have to accept Christian Science for themselves; then why, without a substitute to offer, should they seek to rob their brothers and sisters of a joy, peace, strength, and comfort inconceivable until experienced? The answer is, Because they do not know; and this despite the fact that knowledge of this truth is open to all who care to study, and who are willing, as our Lord and Master Christ Jesus said they must be, to come "as a little child" with an honest desire to find God.

Christian Science declares that the true healing comes through and by God—the one infinite and perfect Mind in which we dwell. To some this may seem a startling thought, that man actually lives in God, yet it is a very old thought. St. Paul explicitly states, "In him we live, and move, and have our being." It necessarily follows that there is beside each and all of us, at all times and in all places, an unseen power, a power altogether beneficent, which is ready to hear and help each one in any kind of trouble, no matter what it is or whether it be great or small, provided we know, at least in part, the true nature of this power and how to ask for its help. This power may be called the primal cause, force, energy—what you will; Christian Scientists declare it to be God, who is Life, Truth, Love, infinite Mind, the source of all action, the only creator. They claim to know somewhat of the nature of this God, and that this knowledge enables them to be the

channel through which the sick may be made aware of His healing presence, and so be cured of their diseases and distresses. Christian Science healing is not the work of hypnotic suggestion; it is an evidence of the power and presence of God, given to us as a way-mark, in keeping with the distinct and repeated promises of the prophets and of Christ Jesus, so that we should certainly know the "right way" when we have found it.

Critics may ask for more than assertion,—for positive proof,—and here it is. For twenty-one years the writer has had Christian Science healing in his family,—a large one. He could easily fill this periodical with specific instances of cures scientifically and surely effected in his own household, but will select only one of recent date and preface it with the statement that he is not a regular practitioner, but just an ordinary business man who has spent some time in studying the Bible and its "Key," Science and Health, and who applies the knowledge thus gained in his own family as occasion may arise.

This case is selected because it cannot be said that it was imaginary, in the ordinary meaning of this word, and because the healing was not accomplished as expected. Some two years ago one of our sons became troubled with a growth on the sole of his foot. This gradually enlarged, until about eight months ago it became so troublesome that he asked for help. This was refused, on the ground that it was not dangerous, that he fully understood Christian Science, having been brought up in it and never having had anything else, and that he could effect the healing himself if he chose to take the time. He took the time for two or three nights, before going to bed, and found so much relief that, being a young man and full of high school studies and social evening duties, he then neglected to complete the cure. This happened two or three times; lacking perseverance, he failed, and grew worse until walking was a constant pain and he was quite lame.

The writer then took the case, expecting a speedy cure. While the discomfort almost immediately ceased, the growth did not drop off as expected, but gradually became less, until at the end of some weeks' treatment, or prayer with understanding, it had entirely disappeared. At the same time an ugly wart, of which I knew nothing, disappeared from the boy's hand. I knew of the latter only

when he thanked me for my work on the former. Here was something that could be handled and seen, which was healed not by "suggesting" to the boy that he did not have either, but by placing myself with our Lord and Master and very humbly saying, "I can of mine self do nothing." I was merely the means by which this boy was made more aware of, and brought more into accord with, his real selfhood as a child of God, perfect, without spot or blemish. Hence, the realization in prayer of man's perfect being scientifically destroyed both blemishes, the one of which I knew and the one of which I had no knowledge.

Christian Scientists have abundant occasion earnestly to recommend the study of the Bible and Science and Health conjointly. No other study gives the same practical everyday results. They also gratefully acknowledge the debt all men owe the author of Science and Health, Mrs. Eddy. Although this healing power of God's presence has been from all time, and although Christ Jesus plainly taught and demonstrated it to an unlearned age, yet not until now has the scientific accuracy of its application been reduced to writing, so that all, without exception, may study at home, seek and find the way of salvation, the road to life eternal; practising and proving, each for himself, that God "is a very present help in trouble." Thus may each be made absolutely certain that he is traveling the right and only true way; and how can we know we are on this right road unless there be "way-marks." Christian Science healing is simply a "way-mark" to the infinitely greater goal, heaven—God's kingdom—our spiritual inheritance.

WHAT we want to make us true men, over and above that which we bring into the world with us, is some sort of God-given instinct, motive, and new principle of life in us, which shall make us not only to see the right and the true and the noble, but love it, and give up our wills and hearts to it, and find in the confession of our weakness a strength, in the subjection of our wills a freedom, and in the utter carelessness about self a self-respect, such as we have never known before.—*Charles Kingsley.*

CHURCH WORK.

HELEN WARD BANKS.

IT is not easy to realize the very close relation that exists between one's individual problems and the problems of the church; not only of one's local church, but of the Cause at large. There is, however, in truth, only one problem, that of working out one's relation to God. And it is the same for the church as for the individual. We are tempted to think, at times, that we are merely individuals; that our concerns are our own; that to ourselves we stand or fall. But this is not true. Just in proportion as we express right thinking or wrong thinking, as we bar out error or admit it, are we a blessing or an injury to the church. No one is too insignificant to be an appreciable part of the whole.

In a summer home whose every window and door is carefully screened against insects, one of the inmates woke early one morning to the annoyance of buzzing flies. Her screens were in place, yet there was no more thought of rest for her; she must devote an hour to getting rid of the little torments that had found an entrance. When, finally, she left her room, she found that one window in the adjoining room had been carelessly left without its screen. It was only one unscreened window in a house where all the windows were guarded, but through that one opening had come enough flies to keep the family at work all day.

The lesson was not to be forgotten. The church may be alert; it may be guarding its thought, but if through a single personality jealousy or criticism or self-will or materiality or indifference enters, not only the careless individual, but the whole church may be called to suffer. Can we afford, even in the smallest way, to bring injury instead of blessing to the Cause which means to us the revelation of Truth?

This close relation is a double one, for if our service is of value to the church, the church of a surety bears great service to each of us. The larger and broader we are in our general work, the more blessing will we receive in our personal problems. If the church is healed of inharmony, we as part of the church receive the healing; if the church

is healed of poverty, we share in the riches; if healed of misunderstanding and hatred, we have a part in the blessing. We grow in greatness as we work for larger ends, and we are thus unconsciously cured of things that we might have labored long over by fixing our eyes on them and making them personal realities.

One who was trying to work for his church, had in his own consciousness a little matter of selfishness to work out. The deed that his conscience insisted, he could do; but, no matter how laboriously he worked, he had not been able to reach the point where he could do the deed in a free, loving spirit. Then came a church matter to work on, one that called for "prayer and fasting" to enable him to impersonalize error and realize, without wavering, that no individual can be a channel for error to work through. Before the night was over, his work for the church was accomplished; he had completely cleared his consciousness of any belief in personal evil. He went peacefully to rest, and when, the next morning, his own little problem came again to his mind, he found that in working for the church he had worked for himself. All inharmony was gone from his thought, and he could do gladly and lovingly that which he knew it was right to do. In finding his greater answer, he had also found the lesser one.

Our Leader's teaching that "whatever blesses one blesses all" (Science and Health, p. 206) is a deep truth, and so is its converse: whatever blesses all cannot fail to bless each individual. Let us understand the privilege of the larger work. Let us know that when we are alert for the Cause, ready to answer any call of Truth, whether it be to work with our hands or to wield spiritual weapons; whether it be as a reliable soldier in the ranks or as a guiding officer; whether it be to keep our own channel clear for carrying only pure waters, to help a brother bear his load, or to hold close to the spiritual concept of church,—in all things let us be ready and alert, for in all this work we are growing in breadth and height; we are solving the one problem and establishing our relation to good; we are keeping in us the Mind that was in Christ Jesus; we are approaching as a church and as individuals the acme of Christian Science, the understanding and practice of "unselfed love."

TESTIMONIES FROM THE FIELD.

EVERY opportunity to testify to the healing power of Christian Science is to me indeed a privilege. After many years of suffering, during which time I had the best treatment that *materia medica* affords, I found myself in a most hopeless condition. Under the advice of our family physician I went to the pineries in Minnesota, hoping that a change of climate might relieve me; but in this I was doomed to disappointment, for I gradually failed, till at last my only hope was that I might get back to my home and loved ones before the end came.

It was in this condition that a dear Christian Scientist found me and told me of the healing power of divine Truth, the omnipotence of God. She told me of her own wonderful healing, also of the healing of other people, and said that what God had done for others He would do for me, if only I would let Him. To me it seemed too good to be true, but I have since learned that only the good is true. All else had failed me, and like a tired child I turned to God for help through Christian Science, and was healed immediately of tuberculosis. I had indeed found that rest which the dear Master promised to all who come unto him.

O the joy of this awakening into the sweet consciousness of man's unity with God, of His unspeakable love, of His tender mercy and goodness! Only those who have found the healing truth can realize what this experience means to me. Prior to my healing I had worn glasses for ten years, and was suffering from several other severe ailments, but I knew when God had healed my lungs that He would do all the rest; and He has done more than I could even think or ask. I at once began to eat whatever I wanted; in a few days I laid aside my glasses, and in a short time I could walk any distance I wished without fatigue, and have realized strength for every need ever since.

I saw at once that I had only to trust God, to take Him at His word, live the truth as revealed to me, and He would do His part. I knew from the first that He who had

made man free was able to keep me free, for "he is faithful that promised." I have found divine Love an ever-present help, and I know that the everlasting arms are around, beneath, above. Truly Love is sufficient to meet every need, to dispel every seeming cloud. We must not, however, sit down and expect God to do it all; we each have a work to do, and as we do our part we shall realize the fulness of that beautiful promise in Isaiah, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

I have found that God always gives us light enough for one step, and only as we take this step do we need more light. How fully does the earnest student of Christian Science realize that sweet promise of the dear Master, "He that followeth me shall not walk in darkness, but shall have the light of life." The nearer we approach the life of Christ the more clearly do we see the way, and well we know that only when we love as he loved can we live as he lived. The study of the Bible in the light of Christian Science as taught in "Science and Health with Key to the Scriptures" gives the true understanding of God and of His creation, and enables us to love our neighbors as ourselves and to pray for those who despitefully use us.

At the request of a friend I told him something of Christian Science and of my beautiful healing. As I finished I said to him, "Now do not lose sight of the fact that I have had my experience with many physicians; I know what they could do and what they could not do. I am indeed grateful to them for every kindness and help. I have had my experience in the orthodox church, and I appreciate every help received in my association with the dear ones in the church; still I know what I had then and what I have now." He said, "Are you sure you are right now?" I replied, "Yes, I have the proof in my every-day life, and if the whole world were against me it would make no difference; 'I know whom I have believed.' God has done for me what no other could do."

My greatest desire is that I may show by my life my gratitude to God for His wondrous love, and I wish to express my heartfelt thanks to our dear Leader for what she has done and is still doing for all mankind. While I

am grateful beyond measure for the perfect health which I have enjoyed for more than five years, the spiritual unfolding of God's promises, the understanding which enables me to realize that these promises are mine to enjoy now and here, is far more precious to me, and I am beginning to understand what the dear Master meant when he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." One of my greatest joys is the certainty that what He has done for me and for thousands of others, He is willing and ready to do for all. Christ Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Mrs. Lilla Lorshbough, Page, N. D.*

I TOOK up Christian Science in February, 1907, at which time I was healed of appendicitis. All my friends insisted that I should have an operation, but some members of the family who were Christian Scientists advised my trying Christian Science treatment. Chronic bowel and stomach trouble was completely healed while I was being treated, and I have remained well. Along with my healing came spiritual light and an insight into Christian Science.

Previous to my healing I was antagonistic to Christian Science, but since I learned of this healing truth I have had some wonderful demonstrations in my daily life. My work is connected with a railroad company, in the operating department, and I have supervision of considerable territory and the repairing of machinery. Christian Science has aided me wonderfully in planning the work for myself and others, and it has also eliminated a great deal of friction in dealing with other men. It has helped me to realize the allness of God, divine Love. By reflecting love to my fellow-men I have been enabled to get more harmonious results from those who are working under my instructions than I had ever hoped for before. The more I am able to realize the nothingness of discord or inharmony in my work, the more harmonious it becomes.

The power of Truth was again beautifully proven last fall, by the healing of my little girl of a rheumatic attack following a relapse after a fever. She seemed to be dangerously ill, and for a time could not walk a step; but every difficulty has been overcome, and she is now manifesting perfect health. This was a wonderful healing. Often

the remark is made by friends, "How well she looks!" She is now attending school and is a very energetic child.

W. P. McMurtrey, Great Falls, Mont.

[The above statement was sworn to before a notary public.—EDITOR.]

I AM a homeopathic physician. My health broke down under the strain of a large practice, and I was obliged to give it all up, with no hope of ever being able to resume it. I had the advice of several of the best physicians and surgeons in the West, and all gave the same opinion. I had one surgical operation performed, and needed another, but was not able to go through with it, and the future looked very gloomy to me. The diseases with which I was afflicted seem legion to me, as I now look back upon that time. I had such severe nervous trouble that I could not bear to have any one near me but my own family, I could not go away from home at all, and lived in constant dread. I suffered so from neuralgia that I begged many times for anything to put me out of my misery. After the pain ceased (and no medicine would relieve it in the least), it would leave me so weak that for days, and sometimes weeks, I would not be able to leave my bed. I also had organic heart trouble, kidney disorder, and a growth in the bowels. Truly I was in a sad state.

I had heard about Christian Science healing, and often wished that I might have the kind that Christ used. I often prayed for health, and my many friends prayed for me, for I had been a member of an orthodox church since I was twelve years old. When I had given up all medicine as useless in my case, my sister suggested that I try Christian Science. I asked my husband, who is also a physician, if he had any objections. He said he had none, but that he knew it would do me no good. I told him we both knew that medicine would do no good, and said I was going to try Christian Science. I never had but two attacks of neuralgia after I began the treatment, and the other troubles have all vanished into their native nothingness.

My healing was slow, but I am thankful that it was, for had it been instantaneous I should have gone back to the practice of medicine, with no knowledge of Christian Sci-

ence. I read "Science and Health with Key to the Scriptures" many, many times, but beyond the chapters on Prayer and Atonement and Eucharist, I could get little out of it. I realized to my sorrow that it is apparently much harder for one intrenched in medical knowledge to grasp the truth, than for others; but I kept on reading and began to see more clearly, and then my sister came to visit me, and I asked her many questions. I was often afraid that she would give me up; but she never did, though it must have taxed her patience sorely. I used to be almost ready to give myself up, but I could not go back to my old belief, and I had a hope, down deep in my heart, that some time the truth would be made plain to me; and it was. Though there are many things that I wish I might understand better, I know that God is man's Life, and that His healing is for us as much as for the disciples of old.

Last winter I cooked and kept house for nine people, and was well all the time. Every one speaks of how well and young I am looking. I feel like a different person, and cannot be thankful enough for the truth which made this change possible. My hope is that this testimony will be the means of influencing some one to come to the source of Life for healing.

Mary B. Hancock, M.D., Stillwater, Okla.

[Translated from the German.]

It is with a heart full of gratitude that I testify to what Christian Science has done for me. Nineteen years ago I suffered so severely with rheumatic pain that I had to be taken to a hospital, where I remained fourteen weeks; I was dismissed, however, without having been cured. I applied all material means, but while the pain would seem to grow less, with every change of the weather it became so severe that I would be bedfast for weeks at a time. As years passed by many other diseases were added,—heart disease, liver complaint, bladder trouble, etc. I also suffered for years with bilious attacks, and had to submit to an operation on the throat. I was indeed a wretched woman.

Five years ago I heard of Christian Science, took treatment from a Scientist, and from that moment felt better. I was healed instantaneously of the bilious attacks, and seven weeks later I was healthier than I had ever been before—Christian Science had freed me of all my diseases.

In the year 1907 all my face and the right arm up to the elbow were burned in a gas explosion. The right hand became stiff, but I soon realized that there is no pain in divine consciousness, that God is omnipresent, all Life, Truth, and Love; that this experience of being burned was but a phase of error. I declared the truth for about twenty minutes, and the pain was completely gone, so that I was able to resume my work. In the afternoon, however, I called upon a Scientist, who gave me present and later on absent treatment, and I was completely healed. My gratitude to God is great, and also to our beloved Leader, Mrs. Eddy, who has shown us the way to Truth, so that I am now able to prove my understanding of God by my life.—*Frau L. Wesche, Berlin, W., Germany.*

In April, 1899, my wife informed me that she was going to have treatment in Christian Science for a very serious lung trouble which *materia medica* had failed to help. This was the first that I had heard of Christian Science, and during the period of her treatment I took up the investigation of this Science to learn whether it was or was not the truth. After talking with friends and reading somewhat in Science and Health, also attending the services of First Church of Christ, Scientist, in Chicago, I was fully satisfied that I was on the right road.

My wife was speedily restored to perfect health, and we both at once proceeded to take class instruction from one of Mrs. Eddy's students. We also associated ourselves as members with the branch church mentioned, and became members of The Mother Church as well. For this course of action, I hereby wish to acknowledge publicly the joy and gratitude which myself and wife feel for the guidance of divine Love in pointing out the way to us. It would be impossible to relate in this short testimony a hundredth part of the many blessings which have come into our home and our lives through the constant study and application of the truths revealed to us in Science and Health. The Bible has become to us, in the light of Christian Science, the dearest, greatest, and most wonderful book ever written. We love to study both books, because they unfold to us the great spiritual realities of being, and bring blessings to all who strive to follow Christ.

For ten years we have been humbly striving to practise

the teachings of Christian Science, and we can honestly say that as we more and more assimilate these great truths and draw nearer and nearer to our divine Principle, Love, and, as Paul says, put off the old man and put on the new, we find not only health and happiness, but that spiritual peace and joy which comes to all the children of God. That we may continue to live, practise, and exemplify in our daily lives these blessed truths, thereby expressing in deeds the gratitude we feel toward God and our beloved Leader, is our sincere wish and desire.

Mr. and Mrs. F. O. Robbins, Englewood, Ill.

CHRISTIAN SCIENCE has been the only physician in our family for over two years, and I send this testimony in the hope that I may be able to help some despairing mother. My daughter when nearly twelve years of age was healed in Christian Science of bladder weakness of the worst form. She had been afflicted from infancy, was operated on once, and I had tried everything recommended in *materia medica* for that ailment, with no relief. Her healing took place more than two years ago, and there has been no return of the trouble. She was also healed in a very short time of abscess in the head with severe earache, and of many other minor ailments.

Besides this, and my own healing, my son, ten years of age, had a bad accident some time ago, but thanks to Christian Science he came through it beautifully. He fell with a bottle of milk, breaking the bottle and cutting his first finger very badly. After four weeks' treatment he was healed perfectly, no stiffness of the joint remaining. Not long ago, he came home from school with earache, and in a half hour after calling for help in Christian Science, he was relieved. I can never be thankful enough to God, and to Mrs. Eddy, for what Christian Science has done for me and mine.—*Mrs. I. McCauley, Chicago, Ill.*

IT has occurred to me several times to write my experience in Christian Science for our periodicals, of which I have been a constant reader for more than a year; but I have hesitated hitherto, feeling that the space might perhaps be more profitably employed.

All my life I have been a searcher after truth, and not finding it in the orthodox church of which I was a member,

I drifted away from its moorings, longing for the spiritual food which creed, dogma, and ritual failed to furnish, and sought amid the seemingly plausible statements of several current cults and isms to satisfy the craving of my soul. Theosophy, Swedenborgianism, alchemy, astrology, etc.,— all were duly weighed and found wanting. I felt that somewhere the answer to Pilate's momentous question "What is truth?" could be obtained, but I then knew not where to look for it. While I frequently read in the Bible, I did it in a perfunctory way, and sometimes critically, deeming it a sealed book to one of my capacity, and I much doubted the sincerity of my orthodox friends who claimed it as their rule and guide of faith and practice. I was keen enough to note that while in word they affirmed the omniscience, omnipotence, and omnipresence of God, they denied it in their mode of life, and I grew skeptical accordingly.

But my desire for truth was not destined to be without fruition, for in April of 1907 it was my good fortune to listen to a lecture on Christian Science which in its masterful logic clearly showed that here was a scientific, verifiable religion, applicable in loving and unstinted measure to the needs of daily life, and that a knowledge of its beautiful spiritual import could be obtained from a reading of the Bible with the aid of that truly inspired book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I consulted, later, a Christian Science practitioner, who further enlightened me upon the subject and gave me some literature, a copy of the *Journal* and a tract or two, which I eagerly read; and upon talking the subject over with my wife, we concluded to send our children to a Christian Science Sunday School. We then, together, read Science and Health through carefully, and found therein the spiritual food for which we had so long been hungering.

I had been engaged in the practice of medicine for a period of ten years, and for eight years of this time was a lecturer in my *alma mater;* but feeling that it was impossible to practise medicine and study the divine metaphysics, I abandoned my profession early in 1908 and have since devoted myself to the study of Christian Science, which has been the greatest joy of my life. While it has been necessary for me to seek a new occupation, my wants

have been met at every turn in the way, and the spiritual light and uplift following upon the delightful study of the Bible, now a veritable mine of heavenly treasures, is compensation beyond the power of mere words to express.

I am deeply grateful to our dear Leader for giving, so unselfishly, this wonderful Science to the world, and profoundly thankful to God for illumining her with the divine light which she has so bounteously dispensed.

D. H. Snoke, M. D., Indianapolis, Ind.

I WAS first attracted to Christian Science about four years ago, through the healing of my brother from chronic rheumatism, catarrh, and the tobacco habit. After having exhausted all the means prescribed in *materia medica* (he had been treated by the best doctors in our city, and by various doctors elsewhere), he was sent to several mineral springs for treatment, but returned home very little benefited. He was then asked to try Christian Science, and although he had no confidence in it, there was nothing else to turn to, and he consented to give it a trial. He was healed in a few months of all the above-mentioned physical troubles, besides being regenerated spiritually. The spiritual healing impressed me even more than did the physical, and was indeed what led me to investigate Christian Science.

I knew that anything which could bring about such a change as had taken place in my brother, must be good, and I wanted to know what it was. With this thought I commenced to read "Science and Health with Key to the Scriptures," and it was not long before I had an opportunity to prove something for myself. I was taken with violent toothache in the night. I had no material remedy on hand, or I might have been tempted to use it; but the thought came to me that if the teachings of this book had done so much for my brother, it might help me. So I got up, and began to read in the text-book, and in a short while the pain was quieted, so that I retired. But soon I was disturbed again, even more violently than the first time. I arose, and again began to read the text-book, and in a short time the pain left me—this time for good.

This was my first healing in Christian Science, and I often look back to it as my infantile step. From that time on I had many remarkable experiences, among them being

the healing of a skin disease, and terrible headaches. I was examined by a specialist, and he said the headaches came from a growth in my head. He prescribed for me, and said if I was not better in a short time, he would have to operate. I took the prescription with me, but never used it, for thank God, I turned to Christian Science, to the one true God, who is Love, and that asserted growth vanished into its native nothingness. This one God, divine Mind, as Mrs. Eddy teaches us, has been my only physician ever since. I am now healthier and happier than I ever was, or expected to be, in my life.

To say that I am thankful does not begin to express my gratitude. To be able to help others is now a joy unspeakable to me, and for all the blessings which I have received through Christian Science, as taught by Mrs. Eddy, I am heartily thankful to God.

Miss M. L. Adkins, Richmond, Va.

JESUS said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Three years ago these words of the Master were expressive of my condition. Now, through the help received in Christian Science, the truth has become my health, my life, and my salvation.

From earliest childhood I had been of a very sensitive nature; as a man I was without ambition, led a reckless life, and was given to excessive drinking, smoking, and all attendant evils. At this point there came into my life a very sad experience, which caused me great anxiety, so that many times I thought I would lose my reason. Physical illness also assailed me, in the form of acute lung trouble, which left me with a tubercular affection of the lungs. One side of my body had caved in so that the shoulder dropped. It was also said that there was an affection of the heart, which caused me much trouble and pain, and I was greatly reduced in weight. My case was diagnosed by three doctors, two of whom stated that an operation should be performed, one saying that it must be within forty-eight hours. They stated that the operation would be for relief only; that there was no hope

of a permanent cure, as it was held that I was affected from head to foot.

Everything had been done for me that mortal man could do, but without any result whatever. I was then told of the many wonderful healings accomplished through Christian Science, and I sought a practitioner, with the result that after four treatments the surgical operation was unnecessary, and the tubercular disease was healed in a very short time. The operation in my case was performed by Christian Science and it was successful. The patient, instead of looking for death, started to look for Life, and to understand Love in its true sense, something he had never known before, until this wonderful healing was accomplished by divine power. The only instrument used was the truth taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I shall never forget the first thought given to me by my practitioner, which was this, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (Science and Health, p. 567); and the truth of the statement has certainly been proven, for today I am in perfect health, weigh one hundred and eighty pounds, am entirely freed from the desire for drinking, smoking, and worldly pleasures, and happier than I have ever been in all my life. This shows plainly that the promises are being fulfilled; that God does forgive all our iniquities, and heals all our diseases, whether they be organic or functional; and we know that what blesses one blesses all, for God is no respecter of persons. With this glorious healing and wakening from the old Adam-dream,—the belief that pleasure, life, and intelligence are in matter, with its sorrow, pain, tribulation, and fear,—came a bright and shining light,—the dawn of Truth, the consciousness of the infinitude of good which maketh all evil unreal. I no longer looked upon my brother as being unworthy or sinful, but found myself covering up all his shortcomings and failings with the mantle of love, which "hopeth all things, endureth all things," and is kind.

Gratitude cannot be expressed in words to our dear Leader for all she has done and is doing to bring this truth to mankind, thus freeing men from the bondage of sin, disease, and death. This truth has given me a demonstrable knowledge of God, an understanding of the Christ,

a love that "thinketh no evil;" it enables me to perceive the perfect man in the image and likeness of the Father, full of grace and truth; and this perception assuredly giveth to all, health, joy, peace, holiness, and immortality.

C. Frederick MacIntosh, High Bridge, N. Y.

FROM a heart overflowing with gratitude I write my testimony of the almost unnumbered blessings that I have received from Christian Science. I had lost all faith in medicine to cure my many diseases, for I had tried all remedies known to physicians, as well as different mineral waters and other material means, until finally the doctors said I could not be cured.

The very day I heard that Christian Science was being practised in Memphis, I determined to try it. I had despaired of ever getting well, but I had faith to believe that Christian Science must be something better than I had known, and I was blessed. In ten weeks' treatment in Christian Science I was healed of a disease with which I had suffered from childhood, said to have been caused by dropsy of the brain. I was also healed of a stomach disorder in its acutest form; chronic liver and kidney disease, etc., and of an internal injury of long standing, received by being thrown from a horse. In addition to all this, I had a stiff hand, from a serious injury, and physicians had said the fingers would have to be broken in order to be set straight so that I might use the hand. Can any one who reads this wonder that I love Christian Science and feel endless gratitude to our dear Leader, Mrs. Eddy, who has again given to the world the Christ-healing, for I have been healed of all these diseases, and am enjoying health, hope, and happiness through Christian Science.

Hattie M. Salmon, Memphis, Tenn.

[Translated from the German.]

WITH a grateful heart I wish to tell of my healing, which was brought about through Christian Science. For two years I had been, so to speak, incapable of working, and had suffered for years with nervous debility, sleeplessness, pain, etc. I was sent here and there, but without much profit. Finally a physician told me to go through an operation, then they might discover what ailed me. I underwent the operation, and was told that I had growths

on the liver. Eight weeks later I was dismissed from the hospital, feeling a little better, but unable to work.

This was in December, and my condition was unchanged in the following June, when I heard of Christian Science. An acquaintance brought me a few copies of *Der Herold der Christian Science,* and the reading of these had at once a very reassuring effect upon me. After four months' treatment I was completely restored. The wound, which had been open since the operation, healed completely. I could again accept a position, and have been well ever since. I am indeed grateful to God, and to Mrs. Eddy, for the physical healing, but still more so for the spiritual enlightenment which I have received; and I am daily striving to gain a better understanding of this truth.

Emilie Senn, Basel, Switzerland.

After years of bitterness, of resentment, and of loss of faith in God and man, after years of suffering which resulted from these wrong conditions of thought, I began the study of Christian Science, without realizing that it was a religion. After I had searched for health through all material means, a physician sent me to a Christian Science practitioner, telling me he felt sure she could help me to bear the suffering, though I must not hope to be healed.

I cannot tell of any immediate physical healing, but only of gradual growth in the overcoming of impatience and irritability, and of then becoming conscious that I could eat without the consequent suffering I had before endured. As conditions of morbidity, sorrow, self-pity, and self-justification yielded to hope and even a faint sense of joy, I found action taking the place of inaction and stagnation. As skepticism and doubt, pride and intolerance yielded to faith and love, I could say with the psalmist, "In thy light shall we see light," and my eyes, which were fast growing dim, began to express perfect sight. After two years, I was awakened to the fact that a sense of intense resentment was holding me, and I aroused myself to overcome it with love. In two months I found a spontaneous thought of love in my heart for one whom I had felt it would be beyond the human to forgive; and in a very short time after this, rheumatism, from which I had suffered for over twenty years, left me. During the ten years since then I have had need to prove Christian Science in every way,

and it has enabled me to see God as my source of supply, the friend "above all others," my strength, and giving me wisdom to guide and care for a family; and Truth has never failed me in my need.

Christian Science has given me the quiet peace, the sweet assurance, the freedom from fear and anxiety and grief, that the world can never give and never take away. It has given me a knowledge of God which has caused me to love, not only Him, but also my fellow-men. It has enabled me to return hatred and jealousy with love and compassion. It has taught me how man may have dominion over the beasts of the field. It has taught me to see God's law as supreme. It has taught me that the facts of existence are unchangeable; that man is now the image and likeness of God.

I began in the first months, to apply for others, as well as myself, each point gained in the understanding of Christian Science, and in consequence I have seen nearly every form of sin and disease healed. I have seen the overcoming of sorrow and shame so great that I was tempted to feel that death would be a glad release for the dear ones who were suffering; but poor human sense had to be put aside, and the spiritual facts of being realized. Then out of the sorrow and shame and pain I saw come forth sweetest peace and purity, as the price of conquered sin.

To attempt to express gratitude in words is beyond me; I can only prove it in my life by following faithfully, meekly, joyously, wherever God may guide. My earnest prayer is that those who are struggling with what seem to be slow, tedious problems, may receive encouragement from this offering of love. In Christian Science it is all growth, all healing; every effort is for eternity, and if we are true, and rejoice, we shall be conscious of eternal life now.—*Louise S. Barton, Oakland, Cal.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

EXTEMPORE.

Jan. 1, 1910.

I.

O BLESSINGS infinite!
O glad New Year!
Sweet sign and substance
Of God's presence here.

II.

Give us not only angels' songs,
But Science vast, to which belongs
The tongue of angels
And the song of songs.

MARY BAKER EDDY.

[The above lines were composed by Mrs. Eddy on New Year morning, in about ten minutes. The members of her household were with her at the time, and it was gratifying to them, as it will be to the Field, to see in her spiritualized thought and mental vigor a symbol of the glad New Year on which we have just entered.—EDITOR.]

PRACTITIONERS' CHARGES.

Brookline, Mass., Dec. 24, 1909.

Dear Mr. McLellan:—Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities.

Sincerely yours,
MARY BAKER EDDY.

[Most practitioners of Christian Science have been in doubt at times as to the proper amount to charge those who sought their services, and some few have felt embarrassed because they had to make any charge at all, therefore all will be glad to have this question so definitely, wisely, and authoritatively settled as it is in the above letter from our Leader, which we are much pleased to have her permission to publish.—EDITOR.]

MRS. EDDY'S GENEROUS CONTRIBUTION.

[The following letters are self-explanatory, and tell the story of our Leader's generous gift for the further enlargement of the publishing house, and also of the gift from the church at San Jose for the same purpose. The Directors of The Mother Church, as well as the trustees of the Publishing Society and all others interested, are most grateful for these gifts, which will do so much toward extending the efficiency and scope of our publications, and particularly of the *Monitor*.—EDITOR.]

Chestnut Hill, Mass., Jan. 2, 1910.

Archibald McLellan, Boston.

Dear Mr. McLellan:—Mrs. Eddy has just read the enclosed letter from Mr. Eustace, advising her of the subscription ($2,235.70) of First Church of Christ, Scientist, San Jose, Cal., for enlargement of the publishing house.

Our Leader was much impressed by the fact that the gift was spontaneous, and that no solicitation of funds for this purpose has been made at any time. Understanding that the new building is already crowded, and that more room will soon be necessary to take care of the growing business, she has decided to make a personal subscription of twenty-two hundred and fifty dollars for building an extension, and directs me so to inform you.

Sincerely yours,

WM. R. RATHVON, *Corresponding Secretary.*

San Jose, Cal., Dec. 26, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I believe it will please you to know that First Church of Christ, Scientist, San Jose, Cal., has forwarded to the treasurer of The Mother Church a check

for two thousand two hundred and thirty-five dollars and seventy cents, of which amount the Sunday School contributed one hundred and thirty dollars, for the enlarging of the publishing house. It will interest you also, I am sure, to hear that this was the spontaneous result of reports given at the annual meeting of this church in October by a number of its members who had been in Boston during the past summer, to the effect that it was plainly evident that there was both an immediate and a growing need for much larger accommodations at the publishing house in order that our Christian Science publications, especially our great world-metropolitan daily newspaper, *The Christian Science Monitor,* be not hampered by lack of space or facilities. On hearing this, the church unanimously ordered a committee appointed to arrange for a contribution, which was promptly and joyously responded to.

Beloved Leader, our hearts will never cease to thank you for urging us all to be more and more impersonal; to look to divine Principle, and not to person; and to work for our Cause and not for locality.

With sincere love and gratitude,

Faithfully yours,

HERBERT W. EUSTACE.

IT is sometimes said by those who are critical of Christian Science, that its adherents are narrow, that they are persons of one idea, even bigoted in their insistence upon one way and only one way of expressing themselves in matters pertaining to their understanding of God, man, and the universe. Yet these same critics are not offended by the exactness and "bigotry" displayed by the mathematician, who is equally exact and equally insistent upon the manner in which a problem in mathematics shall be stated and worked out. Just why this should be so is hard to explain, except upon the theory that these critics look upon mathematics as an exact science, and the relation of God to man and the universe as a relation of chance and change; a theory which will not bear analysis.

If, with God, there is, as the apostle James wrote, "no variableness, neither shadow of turning," then the knowledge of God and His relation to His creation cannot be otherwise than the knowledge of something which is

exact and unchangeable, and this knowledge can be rightly expressed only in the most exact and certain way. This is clearly stated by Mrs. Eddy in Science and Health, where she says (p. 127): "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity."

The fact that twice two equals four is accepted as a scientific fact, and therefore is admitted by all to be unchanging and unchangeable. That God, the All-good, cannot and does not create evil, should be just as readily admitted to be a scientific fact, yet no statement of Christian Science is so vehemently denied by our critics as is this one, until they have logically proved the proposition to be true and entirely in harmony with God's omnipotence. To say that God creates evil, is at variance with Christian Science, but no more so than to say that He makes use of evil in order to do good, or that He permits evil for some purpose of His own; yet some critics who agree with us that the first of these propositions is not true, call Christian Scientists narrow because they insist that the other two propositions are equally untrue.

Christian Scientists are exact in their statements because it is impossible to be otherwise and at the same time exactly state a fact, and they should make no concessions to meet the views of those who are, to use their own phrase, "almost Christian Scientists," relying upon their Leader's assurance that "the weapons of bigotry, ignorance, envy, fall before an honest heart" (*Ibid.*, p. 464). Mrs. Eddy adds the warning that "adulterating Christian Science makes it void," and inasmuch as she has given us, in our text-book, Christian Science, or Christianity in all its pristine purity, it becomes our manifest duty so to preserve it.

ARCHIBALD MCLELLAN.

IN every age civilized men have sought evidence of a life above and beyond mortality; indeed this demand, this ceaseless longing which would not down, has been regarded as sure proof of man's immortality. Much surprise has been expressed by thoughtful students of the Bible that so little which is definite should have been said by the Old Testament writers, or even by Christ Jesus and his immediate

followers, respecting what is called "the future life." It has indeed been questioned, for this reason, whether the ancient prophets believed in a future state at all, and we read in Acts (23d chapter) that the Sadducees held there was "no resurrection, neither angel, nor spirit."

In Matthew's Gospel we read that when these people mocked Jesus and demanded of him a sign from heaven, he replied by saying, "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" On another occasion, when they sought to entangle him with the hypothetical case of a woman who had had seven husbands, and asked whose wife she should be "in the resurrection," he boldly cut this Gordian knot with the sword of Spirit, declaring that in the resurrection there is neither marrying nor giving in marriage, and that to God there is no death, "for all live unto him." In this statement the great Teacher turned thought away from material evidence to that which can be cognized by spiritual sense alone, for according to the physical senses men die and death seems to usurp the place and power of life, but according to Jesus' teaching this is never true, for to God and His idea there is no death. It is not, then, a question of futurity at all, but of a present recognition of the spiritual facts of being which never bend themselves to mortal belief.

It is certainly true that spiritual sense is the only means by which the realm of the real is opened up to us. The pity is that many earnest seekers should be misled in their search after the truth, and come to regard almost any unusual phenomena as spiritual evidence, when these are merely evidences of material belief. Even if such phenomena are not mere jugglery, it is safe to say that never once has mediumship revealed the Godlike, Christlike man who is the expression of divine Mind, nor has it given a hint of the way by which sin and misery may be overcome; and this failure to meet the greatest human need is due to the fact that material sense is relied upon while spiritual evidence is being sought.

Even if we were to admit all that has ever been claimed for occultism, we should have nothing except the belief that beyond the grave conditions are somewhat better than here, although practically as material. Contrary to all this, Christian Science maintains that spiritual sense is a divinely bestowed faculty, which reveals spiritual reality and

man's divine possibilities as a present fact. Mrs. Eddy says, "Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and the unreal (Science and Health, p. 505). This shows that even the higher evidence cognized by the advancing human sense must be tested by the Principle and rules of divine Science, in order that spiritual facts may be separated from mere beliefs.

It is strangely anomalous that men who insist upon subjecting material discoveries to the severest scientific tests, should recklessly accept testimony as to "spiritual facts" from those whom they themselves admit to be ignorant and untruthful. In Science and Health (p. 213) we read, "Every step toward goodness is a departure from materiality, and is a tendency toward God, Spirit." Jesus said, "Blessed are the pure in heart: for they shall see God." If, as the Bible declares, God is Spirit, then goodness and spirituality must be inseparable, and the unfoldment of spiritual sense must be the result of a nearer approach in thinking and living to God, the All-good, while spiritual discernment must be supported by some proof of the ever-presence of God and His idea.

The great Teacher healed the sick, stilled the storm, and raised the dead on the basis of his discernment of the spiritual fact, and that this fact was the very acme of his teaching is proved by Paul's rather paradoxical statement, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen [by the material senses] are temporal; but the things which are not seen are eternal." Paul here admits that we may see the things which are of God, hence eternal, but he tells us that "the natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." To this he adds the encouraging statement, "But we have the mind of Christ." Those who have this Christ-mind will see what Jesus saw,—they will discern the spiritual fact which is ever harmonious, and this discernment will dispel, as in Jesus' time, the dark shadows of sin, disease, and death.

Spiritual discernment gives clearness and keenness of judgment. It never mistakes the counterfeit for the real,—fable for fact,—but, knowing the allness of the spiritual, it waits patiently for the false evidence to "give place" to the

true, as when Jairus' daughter was awakened from the dream of death by the Master, who said, "She is not dead." Great indeed is our debt to our revered Leader, who has not burdened us with a "sixth" material sense, which could only make matter, sin, and disease seem more real to us, but who has instead shown us man's divine possibilities which are revealed by spiritual sense. As spiritual evidence comes into view, the dark shadows of evil vanish from the screen of human consciousness, and we see, as did St. John, the new heavens and the new earth, for go where we may these are the eternal realities,—the supremacy of divine Truth and Love the forever fact to the pure in heart who see God.

ANNIE M. KNOTT.

PROFESSOR GRIGGS has said that the hunger for unity and for eternity are the two deepest longings of the human soul. He might fittingly have added that it is quite impossible for us to think of the kingdom of God, a kingdom in which love is the all-governing law, without recognizing the inherent unity of the subjects of this kingdom, together with the naturalness of those prophecies of Christ's universal reign which give assurance of the oneness of his followers, a oneness the nature and completeness of which was defined by our Lord when he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

In the light of the anticipations of Messianic prophecy, and of our Lord's prayer, it is apparent that the unity of all true Christians is both natural and inevitable. In the early days of Christianity the disciples were entirely of one mind, so that they could and did inaugurate a type of communism which met the highest material sense of sincerity and unselfishness,—"they had all things common." But alas! pitifully soon the repellant and disintegrating forces of personal sense asserted themselves to rend this bond of unity, and apart from the communality pertaining to the darkness of the Middle Ages, strifes and contentions have ever been a distinctively prominent feature of religious history. As one thinks of these facts he cannot fail to see that the separations of those who are equally honest and

sincere in their aspiration and endeavor to be loyal to the Christ teaching, are to be explained only on the assumption of their failure rightly to apprehend this teaching. Regardless of human phenomena, the oneness of Christian truth is axiomatically inherent, and its exponents can be at war only when false human-sense interpretation has usurped the place of demonstrable understanding.

The unnaturalness, unworthiness, and incongruity of "the strife of creeds" is coming home to Christian thought with ever increasing persuasiveness, and it is undoubtedly true that more has been accomplished toward Christian unity during the last twenty-five years than in all the previous periods since the great reformers made their escape from a degraded but dominant ecclesiasticism. This universal longing for Christian unity is explained in part by many things. The wondrous achievements of combined endeavor in the business world have led Christian men of affairs to see the imperative need of a union of the forces of Christian evangelization, if Satan's strongholds at home and in foreign fields are to be successfully assaulted. The vantage of combination has never been realized as it is today. Furthermore, thoughtful men are coming to see that most interdenominational contentions have been about things which have nothing whatever to do with that Christlike disposition and conduct which is the heart and soul of Christianity and which is found in individual representatives of every sect. They are perceiving that the bulk of the issues which have led to division could have been dropped at once and forever without depleting any really valuable asset of Christian faith.

Yet again, general thought has been very greatly influenced by the scientific spirit, and our Saviour's words, "By their fruits ye shall know them," are now suggesting a thought of practical laboratory tests, in a way which can but prove disastrous to the rule of religious tradition, dogma, and cant. In the presence of unnumbered demonstrations of the value of business combination, and of adherence to the spirit of scientific test, it were pitiful indeed if the Christian world had not learned somewhat of wisdom. But it has, and willingness to forget those things which are past and to join hands for God and humanity is growing more and more assertive, especially among Protestant laymen, and ecclesiastical conservatism can but yield to the new and

nobler idea, if it would retain the respect of those who are not enslaved by superstition.

All this is most encouraging, but now the question arises in many hearts as to the way to bring about this longed-for unity, and here the old belief of diversity of opinions is ready to assert itself. An Anglican writer has recently insisted that the acceptance of the unbroken continuity of the episcopate presents the only possible basis of this unity, and this is fairly typical of the character of a great many of the suggestions which are being offered by representative denominational writers. One cannot read them without a feeling of sadness that, despite the universality of the desire for unity, insistent individualism everywhere puts itself directly athwart the path of its progress.

It is at this point that Christian Science presents its plea not for any church's idea of the true basis of unity, not for any dictum of council or creed, but for the simple requirements of Christ Jesus. True Christian unity is not a result of conformity, though this seems to be the belief of very many well-meaning people; it is and can only be the outcome of a common apprehension of the one truth about things. For the past forty years Christian Science has emphasized the teaching of the Master respecting the sovereignty and availability of Truth. It has stood for the present power of divine law to establish its authority as it did in the beneficent and convincing works of the great Nazarene and his early disciples. It has reaffirmed the reliability of our Lord's definite and oft-repeated pledges that the power of Spirit to heal and save should abide with and be manifest through all true believers, and it has proved the present effectiveness of this power in so many instances throughout the world that general thought is everywhere being opened to conviction respecting this fundamental question. Men are beginning to understand that Christianity is scientific, that divine Truth may be comprehended and utilized just as are those mathematical laws which in their application to practical problems render the unity of mathematicians not only perfectly natural but altogether inevitable.

The increased willingness of religious bodies to federate on the basis of a common God, a common goal, a common problem and a common hope, is a gladdening fact, and much good may be accomplished in the line of cooperation for the

suppression of vice and intemperance, and in restraining that individual and corporate selfishness which results in so much economic injustice. They can work together also for the elimination of that spirit of competition which has erected so many unnecessary churches, and robbed so many communities of that dominating religious influence which is imperatively needed. All this speaks for betterment, and yet it must be apparent to every man who has thought his way into mental freedom, that Christian unity can be reached and expressed by the church of Christ only as Christian people acquire and are governed by the Christ-idea, that spiritual understanding in which Christ Jesus found his at-one-ment with Truth and Love, and was able to prove the same by doing his Father's works.

It is here that Christian Science asserts and makes effective its appeal for a scientific religion, an apprehension of spiritual truth which can prove its own eternal right to be by virtue of its present effectiveness in solving the human problem. Accept this fact of the present demonstrability of spiritual truth, this vital teaching of Christian Science, and the certainty of union among Christian believers is as unquestioned and immediate as it is among mathematicians. An understanding of the Principle and rule which molded the thought and conduct of Christ Jesus, —this, and this alone, furnishes the ground and antecedent of Christian unity, and for this the Leader of the Christian Science movement has ever stood. "The Christlike understanding of scientific being" has been the basis of her every "thought and demonstration" (Science and Health, p. 259), and this alone can be the basis of that unity of thought and demonstration to which Christian aspiration is looking today.

As understood in Christian Science, the salvation of men, the redemption of human consciousness, the entrance into heaven,—all this is effected by the coming of Christ in human consciousness, the destruction of false sense, the appearing of Truth. This is the simplicity of the gospel of Christ Jesus and of Christian Science, and to its acceptance St. Paul surely referred in those remarkable words to the Ephesians, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVII MARCH, 1910 Number 12

[Annie M. Knott in *Woman's Era*, New Orleans, La.]

MRS. EDDY — THE WOMAN.

IT is by no means an easy task to write about the personality of any one who has become known to the world through his or her achievements, for the latter always seem to eclipse the former; and yet it must ever be true that the achievements spring from the personality, that what one does is the result of what he is. Long ago the great Teacher said that a tree is known by its fruit,—not by its stem, its leaves, its branches, or its root; and whatever we may choose to think or say, the test of the Master is inevitably the final test for every human being.

Of Mary Baker Eddy much has been written by both friends and foes; in all cases because she is the Discoverer and Founder of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures." No one, however, can truly know Mrs. Eddy who does not understand in some degree this Science to which she has devoted her life, she herself having for long years given priority to her work over all personal considerations, these receiving attention only when their relation to this work was obvious.

It is not the purpose of the present article to deal with the question of Mrs. Eddy's earlier years, but to speak of her at her maturity, as she appeared when actively engaged in the work of the Massachusetts Metaphysical College, in the '80s, and also in later years. Her personal appearance at that time was very remarkable. Although she was then over sixty-five years of age, her hair was abundant

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and beautiful, of a rich brown color, while her complexion was as fresh as that of a woman of twenty-five, her figure erect and graceful, and her arms and hands exquisitely molded. It would have been extremely difficult to have guessed her age at this period, as there was a freshness not always seen even in very young persons, but there was also a sort of mental maturity to which few people attain, and that spiritual poise which is not swayed by the passing of the years, but which betokens a reflection of the changeless life of the Spirit. We have St. Paul's word for it that when the veil of material sense is taken away, those who behold the glory of the Lord "are changed into the same likeness;" and while the primary signification of this likeness is undoubtedly that of mind and character, it must also be expressed by the face, as in the case of Moses, when he caught foregleams of man's immortality in the holy mount.

It was the present writer's good fortune to receive Mrs. Eddy's personal instruction, and in those class days, sitting at Mrs. Eddy's feet, it was not difficult to believe what is recorded in the Bible of those who were divinely guided in the olden time, for with rare spiritual genius she lifted her students' thoughts to the heights of inspiration, and never was their credulity taxed by the inconsistent statement that what was once true is so no longer. No! It was unchanging God and unchanging law—the light growing clearer as men drew nearer to the ineffable presence, nearer to Truth and Love.

It is not possible to speak of Mrs. Eddy without referring to the subject of religion, because she is by nature religious in a most essential and vital sense, yet there is in her character an entire absence of that sanctimoniousness which is often mistaken for spirituality. Sometimes, in her teaching, she would turn a flash of playful raillery upon some materialistic dogma, only to leave the truth which it parodied more sacred to her listeners, when it was stripped of the trappings of mere belief. The keenness of her intuition made her quick to detect insincerity, but there was an indescribable something in her analysis of her students' answers which made them, when in her presence at least, desire to *be*, not merely to seem. To her, real things were real, sacred things sacred, and shams merely the shadows which should vanish before the light of Truth. Her

acquaintance with the Bible was unique in its character. Some passage, involving a deep moral question which had escaped the notice of learned commentators, would be explained by her, in response to a student's question, in a never-to-be-forgotten way,—the spirit which "giveth life" being with her the all-important consideration.

Long ago King Solomon gave a fine word-picture of the ideal woman, and among other things he said: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Before I had the pleasure of knowing Mrs. Eddy I met in the West a lady who had been in her home as a guest for over a year, and who had also been taught by her gratuitously, and this at a period when Mrs. Eddy's means must have been very limited. This impressed me very greatly at the time, and I was no less impressed by what the lady told me of the spiritual sense of the Scriptures which she had gained under Mrs. Eddy's tuition. Later, when I myself met Mrs. Eddy, I was deeply touched by her great human kindness. It was a bitterly cold morning when I first met her, and as I looked with some awe at the woman whose teachings were even then revolutionizing the world's thought, she said in a kind, motherly way, as she took my hand, "Aren't your hands cold?" They were at that moment but in an instant they glowed with a warmth which was felt over the entire body, and with it came a sense of healing which remained and left the sweet impress of divine Love,—God nearer and dearer than ever before. Many years have passed since then, but when in more recent times a guest in Mrs. Eddy's home, I saw that same loving-kindness expressed in her unusual consideration for the comfort of her visitor. And not only is she thoughtful for those of her household, but who that has lived near her in later years does not know of her goodness to the needy?

We are all familiar with the adage, "Order is heaven's first law." This law is most scrupulously obeyed in Mrs. Eddy's household. The cleanliness and order which find expression in every department of her home life radiate from her pure and orderly thought. Not only is this true of her home, but it is also true of the Christian Science churches and reading-rooms everywhere, her followers instinctively responding to these characteristics of their Leader's mentality and her teaching. Excellence in all work is

the demand wherever her influence is felt, and this demand is based upon the fact that the ideal man has infinite capabilities and possibilities, which all men may express in the ratio of their understanding of God,—infinite intelligence. Mrs. Eddy is deeply interested in all that relates to the advancement of women, and this interest was recently expressed in a generous donation to the New England Woman's Press Association.

Not only does Mrs. Eddy insist upon order in all things, but she also insists upon that which is of even greater importance, namely, purity in thought, word, and deed, and absolute faithfulness to the marriage covenant. In the chapter on marriage in her book, "Science and Health with Key to the Scriptures," she says, "Home is the dearest spot on earth, and it should be the center, though not the boundary of the affections" (p. 58). On the preceding page she says, "Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life." Mrs. Eddy loves little children and says, on page 62 of the same volume, respecting them, "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease."

Very few people understand why Mrs. Eddy lives in such seclusion from the world. They fail to see that besides the ceaseless demands of the movement which she has established, and which she directs, she has the temperament of a spiritual seer, and this constantly impels her to turn away from material things to spiritual realities. Without this communion with the divine Mind she could not have given to the world Christian Science, nor had the ability to direct the activities of the movement, ofttimes in the face of exigencies which call for more than human wisdom and endurance. We may remember that the world's great spiritual thinkers had very often to withdraw from the "busy haunts of men" to commune with the divine Principle of the universe. Victor Hugo says that "Solitude generates a certain amount of sublime exaltation. It is like the smoke arising from the burning bush. A wonderful lucidity of mind results which converts the student into a seer, the poet into a prophet." (The Toilers of the

Sea). Of course solitude alone would never convert the ordinary mortal into a saint or a seer, and it is not every one who cares to be often alone with God and himself. Jesus left his disciples and went up into a mountain to pray. When his vigil was ended he came to them "walking upon the sea," and stilled the storm which had hindered their progress. One who has the true motive in withdrawing from the world is not a mere visionary; rather does he gain that "wonderful lucidity of mind" which can master every human problem with "the wisdom that is from above."

In the Bible we are told that "without faith it is impossible to please him [God];" and Christ Jesus demanded a vital faith on the part of all who claimed to be his followers. Faith in God and in the power of good may be said to be the chief characteristic of Mrs. Eddy's whole career. This faith has no relation to blind credulity, but instead springs from her clear recognition of the eternal spiritual law and order which were revealed in the so-called miracles of Jesus and his apostles, and again brought to light in the healing work of Christian Science,—a faith which finds its fulfilment in the "works" that Jesus demanded as evidence of discipleship. Nor is this faith separated from love in Mrs. Eddy's character and life. Her's is indeed the charity (love, the Revised Version better translates it) of which St. Paul says that it "beareth all things, believeth all things, hopeth all things, endureth all things. . . . never faileth." History offers no parallel to Mrs. Eddy's patience with detractors and calumniators, save the example of the Master, "who, when he was reviled, reviled not again." No one connected with the Christian Science publications is ever permitted to reply to an attack in any other way than that of Christian courtesy.

A student once asked Mrs. Eddy in class respecting some book. She paused a moment, then said thoughtfully that we must test books and people by their influence over us, and that as results might not appear at once, great care was needed in the choice of both books and friends. One at least of those present began to apply the test then given to Mrs. Eddy herself and to her writings, the result being that their entire influence has been felt as a ceaseless stimulus in the line of spiritual endeavor and of worthy attainment in everything undertaken, and this would as-

suredly be the verdict of the unnumbered thousands who know this wonderful woman personally and through her teachings. It is this which crowns her life today,—a noble purpose grandly realized,—the vision clearer, the heights nearer, and to her apply Whittier's words:—

> Beyond a narrow-bounded age
> Stretches thy prophet heritage;
> Through Heaven's dim spaces, angel-trod,
> Through arches round the throne of God!
> Thy audience worlds!—all Time to be
> The witness of the Truth in thee.

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[Written for the *Journal*.]

LOVE'S MINISTRY.

EVELINE ARCHER.

He lay in deepest gloom—
Self-built his early tomb—
No chink allowed the sunshine room—
Ah, well-a-day!

Truth's voice dispelled the night—
Fears fell to left and right—
Kind thoughts, they put self-love to flight—
He lived that day!

He left his prison cell—
Divine Love broke the spell—
Ah, how to bless Love knows full well—
Love loves alway!

The roses lost their thorn—
When this great truth was born—
And since that day glad smiles have worn—
To bless man's way!

Thoughts callow learn to fly—
Through tender ministry—
So we must learn—both you and I—
To love alway!

ONE OF MANY GREAT SERVICES.

HON. CLARENCE A. BUSKIRK.

CHRIST JESUS taught that his works, however uncommon and wonderful, were always in obedience to, and not in suspension or violation of, the law of God. This is the unmistakable and inflexible import of his words, and none of his utterances permit the contrary interpretation. Let us take some of the more familiar examples. He declared on one occasion that of himself he could do nothing, and that his works were the works of the Father. The most ingenious sophistry is unable to pervert the plain meanings of this statement so as to make it capable of the notion that Jesus ever did anything contrary to God's law.

Many sophisms, more or less subtle and plausible, have been perpetrated from time to time in certain Christian apologetics, in the attempt to avoid the inevitable doctrinal consequences of the plain significance of these words of our Wayshower. The dogma which this class of Christian apologists have persistently sought to make an integral part of the religious thought of Christendom (and for many centuries they succeeded only too well) is to the following effect: That the works of Jesus were exclusively peculiar to himself, because of his more divine personality as the Son of God; that Jesus could and did delegate to certain chosen followers the power to perform these works, but that, being contrary to the course of God's government, with this single exception these works are intrinsically incapable of performance by any persons whatsoever to whom the power has not been delegated by Jesus. At least one church asserts that Jesus delegated to one of his disciples the power to redelegate to his successors, through all succeeding generations, the exclusive authority and ability to perform these works. Many other churches assert that such delegated power and authority was delegated by Jesus to certain immediate followers only, and that since those individuals disappeared from earth, the days of the miracles have passed.

In the first instance it is held and taught that the days of the miracles have not passed entirely, but that their

performance is limited to the very few to whom the authority and ability to perform them has descended through a line of "apostolic succession." It is evident that if this contention were well grounded, the works of Jesus would be performed by all such alleged successors, and would be performed by them most abundantly and conspicuously, in order to obey the command of Jesus to perform them, as well as to convince the world of the legitimacy of the claims made and to extend and strengthen their church. Yet where now, and where during many centuries, have these "miracles" been accomplished?

Because of the very nature of the case, and because of the momentous importance of the question involved, the evidence needs to be abundant and conclusive. If the asserted proofs are found to be confined to a few alleged sporadic and isolated instances, whose very occurrence can be fairly questioned, according to established rules of evidence, the circumstance of such a paucity of proof where the proof would be overwhelming if the averment were based on a fact, shows unmistakably that the asserted possession of divine authority to perform the "miracles," exclusive of all others, is as destitute of truth as the now happily defunct dogma which taught so long "the divine right of kings." The churches have all shown a most praiseworthy and faithful zeal in their efforts to convert the heathen world to Christianity; they have sent armies of noble missionaries, intrepid and self-sacrificing, to live and suffer and perish self-exiled from their homes, into the fierce heats of the tropics and the freezing blasts of the inhospitable arctic wastes. It is not to be credited, therefore, that such proselyting energies would not have been employed to the very utmost, in manifesting the authority and power to heal the sick as exemplified by the Founder of Christianity, if that power had been really possessed by any, according to dogma.

The churches which allege that the days of the miracles have passed, and that the apostolic succession is an unwarranted tenet, would seem, at first glance, to hold the more tenable position, both in reason and upon the authority of the Scriptures. But a closer examination shows that both positions, although opposed to each other, are alike infirm. The position first named is infirm for the following reasons: First, the word "miracle," as used in the days of the New

Testament in connection with the works of Jesus and his immediate followers, signifies a "sign" or "wonder," rather than something done contrary to God's law or in suspension thereof. Second, if Jesus had regarded his works as capable of performance only by himself and those to whom he delegated or redelegated the power personally, surely he would have foreseen that in the coming centuries such lack of ability on the part of his followers to perform works similar to those he performed, and whose performance he commanded and promised, would be used by the foes to Christianity, and it is reasonable that he would therefore have explained the matter beforehand, or at least in some way have referred to it, which he never did in the remotest way. Third, Jesus would not have promised, "He that believeth on me, the works that I do shall he do also;" nor would he have commanded his followers indiscriminately to "heal the sick" (which can only be understood to mean according to his way of healing the sick, and not some other way), else he would not in the same connection have given the command to "preach the gospel," the two commands directed to the better accomplishment of the purpose to spread and to perpetuate the gospel which he was teaching. Fourth, Jesus would not have declared to his followers, "Ye shall know the truth, and the truth shall make you free." He was referring to the works of redemption from such ills as sin and sickness and various sufferings. When he regarded the power of truth as such redemptive power and as a power sufficient to achieve the desired results, it will not do to say that he trusted to some other power belonging to him because he was the Son of God, nor would he have declared that of himself he could do nothing. Fifth, the early Christians would not have been able to heal the sick according to the Christian way therefor, during all of the first three centuries, as history shows, nor would many scores of thousands have been healed under the ministry of Christian Science during the last forty years. But why take space to multiply reasons, when any one of the above, fairly weighed, is quite sufficient?

While Jesus' command to heal the sick was being obeyed by his followers, his teachings were more rapidly spreading into the countries of earth than at any period since, notwithstanding all the aids of printing, of more diffused in-

telligence, in addition to strong religious organizations, etc., and if the rapid growth of Christianity had only continued after the fourth century as it began during those centuries when the works were being accomplished according to the promises and commands of our Master, Christianity would not now be one of the minor religions of our planet, numerically considered, but would surely have become the well-nigh universal religion. Moreover, the beginning of the disuse of the Christian method of healing was coincident in point of time with the adulteration of the Christian doctrine and practices with the Roman dogma that evil (inclusive of physical discords) is of deific origin,—as a modern belief traceable to the mythological plurality of gods (some of them evil and the deific sources of humanity's afflictions) and now represented by those utterances which refer to sickness, death, etc., as dispensations of divine Providence.

The Nicene Council, held in the fourth century under the powerful influence of the Roman emperor Constantine, and the overruling majorities of the scores of thousands of Greek and Roman converts, who had followed Constantine into Christianity, introduced into the Christian theology the dogma of the divine origin of evil, with the necessary doctrinal corollary that evil is a reality, being God-made. He who believes that evil is God-made, and therefore a truth of being, cannot heal the sick and overcome the falsehood of evil ("a liar, and the father of it") by depending upon the power of truth to make free, nor can he logically harmonize such dogma with the words of Jesus or the logic of his works. So long as this dogma prevails in Christendom, so long will the words of the apostle be verified: "Faith, if it hath not works, is dead, being alone."

The student of history may easily discover the reasons why medieval churchcraft preserved the dogma that the healing works of Jesus, instead of being in accordance with the eternal and therefore immutable government of God, as manifestations of the divine and all-powerful effects of truth, as Jesus both taught and proved, were, on the contrary, melodramatic and esoteric exhibitions of the personal power of Jesus. It is easy to perceive how the medieval churchmen deemed such a teaching better calculated to impress and hold in obedience the more superstitious tend-

encies of ignorance during the unlettered centuries. It is also easy to discern the explanation for the obstinacy with which a once-established religious dogma holds its place in those institutional creeds which rely mainly on authority for their weapons of persuasion and of defense. But the world progresses. The pen and the printing-press are actively at work, and mankind are demanding, more and more insistently as the years pass, that sound reasoning shall confirm their religious beliefs.

For several generations, now, these demands have been growing more distinct and emphatic. The established sects which have turned deaf ears, or, worse still, have sought to stifle these ever-increasing demands, have been punished by the steadily increasing loss of their power, both actual and potential; and infidelity, materialism, agnosticism, and a vast progeny of similar calamities, have thus vitally increased. Too many Christian religionists have been guilty of the short-sighted effort to divorce religion from accumulating knowledge; and the result ought to have been foreseen that religion surely loses in such a conflict. Religion, largely through the perversely foolish conduct of its professed supporters, has been made to appear as something which is opposed to the growing enlightenment of the age, and thinking people have turned away from it as something fast becoming obsolete, or they give it support because it seems to them to be the best system yet devised for holding society in better order, meanwhile covertly regarding themselves as too intelligent to pay any strict attention to its demands. Those who mourn over the evil energies manifesting themselves throughout the world do not have to look very far or deep for their explanation. The remedy is a restored and regenerated faith in a purified Christianity.

Religionists need to have the fact driven home to them that, using the word science and its derivatives according to their highest (and therefore their truest) meanings, everything which tends to diffuse the impression that Christianity is either unscientific or anti-scientific also tends to stigmatize Christianity as untrue, in the prevailing thought of today. Likewise, to show that our highest powers of reasoning as well as our spiritual intuitions, and that all the accumulations of true knowledge, rightly interpreted, unite in the sustainment of basic Christianity, is to perform a service to the present and future of inestimable value.

Such is the service which Christian Science has been rendering from the outset. It has insistently taught that true religion is true reasoning. It has insistently taught that all our concepts in respect to the Supreme Being, and in respect to His universe and law, must be rational and self-consistent. It has insistently taught a religious philosophy which is beautiful and full of joy, and freed from the terrorizing falsehoods and superstitious mummeries which have been unhappily accumulating during the uncounted centuries of pagan and Christian ecclesiasticism, even as barnacles collect on the bottoms of ships during long voyages. It has insistently taught that whatever has once been proven to be true is always capable of being proven to be true; as, for example, in the Christian way of healing the sick; and thus fortified man's trust in the verity and trustworthiness of the teachings and works of Jesus, and, elevated his promises and commandments out of the realm of melodrama into the realm of scientific Christianity. As their inevitable fruitage, these insistent teachings have broadcasted the fact that they have been surely and abundantly making for righteousness and right living in all ways, and making for the lives of men and women to be brighter, more hopeful, and more led by high incentives and ideals.

No one can measure the transcendent benefit which Christian Science has rendered to the cause of true religion through its careful but emphatic alignment with the growing true thought of mankind that God's universe is not lawless, but that eternal and therefore immutable and ever constant law everywhere prevails, making any divine caprice or changefulness, either of purpose or of process, wholly unthinkable; everything being, to employ Mrs. Eddy's felicitous phrase, "divinely natural" (Science and Health, p. 24), and that true religion must necessarily be a religion of health and holiness, of joy and cheerfulness, because divine good is supreme, omnipotent, and omnipresent.

KNOW what you have to do, and do it. I believe that failure is less frequently attributable to either insufficiency of means or impatience of labor, than to a confused understanding of the thing actually to be done.—*Ruskin.*

[Written for the *Journal.*]

THY WILL BE DONE.

MARGARET A. MARTIN.

"Thy will be done"! Not as of old we pray
This prayer of Jesus for ourselves today;
With fuller knowledge of the truth we say,
"Thy will be done!"

In earlier years our foolish blindness deemed
That we, than Thou, far kindlier purpose dreamed;—
A tearful thing to say, and hard, it seemed,
"Thy will be done!"

But now naught lovelier than Thy will we know;
Forth from Thy will to all Thy children go
All good and perfect gifts in ceaseless flow.
Thy will be done!

What is Thy will for me today? I raise
Glad, trustful eyes, and heart outbreaks in praise,
For good are all Thy thoughts, good all Thy ways!
Thy will be done!

For me Thou willest no slightest touch of pain;
No sickness, weakness, no transmitted stain;
No disability, defect, nor strain.
Thy will be done!

Within Thy will for me can be no trace
Of doubt, dejection, failure, or disgrace;
Nor sense of lack, or discord, find a place.
Thy will be done!

Thou in Thyself art peace; and Thou dost will
Peace to my soul; and by the waters still
Dost lead me, guarding me from every ill.
Thy will be done!

And Thou art Love; so Thou dost will for me
A loving heart, from mortal self set free,
Childlike and pure, to love both Thine and Thee.
Thy will be done!

Wisdom art Thou, and strength; Thou will'st me power
To meet the needs and deeds of every hour;
When fears assail I claim this glorious dower.
Thy will be done!

And Thou art joy: and willest here on earth
Thy children joy, and happy homes, and mirth;—
Not care nor trouble, penury nor dearth.
Thy will be done!

Foresight is thine, and punctual providence;
Thou willest me an ever-present sense
Of Thine omniscience and omnipotence.
Thy will be done!

Infinite tenderness art Thou; no dart
Of grief, or wounding, poignant to the heart,
But knowledge of Thy will destroys its smart.
Thy will be done!

Thy will be done! with humblest love we say it;
Thy will be done! with perfect trust we pray it;
Thy will be done! Joy! nothing can gainsay it.
Thy will be done!

Naught can o'erride Thy will! Infinity
Art Thou, great All-in-all; nor can there be
One single power or law apart from Thee!
Thy will *is* done.

. . . .

Rejoice, my heart, exult! Naught can remove
Thy foot from this sure Rock. Now, hourly prove
Through all thy days God's changeless, limitless love.
God's will be done!

WHAT DO WE MEAN BY MATTER?

FRANK H. SPRAGUE.

THE term matter is more or less familiar to all thinking persons; and yet, so confused and vague are popular impressions regarding the thing for which it is supposed to stand, that comparatively few individuals, probably, could give a passable definition of the word. To be sure, every one recognizes, and could readily describe, certain properties and phenomenal peculiarities that are designated as attributes of matter, but this determination rests on the evidence of impressions received through the medium of physical sensation—impressions that indicate nothing more than the way certain hypothetical or undetermined agencies affect our consciousness under given conditions.

Whenever we undertake to analyze the situation and inquire into the nature of the entity which is assumed to be there on its own account, it persistently eludes detection and becomes more mysterious and intangible as investigation proceeds. The more studiously we seek to gain an insight into matter, the stronger are the indications that it is a seeming and a delusion, and that the thing we are in pursuit of is, in reality, not there after all. The chief difficulty in the way of settling upon an acceptable definition for the term matter has arisen, heretofore, from the difference of opinion among scholars regarding the nature or substance of things, and a consequent lack of agreement as to what the term should stand for. So long as interpretations and theories are continually shifting, it is impossible to arrive at a uniform understanding in the use of technical terms that are necessary for their statement.

Without a knowledge of absolute truth as a basis of reckoning, we have no means of determining the value of relative concepts. In following the clues which the physical realm has to offer, we find no criterion which will enable us to ascertain what is genuine and fundamental amid the flux of impressions which constitutes human experience. We are, therefore, constrained to look beyond physical indications for a valid basis of understanding. Not until the Christian Science text-book, "Science and

Health with Key to the Scriptures," was given to the world by Mrs. Eddy, was a metaphysical standard defined which unfolded an understanding of the universe on the basis of its Principle. In the light of the exposition of truth contained in that work, the elucidation of the problem of matter admits of no uncertain or variable conclusions.

To the majority of people the word matter suggests a palpable entity possessing various properties and attributes susceptible of definition in terms of physical sensation, such as extension, specific gravity, consistency, color, etc.; while spirit suggests a vague, indescribable something existing under conditions which render an accurate knowledge of it out of the question. Thus, according to this cruder notion of things, electricity is commonly fancied to approximate more nearly to spirit than does solid so-called substance, since the former is more elusive and intangible to the physical senses—in other words, is less easily apprehended, defined, and described. It must be evident to every one who stops to ponder the question, that all such notions and ratings are purely relative and without value so far as absolute knowledge is concerned.

Although the advancing thought and broader culture of the schools have dispelled many of the cruder, less philosophical notions about the universe by correcting the specific illusions of physical sense testimony in which such notions originated, it is nevertheless true that scientists and philosophers in general have been too engrossed in elaborating theories from relative data to give heed to the premises of absolute Science, which are directly concerned with the fundamental truths of being. Those who rely on relative data are inevitably led to the conclusion that such a thing as an absolute Science of being is beyond the reach of human consciousness. Relative things are relatively discerned, and *vice versa;* consequently that which is apprehended through relative processes cannot partake of the nature of absolute truth.

As the result of certain experiences, the Discoverer of Christian Science was confronted with the premises of absolute Science, and was led at once to forsake the pursuit of truth in the relative channels in which she had long sought it. These premises are briefly summarized in the following propositions: "1. God is All-in-all. 2. God is good. Good is Mind" (Science and Health, p. 113). Thus, instead of

reasoning from the basis of impressions that are describable in terms of physical sensation, she elaborated the Science of being from premises that ignore the testimony of physical sensation. Because of the impossibility of reconciling the absolute and the relative standpoints, systematic thinkers of all schools had, up to that time, ignored the absolute affirmations of truth as a basis of scientific inquiry, instead of putting them to the test in experience and letting results determine which of the two standpoints was valid. Thus does history repeat itself, and "the stone which the builders rejected"—the Christlike understanding of God as absolute good—is again "become the head of the corner."

In amplification of the postulates above cited, Mrs. Eddy defines God as Spirit, Principle, infinite Mind, omnipotent, omniscient, omnipresent good, Life, Truth, Love, reality, substance, cause, etc.; and further, she defines man as the infinite effect or manifestation of this infinite and only cause—as spiritual, the perfect idea, image, likeness, reflection of God, coexistent with Him. Thus the standard of Christian Science is seen to include "a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (*Ibid.*, p. 259). Now, despite the fact that this understanding of being as perfect and unimpeachable alone satisfies our highest and, self-evidently, our most trustworthy sense of truth and consistency, we seem confronted with evidence of conditions quite foreign to such a state of things, viz., a world in which a relative standard of good, truth, right, obtains. A position irreconcilable with the idea of divine perfection seems to claim our recognition and assent; and an obtrusive sense of logic and consistency argues in favor of both the validity and the normality of such a standpoint.

Here the question naturally arises, What are we going to do about it? Since the two standpoints are squarely at odds, it is certain that only one can be right and legitimate. If we heed the affirmations of the diviner sense, we shall certainly be compelled to acknowledge that all indications which point to the actuality of ungodlike and unideal conditions are false and misleading, and this brings us face to face with the problem of the practical working of Christian Science in human consciousness. The logical consequence of our acknowledgment of the divine perfection is the denial and refutation of every ungodlike and imperfect

conception of being and the eradication from human experience of all infringing manifestations that spring from such misconception. An imperfect or relative standard is no more admissible in ontology than it is in mathematics. Inasmuch as the perfect standard which we all acknowledge in mathematics is demonstrable, we should naturally expect the perfect standard of being likewise to be demonstrable in experience.

Science and Health teaches that spiritual sense is the capacity to understand God. Material sense, which stands for the theoretical opposite of this faculty, conceives of substance, reality, being, as existing under forms and conditions which are incompatible with the absolutely good nature and attributes of God, Spirit. The ability to separate the spiritual wheat from the material tares, to discriminate between real phenomena—the manifestations of God—and false human impressions of things—which seem real only to unreal, ungodlike sense,—this ability depends on our understanding of what God is. It is clear, moreover, that this understanding is gained not by studying or dwelling on that which is manifestly ungodlike, but rather by contemplating and pursuing that which is self-evidently godlike and real.

In Christian Science the terms matter, materiality, and material sense, stand for all seeming conditions and phenomena which deny or dispute the perfect standard of God and Godlikeness, regardless of the form or guise in which these false claimants appear. "A good tree cannot bring forth evil fruit." The existence of what are designated as material conditions and laws of matter would, if actual,—*i.e.*, ordained and supported by divine decree,—nullify the perfect standard; hence logic and consistency compel us to acknowledge that even the show of reality such so-called laws and conditions seem to possess, is derived from the consent and support of false belief. The belief that God can be involved in, or even be conscious of, aught that would impugn or compromise His own perfection, is palpably ungodlike, unspiritual—in other words, material.

Specifically speaking, the so-called laws and properties of matter would dispute the infinitude of Mind, in representing substance as finite, inert, divisible, subject to local and dimensional limitations, perishable; they would, furthermore, dispute the omnipotence, omniscience, and omni-

presence of good, in representing mind as manifold, fallible, discordant, temporal. Matter may be regarded as the objective expression of materiality or ungodlikeness; the exemplification, imaging forth, or concrete representation of characteristics, qualities, attributes, conditions, which have no legitimate or logical place or existence in God and the Godlike idea, and which are therefore excluded from the categories of real being. As such, matter is doomed to extinction; for in proportion as ungodlikeness—material sense—disappears from consciousness, its corresponding manifestation—the supposed materiality of things—fades out.

This consummation of the spiritualizing process in human thought in no way involves the annihilation of the universe of things. As thought becomes more spiritual and less material, things lose for us by degrees the material qualities and properties with which they appear to be endowed, and the spiritual idea, of which the material body is but a counterfeit presentment, grows more prominent. Little by little so-called material laws and situations lose their claim to actuality as spiritual sense gains the ascendency. Nor need we anticipate future steps in the process; one step at a time is all that need engage our attention.

That the correctness of the postulates of Christian Science is sustained by demonstration, every one who is putting the question to the test in practical experience has evidence in some degree. Every inferred law of nature that denies or contradicts this standard, represents a misconception of the divine or spiritual law, and can be set aside or overruled to the extent that consciousness becomes spiritualized or permeated with a realizing sense of the scientific fact. When human consciousness shall have fulfilled the requirements of the spiritual idea, so that no sense of ungodlikeness shall remain, then so-called material laws and limitations will have entirely disappeared, as the progressive demonstrations of Christ Jesus indicate. If at present our realization of the nothingness of matter seems feeble, we may receive encouragement from the fact that the Principle and standard exemplified in the "mighty works" of apostolic times have again been set before the world, and that the steady growth of human understanding and realization is leading on to ever higher achievements.

Along with these observations, it is well to remember

that every one in the world who today is acquainted with the standard which makes it possible to discriminate scientifically between truth and falsity in human concepts, to recognize the definite line of demarcation between Spirit and matter, and to demonstrate understandingly in any degree the allness of God and the nothingness of matter, owes this enlightenment to the fact that Mrs. Eddy, the Discoverer and Founder of Christian Science, has in all things adhered steadfastly to "the pattern which was showed . . . in the mount"—the perfect standard of God and His Godlike manifestation.

[Written for the *Journal.*]

GIVING.

EDITH C. CARTER.

GIVE, give! cried Love. Seek not for self to gain,
But, with both hands o'erflowing, of thy best
Give unto those that ask thee, nor refrain
From those who, heedless still, yet long for rest;
For to give rightly is Love's first behest.

Give as the sun gives day in place of night,
As the glad lark its song of pure delight;
Give as the landscape all its beauty shows,
As yields its tender scent the generous rose.

Give as the rain floods all the thirsting earth,
As flings the breeze its ripple of soft mirth;
As the wide tree spreads shade in noontide glare,
The best thou knowest give, that all may share.

And as these lack not, neither shalt thou lack;
For all thy giving shall increase thy store.
Because unsought, thy sowing shall give back
An hundredfold of good—till more and more
Thy garners of true joy are brimming o'er.

"HEAL THE SICK."

ERNEST C. MOSES.

THE positive declarations of the Master which are recorded in the New Testament inform every Bible student that the healing of both mind and body by a right understanding of his word and works is an essential element of Christianity. His commands and their true meaning have never been altered or compromised by either wrong theological beliefs or the evasive doctrines of mankind. Intellectual concepts of the teachings of Jesus may have led very many to disobey or to fail to practise his precepts, but his invariable commands remain as immovable and inviolate as is the sun at the center of the solar system. They are still unbroken, and unbreakable. As long as one sigh for freedom shall escape the lips of a mortal, or one human heart shall crave the solace of divine Love, his commandment to "heal the sick," will be the lode-star of true Christianity.

The two closing verses of the last chapter of Matthew present an authoritative record of his positive injunction that every command which he had given to his disciples in regard to the healing and reformation of men, must also be taught to all nations. The command to "heal the sick," as he healed the distressed among the people of his own time, is surely included. No exception is specified, and the omission of Christendom, since the third century, to obey this command does not lessen its authority. No one could have abrogated the command but the Founder of Christianity himself; therefore, as we know that he did not do so, this essential law of Christian activity remains to this day unbroken and unimpeachable. This phase of the Master's teachings is as necessary for application in human consciousness as are all the other precepts which he laid down for the practice of Christian virtues.

The Christian Science text-book, "Science and Health with Key to the Scriptures," sets forth the absolute, unvarying rule by which the Principle of the teachings and healing works of Jesus, as recorded in the Bible, can be and are demonstrated in the destruction of sin and sickness. The Science of Christian Mind-healing, and the art of its correct practice, are both plainly stated in these two au-

thoritative books. It is therefore possible for any honest-minded student to prove the rule in some measure, follow the Christ, and by destroying all manner of discords as Jesus commanded, to "preach the gospel to every creature."

Students may find themselves, at the commencement of their study, far from possessing the mental capacity to understand and prove the Principle of Christian Science which Jesus manifested after his thirty years of study, work, and meditation. But this should not deter them from striving to put into practice the measure of faith which the light of each successive day of progress brings to consciousness. Daily consecration to God, obedience to the requirements of Christian living, as laid down in Science and Health and the Manual of The Mother Church, must operate to overcome and destroy temptations to selfishness, idleness, misuse of time, procrastination, irregularities, and sinful indulgences. By thus daily and hourly casting out the mote from our own consciousness, we can more clearly reflect the Christ-spirit which will make us instrumental in casting out, by right denials, the beams of sickness, sin, and sorrow from the thoughts of those who ask for our assistance.

Today it is widely known that Christian Science heals all manner of physical sickness and other discordant conditions. The people who hear of its fame therefore naturally expect that those who claim to be Scientists shall give good proof of their profession by doing the works accredited to Christian Scientists. If the student who declares himself a member of our organization is devoted in heart and action to the truth presented in Christian Science, the opportunities to manifest its healing potency will present themselves at the right times. A purified, sincere, God-loving consciousness will draw to it those who need its healing ministrations, and the human mind can neither promote nor prevent this desirable consummation. When God does the work through the clarified thought of the humble Christ-inspired servant of mankind, good results, or signs of His favor, must follow.

In the Manual of The Mother Church (pp. 17, 19) Mrs. Eddy declares that our church is intended to "reinstate primitive Christianity and its lost element of healing," and that its work is the "demonstration of divine Truth, Life,

and Love, healing and saving the world from sin and death." It therefore appears that the temporal object, the law, of our church organization, together with the duty and privilege of every member, all center in healing the sick and distressed in rightful imitation of the works of Christ Jesus. There is indeed unquestionable Bible authority for the fact that the great Master desired that his true followers should imitate him in deed, rather than in a mere consent to intellectual propositions in regard to his relation to God.

Membership in the Church of Christ, Scientist, of which the teachings and demonstrations of Christ Jesus are the corner-stone, is not therefore a matter of formal association, or a profession of intellectual beliefs. It must be a progressive experience in demonstration of Christian Science, actively and lovingly employed for the practical good of the human race. Right membership must be a constant desire to know the truth which makes the student free to heal the sick; then, with an unselfed purpose and in God's own way, he can be the medium for results which will build up the church with an increasing influx of working members, whose gratitude for mercies received will cause them to go and do likewise. Thus the divine command found in the first chapter of Genesis, to "be fruitful and multiply," is approximated in human experience, and the creator, divine Love, alone is glorified in higher modes of spiritual living and holiness on earth.

We may be tempted to believe, after the happy experience of taking a membership in the Church of Christ, Scientist, that a personal sense of comfort and ease, pleasant emotions, church-going, freedom from old troubles, and peace of mind, are the principal indications of heaven on earth which prove our proper relation to the body of Christ. But much more than personal satisfaction is required to give the member a right title to real membership in the church which Mrs. Eddy so well defines in the Glossary of Science and Health (p. 583).

The arguments of the human mind not instructed by truth seem very persuasive and plausible at times. Old theological beliefs, the fear of failure, and the self-mesmerism which promotes the theory that we only need to go to church once or twice a week, would lull us into an unprofitable ease, into a mental stagnation which is barren

of the actual fruits of Christlike devotion. The very doubtful satisfaction conferred by such easy-going conditions is perhaps a sense of not going backward, and this false sense is sometimes illusive and harmful. Mrs. Eddy tells us that "progress is the law of God" (*Ibid.*, p. 233), and we cannot rest in mere ease and please Him; we must go forward, or pay the penalty of stagnation, which usually leads to mental decay.

Apathy, timidity, and mental indolence are always the results of the carnal mind which seeks to obstruct the progress of Truth in its work of clearing away the débris in human consciousness. We can all be awake to know that no phase of mortal belief can produce obsessions which strive to blind the student of truth to the demands of our great Cause and to his own best interests. It is man's innate, indestructible, divine right in Science to be awake, and to know and demonstrate the Mind of Christ, thus healing the sick and the erring as an evidence of obedience to God.

Many students who have a good practical basis for the understanding of Christian Science, with good moral qualifications and ample gifts of courage, decline to take patients because they are tempted to believe that some startling demonstration must first be made. The student is thoroughly convinced of the truth of Christian Science, but believes that there is a need for certain developments in character, in physical, financial, or family conditions, as a prelude to practice. He believes that results in the outlined and hoped-for improvement may constitute a basis for successful demonstrations in helping the distressed. While this conclusion may ofttimes be very wise, it is sometimes based on erratic premises. It may be the illusive argument of the human mind which would prevent the student from trying to bring out the fruits of loving and practical obedience to the command of Jesus and to the earnest recommendations of our Leader. We lessen our sense of debt by destroying the false beliefs of those who call on us for aid; hence the incongruity of continuing, year in and out, to recommend Christian Science to the sick, while referring the needy to our teachers and practitioners, who may already be overburdened with the cares of much work. If "now" is not for us "the day of salvation" by works of faith, when will that day come?

When the opportunity is presented to manifest the

Father's will in healing, the argument may try to suggest itself to the student who has a regular vocation, family duties, etc., "I need recreation," and tinge it with a meaning of rest hoped for through the various diversions of material sense. The student therefore concludes that he cannot work for patients during the hours of ease—because he has no time to devote to the alleviation of suffering. This may seem quite true, if the student thinks so, and he may thus be blinded to the truth that in Science the well-springs of refreshment are within,—in the exercise of spiritual sense. In true Christianity, the healing work is always a normal restorative, because it is based on the law of Love, which is the law of the universe, the medium of all true energy and regeneration.

Mrs. Eddy assures us from long experience,—and we know it is true by our own proofs,—that "a Christian Scientist is not fatigued by prayer, . . . Amusement or idleness is weariness. Truth and Love rest the weary and heavy laden" (Manual, p. 60). Indeed we all need "recreation" by the transformation of our minds—a recreation of consciousness, as it would appear from a human view-point. We cannot recreate the man whom God has already expressed in His own image, but in the sense of awakening to the rights, duties, and privileges of true communion with the Church of Christ, we can be renewed in the likeness of divine Love which blesses, heals, and saves mankind. The way of progress is surely open to sincere students of Christian Science; though they are not circumstanced so that they can devote all their working hours to the healing ministry, they can give some of their recreation hours to the reflection of the divine Principle in the help of those who suffer.

No student should be urged to rush prematurely into the general practice of Christian Science because of some wonderful demonstration which has quickly healed him, or for any other human reason. The work of a general practitioner demands the right preparation. Infinite Mind is always ready to heal, but the human concept in most cases requires both cultivation and demonstration before the individual is ready to enter upon the general practice of healing work in Christian Science. It is often easy for new students to mistake the numerous dictates of human impulse and new-born enthusiasm for the inspirations of divine

Mind. A mere emotional desire to do much good does not always immediately bring the corresponding ability to accomplish the hoped-for results.

The general practice of Christian Science requires a good, solid foundation laid in self-healing, which continues to be the daily requisite in all the stages of human progress. Mrs. Eddy has well stated the requirements of growth in Christian character, particularly in the chapter on Admonition in "Retrospection and Introspection." Divine Mind is always sufficient for each personal problem, and the unerring directions given to us in our Leader's writings and often reflected through our faithful workers, cannot be mistaken by the student who is awake to the needs of obedience and humility.

Although the student may not be enrolled as a regular practitioner, there are always opportunities to learn the healing art in Science, and ample time and opportunities in which to practise it. Much is learned in Christian Science (as in all other modes of education) by trying to apply it, and thereby growing in understanding through the right experience. Every student engaged in domestic, professional, public, or mechanical avocations and in business affairs, whose time is largely taken up by the duties of the day, has at his own command many hours during the week which can be offered to the loving service of God and man. Each student can decide for himself to what extent passing worldly attractions can be set aside in favor of a practical self-denial for the benefit of those who need encouragement and healing through Christian Science.

Holidays, half-holidays, early morning and evening hours, Sundays, etc., afford ample time and opportunities to "heal the sick" if we only answer each call for help with a willing heart, and a right understanding of the truth that "the Father that dwelleth in me, he doeth the works." It means a profitable self-sacrifice in sincere thought and in deed; but the recompenses are truly glorious, and although the desire to devote all of one's time to the healing work may not be quickly realized in its popular sense, we shall note steady progress in spiritual understanding as the months and years glide by. The representatives of God are never misplaced; consequently the active contact of the students of this Science with the world of human affairs always indicates that the healing work is by no means con-

fined to the correction of physical ailments. There must be improvements by the action of Truth in every department of human activity.

One of the greatest blessings conferred by improving the time through right demonstrations of the Science of divine Mind in physical healing, is an ability to do better work and with less effort. Self-denial along this line is no hardship, for it finally appears that the efforts to set aside the old selfhood brings out a purer and better individuality, which is changed from "glory to glory" by the law of divine Love, and the heart grows rich in human affection. In this way we may joyfully bear what seem to be our crosses, and the action of divine Mind, supreme in wisdom, slowly fits each obedient student for any line of work and progress which will benefit the whole world.

Sweet indeed are the daily experiences, the memories, and the heaven-born hopes of the student who is increasingly practising the command of Christ Jesus to heal the sick as it is now made possible in Christian Science. He is obtaining a foretaste of heaven in proof of the statement our beloved Leader makes on page 241 of Science and Health: "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, 'If ye love me, keep my commandments.'"

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

THE CULTIVATION OF SPIRITUAL SENSE.

IDA HODNETT.

LONG centuries ago the master Teacher respecting Soul-sense said to the dull and self-satisfied disciples around him, "Having eyes, see ye not? and having ears, hear ye not?" Did he refer to material seeing and hearing? No. He meant that they had the latent ability to discern spiritually, to understand spiritually, and yet they had not brought themselves to the plane of thought where they could do so. Here he recognized their real origin and existence as in Spirit, not in matter, and their consequent endowment of spiritual perception, into which inheritance, however, they had not entered. His disciples, although more alert to the things of Soul than the generality of their countrymen, were still dull and unskilled in spiritual seeing and hearing, and many were their mistakes and failures.

On page 136 of Science and Health our Leader says, "Jesus patiently persisted in teaching and demonstrating the truth of being." The disciples were thus aided in cultivating their spiritual faculties of perception, and through these words and works of Jesus and their own attempts to follow his instructions, these faculties became more active. Especially did they become aware of their need of spiritual sense. At last, after Jesus' resurrection, their errors of thought were so far eliminated that still greater illumination, the baptism of the Holy Ghost, came upon them. Yet, even then, although, as our Leader tells us, "they no longer measured man by material sense," their "conception of the Life which is God" (*Ibid.*, p. 47) was but faint. Still greater activity and keenness of spiritual sense was needed by them, even as it is assuredly needed by us of the present day.

How can we cultivate this much needed Soul-sense? Instruction therefor has come to the human race during successive ages in a form adapted to the comprehension of the age, and it has always come through some human being who was "not disobedient unto the heavenly vision," as the apostle Paul said of himself. From Abel to Moses, exponents of Soul-sense arose to declare what they per-

ceived, and the work of Moses, who brought with shining face the two tables of testimony from the mount of elevated thought where he had communed with infinite Mind, established a new era in the world. Obedience to the law of Spirit, or as we might say, conformity to the nature of Spirit, was plainly declared to be the road which leads to the perception and realization of spiritual truths. Obedience to the highest perceived at any one stage, leads to a yet higher point of perception.

When ritualistic materialism and selfishness obscured the instruction already given, prophet and psalmist, one after another, came to declare anew the nature and essence of Spirit, enfolding and unfolding countless blessings for the human race. The burden of their cry might be summed up in that of the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This, the practice of justice, mercy, or loving-kindness, and humility, the mighty meekness of the reflection of Spirit, is conformity to the law or nature of Spirit. Without practice, all instruction becomes faint and dim in the human mind, until it seems altogether lost.

In the fulness of time Jesus the Christ, who "spake as never man spake," inaugurated another era in the world of material sense perception by that perfect insight into the nature of things which declared, "It is the spirit that quickeneth; the flesh profiteth nothing." Although in a few centuries the gist of these teachings became obscured, and the demonstration of spiritual healing thereby disappeared, yet to those who grasped their essence even in part, those teachings were a source of strength, courage, and fortitude in meeting the trials of human experience. The practical application and present power of those teachings has in our age been discovered anew by Mrs. Eddy, who, discerning with unerring insight and perspicacity the nature of Spirit and gladly conforming thereto, in her great love for mankind has with patient insistence labored that each may plant his feet on the same sure foundation.

In beginning to apprehend the fact that Spirit is substance, the unfoldment of our spiritual sense begins, and, difficult as the proposition of the substance of Spirit may seem to material sense, we have but to follow the rules of

Christian Science practice in order to feel the blessedness which comes from even a partial apprehension of Truth. Working and praying with right motives, yielding not to discouragement and the tendency to slip back into besetting sins, but practising justice, mercy, and humility to the best of our understanding, we cannot fail in the final attainment of perfect spiritual sense. No foolish disregard of our present limitations is in the process. On page 254 of Science and Health Mrs. Eddy wisely says, "Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much." May our constant desire be, "Lord, that I may receive my sight," —my true, spiritual sense.

[Written for the *Journal*.]

BEAUTY.

HON. ELEANOUR NORTON.

EACH separate child of God is beautiful,
Dwelling in heaven, his forever home,
Where calls the Father-Mother to the son,—
Live, my beloved, in reflecting Me!
Circled with truth and majesty and light
Stands man, the high, immortal thought of God!
Perfect in Mind and exquisite in joy:
Having dominion over all the earth,
And God-bestowed power in heaven!
He is more lovely than the summer rose,
And as the stars are luminous with gold
So is he lit with love,—he is more pure
Than woodland streams, transparent as the dew,
Radiant as sunrise, glorious as the hills!
Each separate child of God is beautiful,
Dwelling in heaven, his forever home,
Where calls the Father-Mother to the son,
Live, my beloved, in reflecting Me!

NOT ANNIHILATION, BUT TRANSFORMATION.

JEANIE ANDREWS.

THE story of the prophet Elijah, as given in the 19th chapter of 1 Kings, is replete with helpful lessons. The prophet was in a cave, hiding from the vengeance vowed by Jezebel, and in the utter desolation of the moment, he cried to the Almighty to take away his life and so save him from the sense of loneliness and failure. Naturally we ask ourselves, What was a man of God doing in such a condition of thought? What had brought him there? What mistaken sense had led him to despair of himself and to cry out against life?

Months before Elijah had warned Ahab that there would be a withholding of rain if he and his people persisted in the worship of idols. This warning having been given, he retired to a lonely spot to wait on God, and as a result a great unfolding of the ways of God was given him. He was fed by the birds, and thus sustained he was able to go to the widow of Zarephath and to reveal to her the limitless resources of Love. As thought rose still higher, he became inspired with such boundless confidence in Love's omnipotence that he restored her dead child to life. Strengthened by these successive proofs of the presence and power of God, he was bidden to return to Ahab on a redemptive mission. He was to promise him once more showers of blessing if he and the people would turn again to the one source of all good.

Elijah met Ahab, bade him assemble the people and their priests, and then proposed that they should put their conflicting beliefs as to the nature of the Supreme Being to the test of demonstration. The priests of Baal should prepare a sacrifice to their god and call upon him, and Elijah would prepare an altar to the God of Israel, and the god who answered by fire should be accepted. We know the story. The hours of agonizing prayer, of self-mutilation, followed by the despair of the priests of Baal—"there was neither voice, nor any to answer." Then was heard the quiet, confident prayer of the man of God, with the immediate response and the spontaneous acknowledgment of the people: "The Lord, he is the God; the Lord, he is the God."

What an uprising of joy and gratitude we should naturally expect from Elijah. His redemptive work was done, the demonstration of God's power was complete, the repentance and the forsaking of sin accomplished; all was ready for God's blessing. Instead, a sense of personal triumph, excitement, and human hate seems to have swept over him, making him forget that "God is Love," and that his mission was not to destroy but to redeem. He issued the cruel command: "Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

Later comes the retribution—God's eternal law, "With what measure ye mete, it shall be measured to you again," finds him out. He, too, is condemned to death, and we find him, a hunted and despairing fugitive, hiding in a cave and begging to die. Then, overcome by the exhaustion of mental conflict, he falls asleep; but Love reaches him. He is awakened by an angel, who brings him once more the bread of heaven, and then leads him forth, strengthened, to the mount of God. Just as he again hides in darkness, he is roused by the spiritual demand, "What doest thou here, Elijah?" But Elijah does not yet see the error, and so yields to the impulse of self-justification and complaint; then Truth uncovers to him the error in his course. He is bidden, "Go forth, and stand upon the mount before the Lord," and there he learns Love's method afresh. A great and strong wind, like a blast of human scorn and hate rends the mountains—but the Lord is not in the storm; then there is an earthquake, representative of the destructive forces of mortal mind—but the Lord is not in the earthquake, nor in the fire that follows in its wake; and then he hears a "still small voice," the voice of Love, reaching human consciousness with the quiet and all-conquering meekness of the Christ. Once more he hears the demand, "What doest thou here, Elijah?" and when he seeks again to plead justification of his idleness and despair, the plea is destroyed. He is shown that there is still work to be done, but it must be in God's own way—not by vengeance and hate, but by spiritual anointing. He is to find a purer king, to call another prophet, and to find yet seven thousand in Israel who had not bowed the knee to Baal. Then he goes forth, strong to prevail.

Now what has this story to say to us? When we have

proved for ourselves the power of Truth and Love, and made confident through experience go forth fearlessly to encounter the false law and false teaching which seem to delay the kingdom of heaven, how do we set about it? Do we remember that freedom is attained through Love alone? If we go out to fight individuals instead of the error that is troubling the individuals, as did Elijah, we too shall hate our brother men, perhaps even wish some of them would get out of the way, lest they hinder our work. Love's law is not the law of annihilation, but of transformation. Our God is not the Jehovah of warfare, but the God of peace; and unless our thought is clear here, we too shall come to the place where we would fain hide ourselves from the results of our false way of working. When Elijah attached the idolatry to the priests, and then slew them, forgetting they too were to be freed and transformed, he lost sight of his mission, the redemption of all.

The only motive for the destruction of the belief in error and sin lies in our conviction that it hurts and fetters our brother men, and in our desire to help them to their freedom how foolish it is to try to get out of our way those who most need the help. Elijah thought to save the children of Israel from idolatry by destroying some of them, and we sometimes seem to think we can help the race by harming individual members. Christian Science shows us that Love is all inclusive, universal; and our sense of Love must be broad and deep and pure enough to include all. Love never stops loving, and to do Love's work neither must we ever stop loving. There is no fear of our doing so if we do not attach our sense of evil to personality. We cannot hate nothingness, and evil vanishes if we try to see it by itself. To set our brothers free we need patiently and lovingly to separate the false belief or suggestion from the troubled human consciousness. "Loose him, and let him go," said Jesus; "Pour in truth through floodtides of Love," says our Leader (Science and Health, p. 201). So shall our brother's sense of good be transformed, his consciousness uplifted to see "the king in his beauty," that he may joyously exclaim, "The Lord, he is the God."

There is yet another lesson. If we have made the mistake of believing that evil is personal, and in accord-

ance with God's law of reciprocity have brought upon ourselves the criticism and persecution we have dealt out, must we believe we are failures, believe Truth to be a failure, stop working, and justify our inactivity by saying that all the trouble was brought about through our zeal for good, as if we had done so much and so well and been left helpless and alone? No! Elijah's story shows us the true way. We too can wake to the spiritual intuitions forever passing from God to man, can feed anew on the spiritual bread, the Christ, Truth, and fortified and established can again go to the mount of God and learn the power and might of meekness and gentleness. We too can anoint ourselves with the oil of consecration, charity, gentleness, prayer; our king the moral courage that dares all for Christ, our prophet the redemptive thought.

Many generations after Elijah, our Master was refused hospitality in a Samaritan village, and his disciples asked him if it were his will that they should call down fire from heaven as did Elijah, and he answered, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them"—not annihilation, but transformation. Some may object that this is not altogether just; that though persecution often follows as a result of lack of wisdom and love in ourselves, it is not always so; that there is such a thing as being persecuted for righteousness' sake. How are we to separate the two? The Master tells us plainly. He says, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven." We have but to ask ourselves, Am I being blessed? Is this state of mind the kingdom of heaven? Persecution for righteousness' sake turns us from sense to Soul, from human hate to divine Love; it increases our activity and leads us not to a place of darkness, idleness, and despair, but to the "secret place of the most High;" not to a desire for death, but to the knowledge of "the resurrection, and the life,"—to the reign of peace and joy and harmony.

In our day our beloved Leader has brought anew to our remembrance this ruling of the Christ, as demonstrated by Jesus; has pointed us to "Truth's immortal idea . . . sweeping down the centuries, gathering beneath its wings the sick and sinning" (*Ibid.*, p. 55). This idea is transforming, and will continue to transform till all express

the radiance of Love's perfect likeness. As we read the story of Mrs. Eddy's life, and see how every attack upon her motives, her work, or herself has only been to her an occasion for loving more, a chance of nearing heaven, we are stirred with a great longing to reach out more and more earnestly after the understanding of Love's law and Love's way of working, through which we may help in the transforming work of true Christian Science.

[Written for the *Journal.*]

FAITH.

KATHARINE T. PORTER.

An arid waste, so bleak, so drear—
'Tis surely life-forsaken here!
The eager eye in vain looks 'round,
In vain the ear awaits some sound
That tells of life—and waits and longer waits—
Stands still, and waits again, to prove
The truth, the all sufficiency of Love.
And as faith humbly steadfast stands,
Behold, behold! God's gentle rain
Falls silent on the barren sands!
And still faith waits—it cannot be,
When God's rain falls so ceaselessly,
When laws of Life rule everywhere,
This waste alone no fruit will bear?
Nay, let faith wait—and longer wait—
Behold, behold!
Yonder a tiny leaf unfold,
And here a blade of grass, and there,
Till earth grows verdant everywhere!
And faith with waiting stronger grows—
Rejoice, rejoice!
The whole world echoes back her voice
Of praise to God; for well she knows
That fruitful, pure, and sturdy blows
The flower upon the arid plain,
When watered by God's patient rain.

SCIENTIFIC DERIVATION.

MAY JACOBS.

ONE who appreciates the value of accuracy and honesty in thought and in speech, finds rich resources in studying the derivation of words. Not satisfied to know their current modern acceptation, he searches to discover their source, and the development or accident through which they have passed from their origin to their present use. If the derivation has been conformable with the tendency of a noble root-thought, he finds that a word has increased in richness and power in the development —the unfolding in experience—of that original signification. If the derivation has been false, has counterfeited such tendency; if the meaning has degenerated instead of developed, he finds over and again that the present use records mortal vagary, folly, sin.

The old Greek word *biblia,* for example, equivalent to our word book, has in its development come to us as Bible. The tendency of that root-thought toward wisdom and instruction, beauty, poetry, finally became identified, in English and in certain other languages, with the infinite wisdom of God as given to man through that one Book whose inspiration is unquestioningly accepted by all Christians.

Animosity has had a different history. Unmistakably evident is the deterioration from its early signification of courage, bravery, to its present meaning of active hatred. The Latin root *animus* signified spirit, mind, life; but mankind so little understood the essential nature of that quality, associated it so closely with corporeality, that they came easily to apply the word to that so-called animal impulse or vitality which Christian Science explains as error, nothingness. In the light of scientific explanation, it becomes clear that the present meaning is consequent to the false sense of life as physical, though it has grievously deteriorated from the original intention and is utterly apart from the self-existent Life which is Spirit.

It is such inconsistency as this that the Discoverer of Christian Science has discerned and analyzed: the inconsistency between what appears to mortal experience to be

man, what in the usage of the race is termed man, and the man logically derived from God, the eternally good, who made man in His likeness. Derived from God, unfolding in His likeness, man's experience increasingly reflects perfection; whereas the sense of his origin as material, from its first inclination and pursuits manifests its mortal drift toward inevitable degeneration. Only a mistaken sense of the original, an erroneous process of derivation, could even suggest anything except good as characteristic of the Godlike man. This suppositional error Mrs. Eddy has termed mortal belief, that is, a belief whose very essence is mortality, self-extinction; which therefore is seen to have no origin in God, because the divine essence is self-existence, Life. Of that which constitutes the absolute fact concerning the faultless derivation of man and all things, Mrs. Eddy has written; "Truth cannot be reversed, but the reverse of error is true." Again, with reference to the mortal belief concerning the true creation: "By reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth" (Science and Health, pp. 442, 267).

On the basis of the Scriptures interpreted in the spiritual light of revelation, "the spirit that quickeneth," that frees them from the darkness of erroneous mortal argument, Christian Science declares the nature of God. It defines man, then, as he is logically derived from this source, "the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (*Ibid.*, p. 258). The spiritual fact thus revealed concerning God and His creation, constitutes that truth which cannot be reversed. By this criterion, authenticated by revelation and by logic, Christian Science exposes the fallacy of the mistaken derivation which constitutes the belief that truth can be reversed, a belief whose only support is the testimony of mortals; and it teaches that this belief is to be disproved by reversing each error with reference to the perfect, intact source or root and the logical derivation from that root, so that the correct derivation may appear and be put into practice. Obedience to this rule proves that the understanding of the true derivation results in the increasing unfoldment of man's likeness to God, of the identification of his nature with the God-nature, in a way similar to that in which the Greek word *biblia* has become identified

with the wisdom of the only Mind; whereas the false beliefs concerning man's derivation bring into experience exactly the sort of degeneration which the word animosity exemplifies. The proof thus wrought through Science, explaining God and the Christ, the ideal of the truly derived Son of God, so refutes material belief in illogical derivation that students discern more clearly the one source of all real creation,—"the Word [which] was God."

Just as a dictionary records briefly whole volumes in the history of words, and by this succinct record enables us to comprehend more of great and wonderful truths, to discriminate and observe the nice distinctions which are indispensable if we would with certainty understand ourselves and express the sincere intent of our thought so clearly as to achieve sure results, so the Glossary in the Christian Science text-book epitomizes the unfoldings of Truth, it uncovers the claims of erroneous derivation, and gives the rules which show how to correct these beliefs with truth. The definitions of rock, sword, wine, real, are among the most obvious to understand. First they name the spiritual qualities which characterize God and His sons and daughters. Then they uncover the perversion of these qualities in mortal belief: the suppositional reduction of infinite good, which works always toward right ends, always with right methods,—the suppositional reduction of the spiritual God-nature into the finite short-sighted evil traits not of man, but of animal, mortal selfishness.

Comparison between the two parts of these definitions makes it evident that it is this material selfishness, the consequent of the material belief concerning God and man, which claims to reverse truth; which struggles, in other words, to substitute evil for good in both object and method. But, though it may call evil good, seeking thereby to give to evil strength and fruitfulness, it always fails to achieve its purpose. While true zeal, reflected in man, builds the idea of the eternal, spiritual church upon the rock, Truth, which is and always must be and cannot change, mortal will, relying upon stubbornness to base a house to its own glory, achieves only the confusion of Babel, whatever name it may try to steal in order to cover its iniquity. And Babel, when it seems to be attained, is found to have within itself the liability to fall, the necessity to perish.

Losing these characteristics, it would lose its only selfhood. So, in either case, its very essence proves it to be illusion instead of the realization of hope and desire; proves that it has neither origin nor support in God, the one source; proves that it is therefore, as Christian Science teaches, unreal. But reality does not thereby lose its origin and permanence in God.

So the fact stands demonstrable that truth cannot be reversed. Justice cannot be distorted into revenge or anger, because justice is an eternal quality, a fact at all times, under all circumstances; while the very essence of revenge and anger is destruction. Failing, so long as they are held in belief, to partake and manifest the nature of justice, these finally end in the perishment of their own illusive claims and accomplishments. And perishableness can be no part or phase or development of reality; that which is, endures. Clearly, then, the rule that "the reverse of error is true," inculcates that the evils indicated in such definitions should be displaced in thought and act by the spiritual qualities named in them, which obviously belong to man in his true derivation; and which, belonging to him, are practical, demonstrable, capable of being manifested in every moment of experience; in other words, real.

Applied to the words in our Lesson-Sermons, to words throughout the Bible and our Leader's works, such study as this explains away the accumulation of misinterpretation and misrepresentation. It discloses the fact that misinterpretations which we have hitherto regarded as contradictions in these books, are instead mere blindness in ourselves; deafness to the Word, God, and acceptance of the boastful lies of the serpent which aims to father the wisdom of mortal man. Thus, thought by thought, this study explains away our beliefs in false derivation, and enables us to find throughout our Leader's works, and in the Scriptures which are the basis of her teaching, those definitions of God and His creation which are given through history and law, through parable, gospel, and science; unfolds to us the limitless beauties, the varied consistencies, the diversity and oneness of Truth—the "Unity of Good," as Mrs. Eddy has termed it in the title of one of her books.

This illumination which the Glossary throws upon our study, is abundantly illustrated by applying the definitions to that passage in Matthew which records Peter's answer

to the Master, "Thou art the Christ, the Son of the living God;" and the blessing which Jesus pronounced upon this testimony. A few paragraphs solve the human doctrines and questionings of many centuries and of opposing sects; substitute for them vital, demonstrable truths. And this study exemplifies the self-consistent unity of Christian Science; because the lessons taught by these definitions, each of which is given without apparent connection with the others, are found to be consistent not only with each other, and with that interpretation in the earlier pages of Science and Health (136–138) of the passage under consideration, but with the exposition of the passage in the other writings of Mrs. Eddy and with other words of Christ Jesus.

Christ, Father, heaven, kingdom of heaven, rock, church, flesh, hell—these terms, and others which occur in those verses, are explained in the Glossary. The definitions show clearly that the Master bestowed his blessing upon that God-reflected consciousness which the word rock spiritually typifies; that the church founded on this consciousness is a thing instinct with vital, living, effective understanding. Beyond argument these definitions uncover the suppositional mortal elements of evil which declare their enmity against that church, whether in shameless, open animosity, or through some subtler method of attempting to identify evil with the source of good, though indeed, as the history of animosity makes clear, these methods are one; they uncover the reason for this enmity, and thus, stamping hell with the mark of self-destruction, and the church with the seal of divine Principle, self-existent, forever the same,—these definitions reveal the indestructible truth which Jesus asserted when he said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

In "*Laus Deo,*" that inspired song of praise voiced at the laying of the corner-stone of The Mother Church, we find another definition of rock (Miscellaneous Writings, p. 399):

> God is Love, and understood
> By His flock.

More wonderful than even the Glossary it seems, so compacted and abounding are these two lines. But should we breathe more freely in the joy of these words, unless in a measure we understood, were assured that "the gates of hell shall not prevail"? And should we have that assur-

ance, should we accept that promise as our own, practically, operatively, if we did not discern the reason for the powerlessness of hell, for the eternal stability of the church? It is because our Leader has learned the true derivation of all things, including man,—his source of being, and his logical, unquestionable relationship to that source; because she has taught us the rules by which to prove this true derivation and to disprove the false, that we are beginning to enter into our birthright.

St. John recognized the nature of this birthright when the angel bade him write: "Him that overcometh will I make a pillar in the temple of my God." Jesus had said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and again, "Call no man your father upon the earth: for one is your Father, which is in heaven;" that is, acknowledge no mortal belief or appearance of erroneous material derivation; accept only the reality, the reason, the truth of God and of man whom He made in His likeness. Overcoming the erroneous belief of origin, man finds his nature and place as part of the spiritual temple or church. The Messiah overcame the vanity of that belief and its suppositional consequences of many evils; his preeminent overcoming entitled him to be the corner-stone of the church; and John said of the spiritual Jerusalem, "The Lord God Almighty and the Lamb are the temple of it."

Of the origin of the Messiah, Isaiah had prophesied, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Then Isaiah recounted the Godlike characteristics by which he should overcome. It was because the Messiah derived his nature from God, a derivation typified by the circumstance that Jesus, his manifestation in the flesh, was conceived of a virgin of that loyal line of Jesse, whose title to royalty had come from loyalty to Truth; it was because the Christ grew out of the very root, was derived from Truth, that he was able to overcome, and to teach men to recover their sonship. So, when a Lesson-Sermon on Christ Jesus opened with this scientific prophecy of Isaiah, a wonderful illumination glowed upon the steps of overcoming, the experiences of reversing errors,—envy, conspiracy, crucifixion,—of transforming each of these experiences into a brighter waymark on the path back to the divine concept

of Christ, the Son of God. And this illumination was the effulgence of that metaphysical study of derivation which the Glossary so wonderfully inculcates as leading the way up to the all-inclusive source, the Word, God.

The value of the Glossary may not appear at the first to some students; the definitions may even be regarded as unexplained and unexplaining by those who cling to the belief that they understand better, from their brief, intermittent study, than does the Leader who has rediscovered and led the way back to the Master, who had promised, "When he, the Spirit of truth, is come, he will guide you into all truth." When study and experience reveal to the student the boundless consistencies between certain passages which he has looked upon as irreconcilable; and multiplying experiences of this kind work in him a little humility, a little confidence that the Discoverer of Christian Science has not written of herself, that she has simply accepted the Master's promises, obeyed the Father, recorded the words which the Spirit of truth was to speak,—not of himself, but "whatsoever he shall hear, that shall he speak," —then the student brings to his study something of the readiness, the eagerness to accept truth, which deepens his discernment and increases his joy in the treasures of Christian Science,—treasures which, though unseen by those who count them not worth the searching, are ready and abundant for all who sincerely desire and seek.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

TESTIMONIES FROM THE FIELD.

I AM so filled with gratitude and love to God, and to Mrs. Eddy for the healing truth taught in "Science and Health with Key to the Scriptures," that I send my testimony to the *Journal*, hoping that it will help some one who needs this healing. I had been a very sick woman for several years, and had been treated at different times by six kind physicians. Each time that I changed doctors I would feel encouraged, as I seemed to improve for a while; then the medicine ceased to help me, and my condition was growing worse all the time.

It went on this way for six or eight years, and my family became very much discouraged, thinking I could live only a short time. I kept the Bible near my bed, and as I read where it tells that Jesus healed the people, I wondered why we could not have this healing now. One day the physician who was then attending me called to see how I was getting on, as he often did when passing the house. I asked him what he thought my trouble was, and he named a supposedly incurable disease. After this I began to get worse, but when my relatives urged me to have the doctor, I refused, as I felt that I never wanted to see him again.

At this time I did not know anything of Christian Science, but one day a lady who was boarding in the next house brought me some Christian Science literature, which I read, and the reading of that literature helped me, although I did not recognize it then. I was soon out of bed, and during several weeks I sought a surer way of healing than I had thus far found in medical treatment. I now believe that God, divine Mind, was gently leading me out of darkness into light, as after various experiments I finally went to see the lady who had given me the Christian Science tracts. I told her of my search for the truth, and she said, "I have a book here, and many people have been healed just by reading it." This was about eleven o'clock in the forenoon. I went home very much encouraged, yet with some hesitancy. The tracts had shown me that Christian Science is a religion of love, and I had never expressed much love to any one. I laid down the "little book,"

which was Science and Health by Mrs. Eddy, while I prayed for divine guidance; then I opened the Bible for my answer, as I often did in those days. The Bible opened at the 12th chapter of 1 Corinthians, and I read it through, but did not feel I had my answer until I came to the last sentence of the last verse, "And yet I show unto you a more excellent way;" and then followed the chapter on love.

All doubt left me, and I took up Science and Health and read it until two o'clock the next morning. At breakfast I removed a bottle of medicine from the table, feeling that I had no more use for it. I read all that day and until very late at night, and the next morning I discontinued the use of another remedy, feeling that I did not need it, for I was beginning to realize that there is no pain. I continued to read, and was filled with the love that had been so wanting in my life, and experienced such joy and peace that I felt I was healed spiritually. Up to this time I had never seen or talked with a Christian Scientist, as the lady who loaned me Science and Health was only beginning to be interested; but I went on Friday to see a practitioner, and had a few treatments. One of my brothers then came to see me, and asked me about Christian Science. I told him I could not explain it to him; but that it had filled me with the love and joy I had wanted and expected when I joined an orthodox church as a girl.

My physical healing was slow, but now I am strong and well, doing all my housework. I was the first one of a large family to hear of Christian Science, and in trying to live according to its teachings I met with opposition from almost the entire family; but today nearly all of them are interested in this great truth, and some of them have experienced wonderful healing, for which only a life filled with perfect love can express my gratitude and joy.

Mrs. Lee Hunter, Louisville, Ky.

In the year 1868, as the writing on the flyleaf shows, I was presented with a Bible. For forty years the book remained not only unread, but lost to memory and view alike. Now, it is read by me daily and is a prized possession. How my book escaped the accidents of a varied and active life is hard to tell. Calculating by the law of averages, it should have been lost many times over, but there it lies, not much the worse for long neglect.

In what manner this has come to pass, may, I am told, interest some reader of the *Journal*. Two years ago I met with Christian Science. I think I saw at once that here was life, and here was hope. It was not a casual meeting, such as I had once before experienced and gained nothing from. It was full and face to face, and could not be evaded. It was either acceptance or rejection. One very dear to me was healed. There was a fact—stubborn, as all facts are, and not to be explained away. If anything in religion, I was an agnostic, having a doubtful belief in an unknowable God. The past and future of mankind were to me questions so obscure and so unfathomable that they were better left alone, since no solution that ever presented itself seemed in any way to give me reasonable satisfaction. I had some reverence for the church of my ancestors, in the past as a civilizing medium and an estate of the realm, and in the present a beneficent institution. But I did not go to services unless to please other people, and all that I had been taught, or had gathered, of creeds and doctrines, repelled me. I had always a deeply-rooted aversion to the mere forms and ceremonies of religion, acquired I do not know how, and my dislike to churches was in fair proportion to their amount of—what shall I term it—sacerdotalism.

If an indifferent mind is the most difficult attitude on which to make an impression, Christian Science had a real hard task in me. I think I realized at once that this healing was the work of a God who is Love, and it did not take me very long to grasp the idea that the same God could know nothing of sin, disease, and death. The unreality of matter did not present to me the difficulty it seems to present to some minds, and the standard of life and conduct required, though very high, does not seem altogether unattainable. The first services I attended satisfied me that here at least was a congregation all intent on good. I know now exactly what my past was, what my present is, and my future is now clear to me; so I devote myself to gaining more understanding of the truth, and to preparing for the work required of us all. My favorite text is verses 38 and 39 of the 8th chapter of Romans. I rejoice in the knowledge I have of God, and revere the pure spirit of her who reflects the light and illumines our path.

Col. G. C. Napier, London, S. W., England.

On July 4, 1905, in passing down some steps, I injured my knee. The following day, I attempted to go to my place of business, but was in such pain that I was compelled to return home, which I accomplished with the aid of crutches. Our family physician was called in, and prescribed lotions of various kinds, also bandages, etc., continuing this treatment for about ten days, at which time my knee was if anything worse than at first. Upon the advice of the doctor, another physician was called for consultation, after which it was decided by both doctors that it was necessary to operate on the knee and to place the limb in a cast, which they did on July 16. I wore this cast for two weeks; it was then removed and my limb again placed in bandages.

A few days later the family doctor frankly informed me that he had done everything in his power to restore to me the use of my limb, and advised me to go to a hospital. I followed his advice, he making all the necessary arrangements, and on the 7th of August went with him to the hospital, where I stayed for three weeks. Upon my arrival the knee was examined by a number of doctors, and all thought I would be laid up a long time, and many said I would lose the use of the knee-joint. I was treated by a method which was very painful, and after undergoing this treatment for three weeks and getting no relief, I decided to return home, and did so.

During the weeks of my affliction I had been approached by a friend who is superintendent for the company in which I am employed, in regard to Christian Science treatment, but as I had no faith in it at the time, I would not listen. After returning from the hospital, however, and having exhausted all my confidence in the medical profession, I finally thought Christian Science could at least do me no harm, so decided to try it. Pursuant to this resolution, a practitioner was called, and she gave me my first treatment on Sunday afternoon. At this time I kept the knee and entire limb bandaged, and had no use of it whatever. In moving about with the aid of crutches I had to be very careful so as not to cause pain. I was advised by the Scientist to remove all bandages, which I neglected to do until after her next visit, on Monday, when I was really surprised to note, after removing the bandages, that the knee seemed to be better. I then began to feel that I had

some faith in Christian Science, and read much from Science and Health, a copy of which the lady had loaned me, as well as other Christian Science literature.

After having taken Christian Science treatment for one week, I reported for duty at the factory, and as foreman of the machine-room took charge of my department. For the first few days I used a cane, but finally threw it aside, and two weeks later there was no evidence that the knee had ever been hurt. I sincerely believe that had I called for Christian Science at the time of the injury, I would not have been laid up at all.—*G. H. Chavey, Winooski, Vt.*

HAVING begun my fourth year in Christian Science, it seems to me high time that I should join in the word of joyful testimony as to the immense good this healing and saving truth brings to all who will accept it with humility. I had read one or two numbers of the periodicals with interest; and having been given a copy of the text-book, I began at once, like thousands of others, to derive physical benefit from the study of it. A mild form of eye trouble, which had necessitated the use of reading-glasses, began to lessen; and upon their being laid aside they were lost, and never replaced.

The interesting part of my recovery has been, that I had to wait a shorter time, on each occasion of reading, for the difficulty in vision to disappear. I had suffered much from frequent attacks of rheumatic trouble for about twenty years, but now all signs of it are gone, and with it some other ailments. A finger-joint which had become enlarged and stiff from an injury received about seven years ago, is now almost normal; moreover, a similar injury to my foot, in childhood, has now been made good. My present immunity from cramp, and reduced susceptibility to colds, might have seemed astonishing in the old way of thinking, but I have been enabled, by declaring the truth, to heal myself quite quickly of these and other disorders.

Besides these, I could enumerate very many other painful physical complaints, which have been either healed or greatly alleviated in the last three years; also, quick recovery from accidents. More important still, there is a list of at least eight faults of character which, thank God, through Christian Science are lessening. For some of these

moral defects, after detection and due acknowledgment, I applied for two or three separate treatments in Science; and this course, I am thankful indeed to feel, has brought considerable improvement. Other young students might be well advised to go and do the same. The desire to smoke gradually left me, and finding it going, I quietly laid down my pipe, knowing it to be "my last;" and so it was, as the craving for it disappeared inside of five days. This habit had been pronounced for nearly thirty years, but it went after only two months' study of Christian Science.

It is easy now to trace how a transition had been coming over me, inasmuch as I had lost much of my taste for sports and other things, during the ten years or so previously; so that, when the whole truth of Christian Science was delivered to me, the hunger and thirst had begun. From under a dark cloud of delusion and sorrow, I soon came to see how the light of its beautiful guidance, as of old, draws one, imperceptibly almost, onward and upward into the unseen home of Love, of joy and peace—the first mansion of the kingdom of heaven in earth. Perhaps it may be helpful to some of those who read the word of our testimony, to state that it was when I arrived at page 400 in Science and Health, during my first study of the text-book, and found our Leader's interpretation of the "strong man," which I had often pondered over, that the conviction came that it had been revealed to her what our Saviour's method really was. It is now my endeavor to bind the strong man in myself.

In a former testimony I said I believed our dear Leader to be the last woman in the world to seek for adulation; and we all know that she is seeking "the honor that cometh from God only." The gratitude best appreciated by her is shown in our striving for the "first love" and the "first works." Certain it is that the greatest happiness, and that for which we offer most thanks and praise to God, is in helping to remove the fetters from others. All agree in stating that we have found in Christian Science something which far surpasses what we have left behind, under any denomination; and the longer we continue in this "household of faith," the more we appreciate what that loving, noble lady has done and is doing for the regeneration of the whole earth.—*Francis C. Batson, Nottingham, England.*

I WISH to express my gratitude to God for what Christian Science has done for me. It was the physical and not the spiritual healing that I was seeking. I was a member of an orthodox church and fully satisfied as to my spiritual condition, but I found afterward that the physical healing was only incidental to the spiritual reformation I received. I am truly a happy man, and it all came through Mrs. Eddy's discovery of this healing truth.

About the middle of February, 1908, I was stricken with severe lung trouble. I consulted a physician, who told me, after making an examination, that the symptoms were those of tuberculosis, and that it might be best for me to go West; however, he would examine me again in a few days and let me know. He gave me some medicine to take, but I seemed to get no relief from it. My wife and I were watching the trouble closely, and having so much fear for myself (knowing the nature of the disease), I went to my brother's office and told him what the doctor had said about the case. Although I expressed great fear, my brother was perfectly calm, which was a relief to me. He looked at me and said, "I would advise that you try Christian Science, as I know it has effected some wonderful cures."

I thought that there might be something in this advice. I knew my brother was sincere and meant just what he said, but, like many others, I had heard so much against Christian Science that it had made me somewhat skeptical and I was rather afraid of it. My brother said that a Christian Science practitioner had an office just across the hall, and he went with me to see him. After finding out what was producing my fear, the practitioner began to talk to me about God and man, and after listening to him a few minutes I felt uplifted. I was a changed man. I could then understand that God was not guilty of what I had been taught to believe He was. I realized that God is of purer eyes than to look upon evil, and that man as His image and likeness cannot have anything unlike God. I then asked the practitioner about certain conditions, and he said, "Never mind that; blood never gave life and blood can never destroy it. God is your Life." (See Science and Health, p. 376.) I only wish others could know the happiness I felt when I heard these encouraging words.

I wish to mention another trouble of which I was healed

at the same time, and of which I failed to speak to the practitioner. I had suffered for some twelve years with stomach trouble, and had taken a great deal of medicine for it. A number of doctors had treated me without giving me any permanent relief, and I lost much time from my work, which I could ill afford. I could take so little food that I felt half starved at all times; but, thanks be to God, in two hours after the first treatment I went home and ate of the food prepared for the family, which surprised my wife greatly. I took in all three weeks' treatment, and was absolutely healed of everything. I have not taken any medicine since the first treatment, which was nearly two years ago. I have not been sick one hour since, have not lost an hour from work. I am cheerful and happy at all times, and can stand eighteen hours' work better and with less fatigue than I could eight hours' work before taking treatment in Science.

I have an only sister who was also afflicted with severe stomach trouble and could get no relief from medicine. She writes me that she bought "Science and Health with Key to the Scriptures," and has taken no medicine since May, 1908; that she understands the Bible much better than she could before reading this book. I hope this may lead some one else who may be in the same bondage that I was, to investigate this truth and see whether it be of God or not. I will gladly give any further information desired as to my healing. In conclusion, let me say that all the physical blessings which I received are as nothing compared with the spiritual. All glory to our heavenly Father for this grand truth, and gratitude to Mrs. Eddy for the purity and great love that made her the fit channel through which this healing truth has been revealed.

Horry H. Lunsford, Shreveport, La.

HOPING that some one may be benefited by reading of my experience in Christian Science, I wish to tell of the blessings it has brought to me. I had suffered for years from a severe pain in my back, and had been constantly under the care of physicians. Each gave a different diagnosis, but none was able to help me. My work as a pianist was seriously interfered with, for ofttimes a half hour's practice would cause such misery as to disable me for the entire day. I had tried all the various methods of drugless

healing, physical culture, diet, etc., but all to no avail, when Christian Science was brought to my notice. Through the kindness of a friend I was enabled to study "Science and Health with Key to the Scriptures," and in three days' time the pain had completely vanished. I am now able to work from early morning till late at night without fatigue.

Christian Science has been of priceless value to me in my work as a teacher, and many have been the beautiful demonstrations which I have had of the power of Truth. With heartfelt gratitude to the one through whose tireless efforts the healing power of Love has been revealed to a waiting world, I send this testimony.

Effie Janet Dick, Cleveland, O.

About twelve years ago Christian Science found me a hopeless sufferer, mentally as well as physically. After having been treated by many physicians, I spent the better part of two years in one of the best sanitariums in the state of California, where I tried every remedy known to the doctors and had every attention that human skill could devise. I shall never forget the kind efforts of those in charge, to relieve my suffering, and their words of encouragement even after they could do no more for me. My husband then brought me back to our home in Washington, where Christian Science was brought to my notice by one who had been wonderfully healed after *materia medica* had failed, and who, seeing my great need, talked freely to me, and later on asked a friend (who was a practitioner) to call on me. The Scientist did so, and talked to me with a calm and sweet assurance of God's power to heal, and said that He is no respecter of persons. Before she left I asked for treatment, and I was made well and happy in one week. I cannot even express how grateful I was for relief from suffering, but how much more the spiritual uplifting meant to me! I felt—nay, I knew—there is a God who heals all our diseases.

When my husband saw the great change that had come over me, he, too, commenced to read Science and Health, and through the study of that blessed book we both learned to read and love the Bible. We had not known God before, nor how to find Him, until we were shown through the study of our text-book; and many are the proofs of His

loving care which we have had since then. A few months ago a great sorrow came to our home, and with the added trials and sorrows of loved ones, I was almost overwhelmed. I became weak, and could hardly move about. I asked for help in Christian Science, and was again lifted from the depths of despair and given that peace of God which passes all understanding. My work and responsibilities have been quite heavy since then, but I have been given health and strength beyond anything I had ever hoped to experience.

For all these, and numerous other blessings, I am truly grateful to God, and to our Leader, Mrs. Eddy, who has helped us to understand Him.

Mrs. Electa M. Wilman, Colfax, Wash.

LAST fall I had my little girl, aged eight years, treated in Christian Science for a disease which was diagnosed by the doctors as infantile paralysis. The physician had given me little encouragement, and her teacher sent her home, saying that she could not do the work required in school because of her condition. After beginning the treatment in Christian Science, the practitioner told me to keep her at school. She had treatment daily after school hours, and her quick recovery was not only noted by myself but by her teacher. She is now in perfect health, and studies Christian Science and realizes much of the truth daily.

John T. Bowers, Great Falls, Mont.

As I read the helpful testimonies of others, I feel it a great privilege to add my own experience of the healing power of God as taught in Science and Health. Having been treated by the best physicians in our city with only temporary relief, I was indeed discouraged. When I sought them for further help, they gravely shook their heads, saying that I should be thankful I was alive. This condition had been brought on by the many operations I had undergone, two of which were extremely critical. After one of the operations I was many weeks in convalescing, and my health was never normal at any time until after I had come into Science. I sought help in Christian Science in November, 1907, and at that time was suffering from rheumatic and heart trouble. After two treatments I was relieved of all pain, but I continued to take treatment for four weeks, as I desired a perfect healing. At the

expiration of that time I had been healed of a complication of diseases, some of which were chronic and some believed to be hereditary. As I realized my benefits, the thought came to me as to what my father would think of it; he being an orthodox minister, as was also my grandfather.

It seemed hard indeed to depart from the old faith, and I meditated seriously over this, but I was enabled through Christian Science to visit my father last summer, after an absence of eight years. He was overjoyed to see me in such perfect health, and one evening as we sat alone, he said, "Daughter, I cannot understand your being so well, for as I remember you, you were a frail sufferer, and it does not seem possible that you can be so well." I said, "Papa, you probably would not be so pleased if I were to tell you how I was healed;" but he replied, "It matters not how; I am glad and thankful to see you well." I realized then that the time had come when I could tell him what God and the understanding of Science had done for me. I told him of the healing, and also of the spiritual uplifting, and that I had indeed learned that God is sufficient for our every need. He said he was glad that the God he loved and served had been more to me, and had been my physician as well as my spiritual guide, and he also murmured in ecstatic tones, "Praise God, the Giver of all good gifts!"

Through the noble mind and love of Mrs. Eddy, this pearl of great price has been given us, for which I am thankful beyond expression.

Mrs. Fannie C. Waller, Great Falls, Mont.

[This testimony was sworn to before a notary public.—EDITOR.]

CHRISTIAN SCIENCE is indeed the Comforter promised by Christ Jesus. It has healed me of several physical complaints, such as chronic headaches, backache, and nervousness; also a disposition to take cold, followed by a severe cough which lasted for months. To be free from these conditions is cause for much rejoicing, but the freedom from fear and worry which I am beginning to realize, is far greater. Words can never express my thankfulness for this Science and for the great change for the better that has taken place in my life since I began its study a few years ago. I have also been healed of sorrow, and for this

alone I can never thank God enough. My husband has been healed through Christian Science of the liquor and tobacco habits. He was a heavy smoker and drank to such an extent that the future looked hopeless. He is now entirely free from these habits, and has been for nearly four years.

My gratitude and love for our Leader increases daily. I well realize that it is through her patience and untiring labor that this saving truth has been brought to all mankind.—*Mrs. Daisy E. MacFarlane, Chicago, Ill.*

DOUBTLESS there are many who, like myself, owe humble gratitude to Christian Science for its saving power from faults of character. I do not remember the time when I did not "hunger and thirst after righteousness," but only in Christian Science was that hunger and thirst satisfied. Even as a child I believed that salvation was to be had in religion, and I tried with all my might to be true to the teaching of the Sermon on the Mount and to the church in which I was brought up, but my life was a ceaseless warfare against faults which I never did more than keep at bay. I tried different sects, but got no help, though I attended as many services as I could without inconveniencing others, using the symbols to intensify my realization of their inner meaning and teaching; but after three years I looked on my character with dismay, for it was not one whit better. I then became a "freethinker" and tried in every ideal philosophy and in poetry to find some balm for anxiety and trouble and discord. Getting into a larger thought and away from one's own petty sufferings is certainly a relief, but it was no permanent help, only a soporific.

Nine years ago I was urged to investigate Christian Science. I did not want, however, to do so, as I hoped nothing from it, and I did it simply out of good nature. As I took up "Science and Health with Key to the Scriptures," I remember that I thought, in a hopeless sort of way, "Can any good come out of Christianity?" But as I read I soon felt that this book had been written by the greatest literary genius the world has ever known. Here was reason—not ignored but daringly faced; here was logic—irrefutable logic; here was philosophy—the grandest and sublimest philosophy ever promulgated; here was ideality—the high-

est ideal ever aspired to; here was humanity—the broadest, and deepest and most selfless that ever heart felt. I was astounded!

There were many things in that book which, as I read, I would have disputed, but I could not help seeing that amid such reasonings it would be folly to dispute anything, and that the only sane course was to hold my judgment in suspense until I was quite sure that I fully understood all of the author's meaning. I have since tried to put into practice the teaching of that book, with the result that the faults of character have many of them disappeared and others are disappearing, and much which I had believed was good material, in the white light of Truth has shown itself to be rubbish and is being cleared out, so that from certain progress I know it to be true that we can and shall be perfect, even as God is perfect.

Not only have I gained all this, but Christian Science has given me an assured and permanent sense of happiness. Disappointments no longer disappoint, and those words of Lyte's hymn which were before but an aspiration, have become an experience: "Ills have no weight and tears no bitterness, . . . I triumph still, if Thou abide with me."

Ellen M. D. Reilly, Pinner, Middlesex, England.

[Translated from the German.]

It has long been my desire to express the deep gratitude which I feel for Christian Science, for not only did I regain my health thereby, but it has also brought me many other benefits. It is a blessing and a comfort in dark hours to read in the text-book, "Science and Health with Key to the Scriptures." Never, when suffering from pain and sorrow, has reading in this book failed to bring me healing and comfort.

In the year 1907–1908 I was so reduced physically that I went to our family physician, who in turn sent me to a specialist for internal diseases. The latter told me that I had an intestinal deformity, that the kidneys were in a diseased condition, and that an operation was absolutely necessary. I could not, however, make up my mind to undergo an operation, and I then heard of Christian Science through an acquaintance who is herself a Scientist and who asked me to go and see a practitioner here. After a short period of treatment I was free from all trouble, and for

months have been again managing my household. I consider Christian Science to be the best physician in cases of physical suffering, and the true wayshower toward a better life. I am infinitely grateful to God, and to our dear Leader, Mrs. Eddy.

Frau Auguste Wirth, Wiesbaden, Germany.

It is a great joy to be able to tell my experiences since I have understood a little of Christian Science. When it was brought to my notice my baby girl, seven months old, was very ill. From the age of six weeks she had been treated by a doctor for tubercular trouble. We did everything which the doctor suggested, spent a large sum of money in different foods, but with no good results, for the child gradually grew worse and I was told by my friends that I would never be able to rear her. I thought so myself, as she cried continually, and I could get no rest day or night.

When we had entirely given up hope, a friend recommended Christian Science. I had never heard anything about it, but I wanted my child to live, and I decided to see a practitioner, who began to give the child treatment. In a few weeks' time there was a marked inprovement, and I was able to rest at night. Today my little girl is a fine healthy child over two years old. This is only one of the many blessings I have received since I came to Christian Science, and through this understanding I now know that God is our Life, our strength, our All-in-all. I am deeply thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for the wonderful light she has been the means of bringing to the world.—*Mrs. J. T. Clegg, Rochdale, Eng.*

I had suffered since childhood with severe headache and backache. Each year the suffering increased, and by the time I was twenty-one the headaches had assumed an alarming form. A physician finally diagnosed the trouble as an organic disease of the spine. Accompanied by a specialist in spinal diseases, I went to Cincinnati to have the spine straightened and to be fitted with an appliance to hold it in position, also an additional support for the head. I wore these for seven months; and during this time and for several years thereafter slept on a board. At the end of the seven months the doctor said I was well, but would

have to be very careful for a long time. I returned home and was better for a time, but in less than a year the old trouble returned in an aggravated form and grew worse each succeeding year for five years. For six months of the last year of this period I was kept almost entirely under the influence of an opiate.

When I heard of Christian Science I thought I would try it, as all else had failed. I began treatment during one of my worst attacks. My first treatment was at five o'clock in the afternoon, and at eight that evening my husband telephoned the practitioner to treat me again at once. In twenty minutes after he telephoned I experienced perfect relief, and fell asleep and slept without waking all night,—the first perfect night's rest I had had for many months. When I used the opiate the relief was only temporary, while the after-effects were almost worse than the disease and usually brought on another attack. On awakening the morning after being treated in Christian Science, I felt perfectly well, but I went down town to take another treatment. On retiring that night I removed the board on which I had slept for six years, and have never used it since. I continued to take treatment for two weeks, and then at intervals for several weeks, at the end of which time I could say I was perfectly well and strong, and I have remained so ever since.

After studying Science and Health for several months, I was able to take off glasses which I had worn for fifteen years for an organic defect, and my eyes are now well and strong. I am deeply grateful to God for the many blessings that have come to me through Christian Science, and I am especially grateful for the spiritual understanding of the Bible which I have gained through the study of Science and Health by our dear Leader, Mrs. Eddy. I want to say, in addition to the above, that the treatment so completely eliminated the thought of the disease from my consciousness that the years of suffering I had endured now seem to me as a dream, all but forgotten.

Mrs. Addie Barnett, St. Joseph, Mo.

WHILE I am not a student of Christian Science, I can bear grateful testimony to its healing power. When our little daughter was six months old she was taken very ill with what the physician pronounced an acute attack of

spinal disease and a stomach complication. She grew worse and worse, until I urged my husband to try Christian Science. My father is a student of this Science, and he had advised us to try it, but my husband had no faith in it and would not consent until finally the nurse said to him, "Let your wife have her way, and give her that much satisfaction, for nothing more can be done." The physician was informed of the decision, and he said that if we took the medicine away from the child, she could not live more than five hours.

The Christian Science practitioner was telephoned to, but before she could leave her office my mother called her again and said that it was of no use to come, that the child was dying. The practitioner replied that we should not give up, that she would treat her at once and would come very soon. There was a slight improvement almost immediately, but when the practitioner arrived everything was in confusion. My husband, who had been helping to nurse the child day and night, was worn out, and both of us were almost distracted with grief; but within an hour every one had left the house but my mother, my husband was asleep, and my mother and I were talking quietly together.

About twenty-four hours after the treatment began, the nurse came in, and in lifting the little one put her hand under her head. Finding it wet with perspiration, she said, "Oh, how hard we tried to accomplish this!" The treatment was continued for about six weeks, the child gaining right along. At the end of that time she seemed all right, and we discontinued the treatment. A little later we noticed that she seemed to have no use of her legs. The treatment was resumed, and that difficulty was overcome entirely. She was perfectly healed, and today, at three years of age, she is a picture of health, sturdy and robust.

I hope this testimony may be the means of bringing cheer and hope to some hopeless one.

Mrs. L. D. Martin, Bellingham, Wash.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

MEN IN OUR RANKS.

A LETTER from a student in the field says there is a grave need for more men in Christian Science practice.

I have not infrequently hinted at this. However, if the occasion demands it, I will repeat that men are very important factors in our field of labor for Christian Science. The male element is a strong supporting arm to religion as well as to politics, and we need in our ranks of divine energy, the strong, the faithful, the untiring spiritual armament.

MARY BAKER EDDY.

Chestnut Hill, Mass., Feb. 7, 1910.

A TELEGRAM AND MRS. EDDY'S REPLY.

[Telegram.]

New York, N. Y., Jan. 19, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—We rejoice that our church has promptly made its demonstration by action at its annual meeting in accordance with your desire for a truly democratic and liberal government.

BOARD OF TRUSTEES,
First Church of Christ, Scientist, New York, N. Y.
CHARLES DEAN, *Chairman,*
ARTHUR O. PROBST, *Clerk.*

MRS. EDDY'S REPLY.

Chestnut Hill, Mass., Jan. 20, 1910.

Charles A. Dean, Chairman Board of Trustees,
First Church of Christ, Scientist, New York City.

Beloved Brethren:—I rejoice with you in the victory of right over wrong, of Truth over error.

MARY BAKER EDDY.

IN the early experience of many Christian Scientists there comes a time when they feel impelled to talk about their new-found faith to all their friends and associates, "in season, out of season," with the greatest confidence that their hearers will be as glad to hear them upon this subject as they are to talk upon it. To all who are now going through this stage of their career in Christian Science, we venture a few words of caution which may be helpful.

As a first word we might say that comparatively few of those who have become Christian Scientists were talked into a belief in the healing power of the religion which they now profess and follow. Not only were they shown through actual demonstration that Christian Science heals and saves, but they were also in a frame of mind in which they were willing to be shown this. To pour into unwilling ears a long and unappreciated argument in behalf of Christian Science is tiresome to the listener and also a waste of time. Likewise, to persist in injecting Christian Science into every conversation is to become a bore, and engenders an antagonism which can be overcome only by great patience and reserve.

As a second word of caution to the young and inexperienced Christian Scientist who is passing through what may be called the "talking stage," we can do no better than to warn him that frequently he is made to appear ridiculous, and Christian Science to seem inconsistent, through his sheer inability to prove the extravagant claims he has made in its behalf. The better way to prove Christian Science is to live it, even as the Master bade his disciples; that is, to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

When Jesus said that his followers should be known by their fruits, he gave voice to a great truth which he intended not only for his own day, but for all time. What better can his followers of this period do than to bear fruits which will identify them as of his household? Our revered Leader proved the verity of her great discovery over and over again before she voiced it to the world. She says, too, of the great Teacher: "Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death;" and she adds this warning note: "We must go and do likewise, else we are not improving the great blessings which

our Master worked and suffered to bestow upon us" (Science and Health, p. 25).

If Christian Scientists bear these fruits, the "signs" which "shall follow them that believe," there will be but little need for them to try to talk their friends into an acceptance of Christian Science. One sick person healed, one righteous life lived, will do more toward converting the world to Christian Science than thousands of words, even if they are spoken with the greatest zeal and earnestness. It is proof that convinces, not argumentation.

ARCHIBALD MCLELLAN.

ALL who have been born and nurtured in Christian homes, and who have been led to think of the church as a sacred institution which sustains a vital relation to the world's redemption, can but be pained as they note the harsh and ofttimes irreverent criticism to which its teaching is being subjected at the hands of scholarly men today. Both religious and philosophical publications, as well as secular periodicals, teem with articles in which Christian views which have been accepted unquestioningly for centuries are dissected and discarded in a way that must seem shocking and cruel to those who venerate the belief of their fathers.

Christian Scientists who were once actively identified with other Christian churches, and who are still bound to them by many ties of affection, can fully appreciate the sting of such criticism, though they recognize that it is inevitable and that, in so far as it is considerate and just, it must hasten the acceptance of a nobler, more inspiring faith. Mrs. Eddy has often referred to her deep interest in the church of her childhood, her abiding respect and love for its people, and yet in standing for demonstrable spiritual truth she has necessarily had to be no less frank and fearless than courteous and kindly in her criticism of prevailing religious beliefs.

The call of the ancient prophet of God, "Come now, and let us reason together," and Christ Jesus' constant appeal to the intelligence, the consistent thought of his hearers, compels the inference that correct statements of divine truth are above criticism, for the reason that they are

grounded in Principle, in eternal Truth, and are logical, intelligible, and consistent. From this the conclusion is irresistible that if the teaching of Christ Jesus were worthily expressed and practically demonstrated, the occasions of the dissatisfaction and protest of cultivated thought would be removed. The statements of truth cannot prove acceptable, of course, to those who do not rightly apprehend their meaning, and this abundantly explains Christ Jesus' constant reiteration of the fundamentals of his gospel, his unnumbered parables, and his ever-varying illustrations of such basic themes as the nature of God and His universe, of man and his mission, of the human problem and its solution, and of evil and its asserted law and authority. Inconsistent and undemonstrable opinions about these things have always handicapped the appeal of Christian teaching to the more intellectual classes, and while it is certainly true today that Christian believers are rapidly escaping from many of the grosser fallacies of scholastic theology, it is no less true that much Christian teaching is still an offense to a great body of logically-minded truth-seekers.

To illustrate, Christian theology avers that God, the source of all being, is wholly good, and yet it asserts the reality of evil and thus makes God responsible for a law and order which eventuates in unspeakable injustice and wrong! It teaches that the material universe is of God, and yet it approves and encourages resistance to the material law which imposes sickness, suffering, and death! It has entertained an expiatory theory of atonement while accepting the word of Christ Jesus that God is infinite Love. It has maintained a concept of creation which is material, mechanical, and grotesque, and which practically excludes the creator from His own universe, thus contradicting the fundamental law of the unity of cause and effect. It has asserted that, though made in the image and likeness of his righteous and incorruptible creator, God's man has plunged into evil of his own free will, and that by divine decree his progeny, whether innocent or sinful, are through heredity punished therefor. Furthermore, while standing for the final authority of Christ Jesus, Christian theology for the most part ignores the single and supreme test of Christlikeness which he imposed, namely, "by their fruits ye shall know them," and substitutes there-

for those multiplied exactions of creedal conformity which have resulted in contentions where there should have been peace, and divisions where there should have been unity.

The extent of the revolt against these and kindred theological dicta is world-wide today, and the disabling influence of this fact upon the success of evangelical propaganda is certainly very great. Ingersoll, who though at war with creedal theology is said to have been at heart a religious man, is representative of a great company of pungent writers who have been led to antagonize the church not because of any objection to Christ Jesus or his words, but because of the untenability of the beliefs, and the inconsistency of the lives, of professed Christians.

In contrast to the attitude of those who emphasize the necessity of accepting theological statements "on faith," regardless of their unreasonableness, and who are unwilling to submit their doctrines to the tests of logical analysis, Christian Science stands for the oneness, the intelligibility, and the demonstrability of divine Truth,—for the rationality as well as the justice of every divine idea and manifestation. It recognizes the fallibility of the human channel of Truth's expression, and that in the nature of the case the prophets and sages have voiced the truth in terms of their apprehension and in the phrasing of their own time and experience. It has therefore looked within and beyond verbal Scripture statement to the spiritual verity of which all the Biblical writers had a more or less clear and authoritative sense, and which in the measure of his spiritual alertness every Christian believer may apprehend and prove for himself. Christian Science thus escapes, at once and forever, from that enslavement to literalism which has been the occasion of so much religious contention, and which accounts in large part for the revolt of scholarship to which we have referred.

Mrs. Eddy has said that in reaching the healing apprehension of Scripture truth she won her way "to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109); and the more one thinks of this association of ideas, the more impressive it becomes. It is apparent that, without revelation, the appearance in consciousness of that "true Light, which lighteth every man that cometh into the world," little spiritual progress is possible; and it is equally apparent that, if the re-

vealed truth cannot be grasped, if its statement does not meet the requirements of rationality, and thus prove that truth finds its own in human consciousness, then there can be no assimilation and religion is sure to assume the varying forms of blind and superstitious belief. Yet again, if spiritual truth were not demonstrable, it could not meet the demand for proof which is a fundamental characteristic of intelligence, and we should be left without any adequate and final basis of discrimination between the right idea and the wrong.

Thoughtful people cannot fail to see that, in denying the reliability of sense testimony and in asserting that only God, Spirit, and His manifestations are real and substantial, Christian Science has shunned the pitfalls of mortal thought and provided a basis, a major premise of deductive reasoning, which is immovable. However logical and rational the order of thought, if falsity has found place in either premise, the conclusion cannot be relied on. The warp may be genuine, the weave beautiful, nevertheless the shoddy in the woof is sure to degrade the product. The belief in the reality and power of evil, and in matter as substance, permeates the great body of Christian teaching and faith, and it is this factor that invalidates the outcome of much thinking which is entirely sound and reliable in its process. Thus the human knowledge which is based on these beliefs can but utterly and forever fail, though the human reasoning, the logical procedure in the demonstration of each proposition, be ever so true and correct. The mathematician sees this at once, as all are sure to see it in due time, and this explains the fact that, in spite of the outcry of material sense and in spite of the hold-back of educated religious prejudice, the number of scholarly and forceful thinkers who are standing up for the truth of Christian Science is ever increasing.

Yet another reason why Christian Science is winning the endorsement of educated thought is found in its acceptance of the legitimacy and necessity of subjecting the Christ-teaching to the laboratory test of demonstration. The challenge of scholarship here has been ignored by Christian teachers in the past, and they have thus placed themselves under the humiliating necessity of maintaining that they champion the truth which Christ Jesus preached, though they are not willing that their beliefs should be subject to

the truth-test which he imposed. Christian Science submits its philosophy and practice to the scientific requirement of present demonstration, and its resulting "works" cannot be gainsaid.

JOHN B. WILLIS.

THE student of Christian Science appreciates the deep significance of the sage's counsel in the book of Proverbs, in which he tells of the priceless value of wisdom and understanding. He speaks of silver and fine gold, then of rubies, and says that these, "and all the things thou canst desire," are not to be compared to wisdom. He then mentions some of the things which belong to wisdom, among them "length of days," "riches and honor;" peace and happiness; preservation both when one is asleep and awake; confidence when "sudden fear" presents itself, and the path "that shineth more and more unto the perfect day." In the presence of these ideals earthly treasures seem mere baubles, for we know beyond all question that neither silver nor gold, no, nor the rarest ruby, can bestow upon their possessor these unspeakable blessings. Yet how many are willing to surrender the material in order to gain the spiritual, and thus prove to themselves and others what value they place upon the spiritual?

For long centuries the Hebrews were almost the sole custodians of spiritual truth, and this could not have been the case had they not to some extent recognized its value, although Jesus reminded his people that they had killed the prophets; yet they *had* the prophets whose teachings have uplifted thought throughout the years. Josephus tells us of the seventy Jews who went to Alexandria to translate the Hebrew Scriptures into Greek at the request of Ptolemy Philadelphus (B. C. 285). They were received with royal honors, and on the completion of their task (which lasted seventy-two days) each one received from the king the following gifts: "Three garments of the best sort, two talents of gold (equal to 5,760 dollars) a cup of the value of one talent, and the furniture of the room wherein they were feasted." Even these gifts were but trifles compared with those sent to the temple at Jerusalem. We read that the king wept when he saw the rolls of the law,

and thanked the men who brought them to be translated; and above all, he thanked God, "whose laws they appeared to be."

So much for one who would be called a heathen, but who evidently had some faint appreciation of the value of divine Truth! There was one, too, in Jesus' time who poured out a costly perfume upon the head of the Master, and who did it in the face of Judas' protest against wastefulness. But had not the Master proved his understanding of God's law by breaking the spell of death and calling her brother from the tomb, and could any return be too great for this service?

Jesus once said, "According to your faith be it unto you." He might have said also, that according to one's faith in the spiritual would be his estimate of its value. Christian Science has taught us how vain it is to declare the price of wisdom to be above rubies, unless we are prepared to prove that we believe it by giving up the material for the spiritual at every point. Christian Scientists are, however, doing this as no others have done since the early days of Christianity, and as they begin to give up material things for Truth's sake, they find that even a sense of sacrifice is merely the measure of one's imperfection. Our revered Leader tells us that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). She has proved the truth of this statement, and we may all do the same, in response to the Master's invitation, "Lay up for yourselves treasures in heaven."

ANNIE M. KNOTT.

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BRISTOL.—First Church of Christ, Scientist. —First Reader, John Erskine Grant Sandford. —Services: 6.30 P.M.; Sunday School, 3 P.M.; Wed., 7.30 P.M.—Hamilton Rooms, Park St.
Reading Room open every afternoon, also Tuesday and Friday evenings, 88 Park St.

CHELTENHAM.—Christian Science Society.—First Reader, Mrs. Effie M. Nixon.—Service: 11.30 A.M.—3 Cambray Place.
Reading Room, 3 to 6 P.M. Monday, Wednesday, Friday; same address.

Hampshire.

ALDERSHOT. — Christian Science Society.—First Reader, Capt. Henry Charles Faithfull Cumberlege.—Services: 11 A.M., 6.45 P.M.; Sunday School, 11 A.M.—10 Grosvenor Road.
Reading Room open daily, 3 to 7 P.M., also Wed. evenings, 8 to 10; same address.

SOUTHAMPTON.—Christian Science Society. —First Reader, Mrs. Lilian Doudney.—Services: 11.30 A.M. and 6.30 P.M.; Sunday School, 3 P.M.; first Wednesday in each month, 8 P.M.—24 East Park.
Reading Room, daily, except Sat., 3 to 4.30 P.M.; also Fri., 7.30 to 9 P.M.; same address.

SOUTHSEA. — Christian Science Society.—First Reader, Oswy L. Parsons.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 3.30 P.M.; first Wednesday in each month, 8 P.M.
Reading Room, 3 to 4.30 P.M., except Sunday. 55 Palmerston Road.

Kent.

BROMLEY.—First Church of Christ, Scientist. —First Reader, Miss Ethel Maud Carr.—Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—Town Hall, Market Square.
Reading Room, open daily, except Saturday and Sunday, 11 A.M. to 1 P.M., 3 to 6 P.M.; also Tuesday evening, 8 to 10; Wednesday until 7.30 P.M. 16 Widmore Road.

DOVER. — Christian Science Society. — First Reader, Mrs. Louise Clarke.—Services: 11.15 A.M.; first Wednesday in each month, 6.30 P.M.—Arthurs Place.

MARGATE.—Christian Science Society.—First Reader, Leonard A. Lewis.—Service: 11.30 A.M.—34 Hawley Square.
Reading Room, 3 to 4 P.M.; same address.

SEVENOAKS.—Christian Science Society.—First Reader, Miss Jeanie C. E. Andrews.—Services: 11.15 A.M., 6.30 P.M.; Sunday School, 10.45 A.M.; second Wednesday in each month, 7.45 P.M.—75 High Street.
Reading Room open Tuesday, 3 to 6 and 7 to 9.30 P.M.; same address.

Lancashire.

BLACKPOOL. — Christian Science Society.—First Reader, John W. Harwood.—Services: 11 A.M., 7 P.M.; first and third Wednesday in each month, 7.30 P.M.—Masonic Hall, Adelaide Street.
Reading Room, 2 to 5 P.M.; same address.

BOLTON.—Christian Science Society.—First Reader, Mrs. Susannah Brown. — Services: 6.30 P.M.; fourth Wednesday in each month, 8 P.M.—The Institute, Henry Street.
Reading Room, 2 to 8 P.M., Wednesday; same address.

LIVERPOOL.—First Church of Christ, Scientist.—First Reader, Campbell Thickens Mackay.—Services: 11 A.M., 6.30 P.M.; Wednesday, 7.30 P.M.—27 Leece Street.
Reading Room, 11 A.M. to 5 P.M. Mon., Tues., Thurs., and Fri.; 11 A.M. to 7 P.M. Wed.; 11 A.M. to 1 P.M. Sat.; same address.

MANCHESTER.—First Church of Christ, Scientist.—First Reader, Harold Priestman.—Services: 11 A.M. and 6.30 P.M.; Sunday School, 2.45 P.M.; Wednesday, 7.30 P.M.—Daisy Bank Road, Victoria Park, (Upper Brook Street entrance).
Reading Room open daily, except Sunday, from 10 A.M. to 6 P.M.; Wednesday, 10 A.M. to 6.30 P.M.; Saturday, 10 A.M. to 1 P.M. 16 St. Peters Square.

MANCHESTER. — Second Church of Christ, Scientist.—First Reader, Rev. Charles Mawdesley Shaw.—Services: 6.30 P.M.; Wednesday, 7.45 P.M.—Liberal Club, Barlow Moor Road, Didsbury.
Reading Room, 10 A.M. to 6 P.M., except Saturday; Saturday, 10 A.M. to 1 P.M.; Wednesday until 6.30 P.M. 16 St. Peters Sq.

ROCHDALE.—First Church of Christ, Scientist.—First Reader, George Lawson Pooley.—Services: 11 A.M., 6.30 P.M.; Sunday School, 2.30 P.M.; Wednesday, 8 P.M. — Lecture Room, Public Hall.
Reading Room open daily, except Wednesday and Sunday, from 3 to 9 P.M.; Wednesday to 7.30 P.M. 122 Drake Street.

SOUTHPORT. — Christian Science Society.—First Reader, Miss Mabel French.—Services: 11 A.M., 6.30 P.M.; first Wednesday in each month, 7.30 P.M.—10A Houghton Street.
Reading Room, Tuesday and Thursday, 3 to 5 and 6.30 to 8.30 P.M.; same address.

WARRINGTON.—Christian Science Society.—First Reader, George Henry Mason.—Services: 6.30 P.M.; Wednesday, 7.30 P.M.—7 Egypt Street.
Reading Room, Monday, 7 to 9 P.M.; Wednesday, 3 to 5 P.M.; same address.

Middlesex.

LONDON.—First Church of Christ, Scientist.—First Reader, William Albert Boswell.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Sloane Terrace, S. W.
Reading Room, 10 A.M. to 9.30 P.M.; same address. Telephone, Victoria 2216; telegram, Scienziale, London; also City Reading Room, 15 Queen St., E. C., 11.30 A.M. to 6.30 P.M., except Saturday.; Saturday until 2.30 P.M.

LONDON.—Second Church of Christ, Scientist.—First Reader, Lawrence Beesley.—Services: 11.30 A.M. and 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Aeolian Hall, 135-137 New Bond Street, W.
Reading Room, 10 A.M. to 9.30 P.M., except Wed. and Sat.; open Wed. until 7.30 P.M. and Sat. until 6 P.M. 14 Hanover Sq. (entrance in Harewood Place), near Oxford Circus Tube Station. Telephone, Gerrard 9080; also City Reading Room, 15 Queen Street, E. C., 11.30 A.M. to 6.30 P.M., except Saturday; Saturday until 2.30 P.M. Tel.

LONDON.—Third Church of Christ, Scientist.—First Reader, Mrs. Floria A. Mocatta.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Portman Rooms, Baker Street, West. Telephone, Mayfair 3204. Telegram, Scientol, London.
Reading Room open daily from 11 A.M. to 9.30 P.M. 39 Baker Street, West.

LONDON, N.—Christian Science Society.—First Reader, Mrs. Mary E. Griffiths.—Services: 11.30 A.M. and 7 P.M.; first and third Wednesday in each month, 8 P.M.—Stamford Hall, 43 Stamford Hill, N.
Reading Room open, 7 to 10 P.M., Mon., Wed., and Fri.; also one hour before and after each service; same address.

LONDON (Putney).—Christian Science Society.—First Reader, Miss Grace E. Adamson.—Services: 11.30 A.M., 7 P.M.; first Wednesday in each month, 8 P.M.—Chelverton Hall.
Reading Room open Tuesday and Friday, 3 to 4.30 P.M.; also Thursday, 6.30 to 8.30 P.M.; same address.

LONDON (Brixton).—Christian Science Society.—First Reader, Henry Benner.—Services: 11.30 A.M., 7 P.M.—Raleigh Hall, Saltoun Road.
Reading Room, 3 to 6 P.M. Wednesday and Saturday; same address.

Northumberland.

NEWCASTLE-ON-TYNE.—First Church of Christ, Scientist.—First Reader, Miss Ethel Marion Love.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—18 Eldon Square.
Reading Room, 2 to 4 P.M., except Saturday and Sunday; also Wednesday and Friday evening, 7 to 9; same address.

Nottinghamshire.

NOTTINGHAM.—Christian Science Society.—First Reader, Mrs. Annie Farmer.—Services: 11 A.M., 6.30 P.M.; first and third Wed. in each month, 8 P.M.—14 S. Sherwood St.
Reading Room, 3 to 5 P.M., also Wed. and Sat. evenings, 6.30 to 8; same address.

Oxfordshire.

OXFORD.—Christian Science Society.—First Reader, Miss Edith Rynd.—Services: 11.30 A.M., 7 P.M.—Taphouse Music Room, Magdalen Street.
Reading Room open Thursday from 3 to 6 P.M. Victoria Court, George Street.

Surrey.

RICHMOND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Elizabeth Anthony.—Services: 11.30 A.M., 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—20 Hill Rise.
Reading Room open daily, 2 to 4 P.M., 7.30 to 9.30 P.M.; same address.

Sussex.

BEXHILL-ON-SEA.—Christian Science Society.—First Reader, Miss Beatrix E. Lanchester.—Service: 11.30 A.M.—5 Marina Arcade.
Reading Room, 3 to 5 P.M., Monday, Wednesday, and Friday; same address.

BRIGHTON.—First Church of Christ, Scientist.—First Reader, Miss Nellie Beryl.—Services: 11.30 A.M. and 7 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Athenaeum Hall, North Street.
Reading Room open daily, except Sunday, 11 A.M. to 5 P.M. 7 Old Steine.

EASTBOURNE.—Christian Science Society.—First Reader, Miss Margaret Harley.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8.15 P.M.—2 Terminus Buildings.
Reading Rooms, daily, except Sunday, 3 to 5 P.M.; Wednesday, to 8 P.M., also Tuesday and Friday evenings, 8 to 9.

Warwickshire.

BIRMINGHAM.—Christian Science Society.—First Reader, Miss Louisa Harris.—Services: 11 A.M., 6.30 P.M.; first Wednesday in each month, 7.30 P.M.—Ruskin Buildings, 191 Corporation Street.
Reading Room, Tuesday, 6 to 8 P.M.; Thursday, 4 to 8 P.M.; same address.

Worcestershire.

KINGS NORTON.—Christian Science Society.—First Reader, Miss Rose Giddings.—Services: 11 A.M., 6.30 P.M.—"Rookery."
Reading Room, 7 to 9 P.M., Monday, Wednesday and Saturday; same address.

Yorkshire.

BEVERLEY.—Christian Science Society.—First Reader, John H. Hewson.—Service: 6.30 P.M.—Odd Fellows Hall, Walkergate.

BRADFORD.—First Church of Christ, Scientist.—First Reader, Miss Martha E. Frankland.—Services: 11.30 A.M., 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Masonic Hall, Rawson Square.
Reading Room open daily, 1 to 6 P.M.; same address.

HARROGATE.—Christian Science Society.—First Reader, Mrs. Caroline Getty.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—Waverley Chambers.
Reading Room, 11 A.M. to 1 P.M.; also 3 to 5 P.M., except Saturday; same address.

HORNSEA.—First Church of Christ, Scientist.—First Reader, Albert James Laybourn.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; first Wednesday of each month, 8 P.M.—Back Southgate.
Reading Room open Wednesday, 3 to 5 P.M., and first Wednesday of each month, 6.30 to 7.30 P.M.; also open Saturday, 3 to 5 and 7 to 9 P.M. Southgate.

HULL.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth A. Pogson.—Services: 11 A.M., 6.30 P.M.; Sunday School, 2.30 P.M.; Wednesday, 7.45 P.M.—Beverley Road, Newland.
Reading Room open daily. 78 Prospect Street, first floor.

LEEDS.—First Church of Christ, Scientist.—First Reader, John Williams Doorly.—Services: 10.30 A.M., 6.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Cavendish Rooms, Cavendish Road.
Reading Room, Mon. and Thurs. 10 A.M. to 9 P.M.; Tues., Wed., and Fri. 10 A.M. to 6.30 P.M.; Sat. 10 A.M. to 12.30 P.M. Calvert Building, Commercial Street.

SCARBOROUGH.—Christian Science Society.—First Reader, Stanley Morton Sydenham.—Services: 7 P.M.; Wednesday, 7 P.M.—B Class Room, Roscoe Rooms, Roscoe Street.
Reading Room open Friday, 7 to 9.30 P.M.; same address.

SHEFFIELD.—First Church of Christ, Scientist.—First Reader, C. Alvey Peck.—Services: 11 A.M., 6.30 P.M.; Wednesday, 8 P.M.—18 Pinfold Street, head of Church Street.
Reading Room, 3 to 5 P.M. Mon.; 12.30 to 2 P.M. Tues.; 5.30 to 8 P.M. Wed.; 7 to 9 P.M. Thurs. and Sat.; 2.30 to 4.30 P.M. Fri.; same address.

WAKEFIELD.—Christian Science Society.—First Reader, Charles Harold Anderson.—Services: 6.30 P.M.; Thursday, 7.30 P.M.—Unity Hall, Smyth Street.

Ireland.

County Down.

BELFAST.—First Church of Christ, Scientist.—First Reader, Miss Evelyn L. Webb.—Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—54 Royal Avenue.
Reading Room open 1.30 to 5 P.M. Monday; 3 to 5 and 7 to 9 P.M. Tuesday and Friday; same address.

County Dublin.

DUBLIN.—First Church of Christ, Scientist.—First Reader, Col. Henry Gerard Kennard.—Services: 11.30 A.M., 7 P.M.; Sunday School, 3.30 P.M.; Wednesday, 8 P.M.—15A Wicklow Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., also 8 to 10 P.M., except Wednesday. 21 Dawson Street.

KINGSTOWN.—Christian Science Society.—First Reader, Miss Emily Lucy Stewart.—Services: 11.30 A.M. and 6 P.M.; Wednesday, 7 P.M.—49 Upper George Street.
Reading Room, 11 A.M. to 1 P.M.; same address.

Scotland.

DUNFERMLINE.—Christian Science Society.—First Reader, James Swan.—Services: 11 A.M., 6.30 P.M.; first Wednesday in month, 8 P.M.—Masonic Hall.

EDINBURGH.—First Church of Christ, Scientist.—First Reader, Charles W. J. Tennant.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—88 Pitt Street.
Reading Room open daily, 11 A.M. to 4 P.M. and 7.30 to 9.30 P.M.; same address.

GLASGOW.—First Church of Christ, Scientist.—First Reader, Miss Jane T. Irvine.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M. St. Andrews Halls, Berkeley St., Door G.
Reading Room open daily, except Sun., 12 M. to 5 P.M.; also 7 to 9 P.M., except Wed. and Sun.; Wed., 6 to 7.30 P.M. 141 Bath St.

Wales.

SWANSEA (Glamorgan).—Christian Science Society.—First Reader, Miss M. Edith Perkins.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—1 Walters Terrace.
Reading Room, Wednesday, 7 to 8 P.M.; Friday, 3 to 5 P.M.; same address.

HOLLAND.

AMSTERDAM.—Christian Science Society.—First Reader, Mrs. Antoinette A. Fennema.—Services: 11 A.M.; first Wednesday in each month, 8 P.M.—87-89 Kioveniers burgwal.

HAGUE.—First Church of Christ, Scientist.—First Reader, Miss Wilhelmine den Berger.—Services: 11 A.M.; Wednesday, 8 P.M.—Oranje Societeit, 14-15 Prins Hendrik Plein.
Reading Room open daily, 2 to 4 P.M.; also Thurs. from 8 to 9.30 P.M. 4 Praktizijnshock.

ITALY.

FLORENCE.—Christian Science Society.—First Reader, Mrs. Mary Helen Morris.—Services: 11 A.M.; Wednesday, 5 P.M.—Via Tornabuoni 4, first floor.

NORWAY.

CHRISTIANIA.—Christian Science Society.—First Reader, Miss Kristine Knudsen.—Services: 11 A.M.; first and third Wednesday each month, 7.30 P.M.—Frogner School.
Reading Room, 12 M. to 2.30 P.M., Mon., Tues., Thurs., and Fri. Torvgaden 1 V.

SWEDEN.

STOCKHOLM.—Christian Science Society.—First Reader, Miss Emmy H. Schenström.—Service: 11.15 A.M.—Grefturegatan 24 A.

SWITZERLAND.

GENEVA.—Christian Science Society.—First Reader, Charles E. Vouga.—Services: 10.30 A.M.; Wed. 8.15 P.M.—4 Cour St. Pierre.
Reading Room open daily, 2 to 6 P.M.; same address.

ZURICH.—Christian Science Society.—First Reader, Mrs. Katie Frey.—Services: 10.45 A.M.; Wed., 8 P.M.—Waisenhausgasse 10.
Reading Room open Wed., 2 to 5 P.M.; Sat., 4 to 7 P.M.; same address.

NORTH AMERICA.

BAHAMA ISLANDS.

NASSAU.—Christian Science Society.—First Reader, Mrs. Franc Barkman Curry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

CANADA.

Alberta.

CALGARY.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth J. Tuckey.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.10 P.M.; Wed., 8 P.M.—218 8th Ave., W.
Reading Room, 10 A.M. to 5 P.M.; same pl.

CALGARY.—Christian Science Society.—First Reader, Percy Taylor.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—117A Eighth Ave., W.
Reading Room, 2.30 to 5 P.M.; same address.

EDMONTON.—First Church of Christ, Scientist.—First Reader, Mrs. Beatrice Harrison.—Services: 11 A.M.; Wednesday, 8 P.M.—772 First Street.
Reading Room, 2 to 5 P.M., Wednesday and Saturday; same address.

British Columbia.

NELSON.—Christian Science Society.—First Reader, Mrs. Helen Mary Cochrane.—Services: 11.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church, Stanley and Silica Sts.
Reading Room, 3 to 5 P.M.; same address.

ROSSLAND. — Christian Science Society. — First Reader, Mrs. Mary G. McNeill.—Services: 11 A.M.; Wednesday, 8 P.M.—Wallace Building, Columbia Avenue.
Reading Room, 3 to 5 P.M.; same address.

VANCOUVER.—First Church of Christ, Scientist.—First Reader, William A. Doctor.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 1166 Georgia Street.
Reading Room, 10 A.M. to 5 P.M.; same address.

VANCOUVER.—Second Church of Christ, Scientist.—First Reader, Mrs. Margaret G. H. Fleishman.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Hall, 641 Granville St.
Reading Room, 10 A.M. to 5 P.M.; same address.

VICTORIA.—Christian Science Society.—First Reader, Capt. Herbert Joseph Norman de Salis.—Services: 11 A.M.; Wednesday, 8 P.M. —935 Pandora Street.
Reading Room, 2 to 4 P.M.; same address.

Manitoba.

BRANDON.—First Church of Christ, Scientist. —First Reader, Mrs. Seressa Darrach.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M. —Church Edifice, Victoria and 8th Street.
Reading Room, Tues., Thurs., Sat. 3 to 5.30 P.M. Room 60, John E. Smith Block.

PORTAGE LA PRAIRIE.—Christian Science Society.—First Reader, Miss Mary Elizabeth Bray. — Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Millar Block, Room 7.

VIRDEN.—First Church of Christ, Scientist.—First Reader, Mrs. Agness Sprague.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Fire Hall.
Reading Room, 2 to 5 P.M., Tues., Fri., Sat.; 8 to 10 P.M., Mon. Over Post-office.

WINNIPEG.—First Church of Christ, Scientist.—First Reader, Lewis Henry Jordan.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—310 Notre Dame Avenue.
Reading Room, 11 A.M. to 5 P.M. 445-7 Somerset Block, 294 Portage Avenue.

New Brunswick.

ST. JOHN.—First Church of Christ, Scientist. —First Reader, William K. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, 3 to 5 P.M. 15 Germain Street.

Nova Scotia.

HALIFAX.—First Church of Christ, Scientist. —First Reader, John Ross.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—8 South Park Street.
Reading Room open Monday and Thursday from 3.30 to 5 P.M.; same address.

LIVERPOOL.—Christian Science Society.—First Reader, Sydney Morton Mulhall.—Service: 11 A.M.—Bridge Street.

YARMOUTH.—Christian Science Society.—First Reader, Miss Jennie D. Hitchens.—Services: 11 A.M.; Wed.,7.45 P.M.—Yarmouth Bnk. Blg.

Ontario.

BELLEVILLE.—Christian Science Society.—First Reader, Mrs. Clara G. Wright.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Front St. and Victoria Av.

BERLIN.—First Church of Christ, Scientist.—First Reader, Mrs. Jean Brown Wood.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner Water and Francis Streets.
Reading Room in tower of Church.

BOBCAYGEON.—Christian Science Society.—First Reader, Miss Mary H. Orr.—Services: 2.30 P.M.; Wednesday, 8 P.M.—Residence Miss M. H. Orr.

BRANTFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. Pierson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—44 George Street.
Reading Room, 2 to 4 P.M.; same address.

GALT.—First Church of Christ, Scientist.—First Reader, Andrew H. Rundstaller.—Services: 11 A.M.; Wednesday, 8 P.M.—Scott and Bennit Building.
Reading Room open Friday, 3 to 5 and 7 to 9 P.M.; same address.

GUELPH.—Christian Science Society.—First Reader, Wilbur Hostrawser.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Metropolitan Bank at 89 Quebec Street.

HAMILTON.—First Church of Christ, Scientist.—First Reader, Harold Henry Wadson Purkiss.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room open daily, except Sunday, 3 to 5 P.M. Church, 50 Jackson Street, W.

KINGSTON.—First Church of Christ, Scientist.—First Reader, Albert H. Daly.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 95 Johnston Street.
Reading Room, 3 to 5 P.M.; also Mon. and Thurs., 8 to 9.30 P.M.; same address.

LEAMINGTON.—Christian Science Society.—First Reader, Mrs. Lilla M. White.—Services: 11 A.M.; Wed., 8 P.M.—McSween Blk.

LONDON.—First Church of Christ, Scientist. —First Reader, Richard P. Aylsworth.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Richmond St., Princess and Park Aves.
Reading Room, 2 to 4.30 P.M.; adjoining Church Edifice.

ORANGEVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Annie Edgington. —Services: 11 A.M.; Wednesday, 8 P.M.—Jackson Block.
Reading Room from 3 to 5.30 P.M., Monday, Tuesday, Thursday, and Friday.

OTTAWA.—First Church of Christ, Scientist. —First Reader, Harry B. Borbridge.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room open daily, except Sunday; same address.

PEMBROKE. — Christian Science Society. — First Reader, Mrs. Hattie Wright.—Services: 3 P.M.; Wed., 8 P.M.—Res. Mr. H. Wright.

PETERBOROUGH.—First Church of Christ, Scientist.—First Reader, Robert John Todd. —Services: 11 A.M., 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—378 Aylmer St.
Reading Room open 2 to 5 P.M., Monday, Wednesday, and Saturday; same address.

PORT HOPE.—Christian Science Society.—First Reader, Mrs. Esther L. McNaughton.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Walton Street.

ST. THOMAS.—First Church of Christ, Scientist.—First Reader, Miss Ella Fitzpatrick.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Christian Science Hall, 615 Talbot Street.
Reading Room, 2 to 4 P.M.; same address.

TORONTO.—First Church of Christ, Scientist. —First Reader, Gavin W. Allan.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M. —Corner Queen's Avenue and Caer-Howell Street.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. Rooms 114 and 115 Manning Chambers, 70 Queen Street.

WOODSTOCK. — Christian Science Society.—First Reader, William Melville Shoebotham. —Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 3 to 5 P.M., Tuesday and Saturday. 386 Dundas Street, upstairs.

Province of Quebec.

FARNHAM.—Christian Science Society.—First Reader, John R. Gough.—Services: 11 A.M.; first Friday in each month, 7.30 P.M.—Residence of G. E. Loud.

MONTREAL.—First Church of Christ, Scientist.—First Reader, Mrs. Maria Pearson.—Services: 11 A.M. and 7 P.M.; Sunday School, 10 A.M.: Wednesday, 8 P.M.—Church Edifice, 41 Closse Street, Western Square.
Reading Room, 10 A.M. to 12 M., 3 to 5 P.M., except Sunday; also 8 to 9 P.M. Friday.

WESTMOUNT.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Lyman Derrom.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Victoria Hall, Room F.
Reading Room open daily, except Sunday, 11 A.M. to 1 P.M., 2 to 5 P.M.; same address.

Saskatchewan.

MOOSE JAW.—Christian Science Society.—First Reader, Mrs. Amelia Kennedy.—Service: 11 A.M.—Odd Fellows Hall, Seaborn Block, Main Street.

MEXICO.

GUADALAJARA.—Christian Science Society.—First Reader, Mrs. Hattie A. Boyce.—Services: 11 A.M.; Wednesday, 8 P.M.—Galeana 264.

MEXICO (City of).—First Church of Christ, Scientist.—First Reader, Mrs. Dorathea M. Pertz.—Services: 11 A.M.: Sunday School, 9.45 A.M.; Wed., 8 P.M.—Cinco de Mayo, 6.
Reading Room, 10 A.M. to 5 P.M.; same address.

SAN LUIS POTOSI.—Christian Science Society.—First Reader, James K. Remick.—Services: 10.30 A.M.; Wednesday, 8 P.M.—3 A Abasolo 4.

PANAMA.

GORGONA, CANAL ZONE.—Christian Science Society.—First Reader, William M. Wood.—Service: 8.15 A.M.—House 114 B.

PHILIPPINE ISLANDS.—See Asia.

PORTO RICO.

SAN JUAN.—Christian Science Society.—First Reader, Elton Warner.—Service: 11 A.M.—34 Sol Street, corner Cruz.

UNITED STATES.

Alabama.

BIRMINGHAM.—First Church of Christ, Scientist.—First Reader, Mrs. Perle L. Smith.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—2031 11th Avenue, So.
Reading Room, 10 A.M. to 4 P.M., except Sun., also 6.30 to 9.30 P.M., except Sun. and Wed.; 3 to 5 P.M. Sun. 730-731 Brown-Marx Building.

MOBILE—First Church of Christ, Scientist.—First Reader, Miss Lollie Craker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 9 St. Emanuel Street.
Reading Room, 11 A.M. to 3 P.M. Fidelia Building.

MONTGOMERY.—First Church of Christ, Scientist.—First Reader, Miss Greenie Burson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—16½ South Perry St.
Reading Room open daily, 10 A.M. to 4 P.M.; same address.

TOWN CREEK.—Christian Science Society.—First Reader, John Daniel Agee.—Service: 11 A.M.—Campground Spring.

Arizona.

BISBEE.—Christian Science Society.—First Reader, Bruce Perley.—Service: 11 A.M.—Medigovich Hall.

PHOENIX.—First Church of Christ, Scientist.—First Reader, Mrs. Anna C. Garesche.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Post Office Building, Monroe Street.
Reading Room, same address.

PRESCOTT.—First Church of Christ, Scientist.—First Reader, Mrs. Julie C. Elliott.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Union Block, Gurley Street.
Reading Room open daily, 2 to 4 P.M.

TUCSON.—First Church of Christ, Scientist.—First Reader, Mrs. Alice A. Hoff.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hotel Hall, 33 West Broadway Street.
Reading Room, 2 to 4 P.M.; same address.

Arkansas.

EUREKA SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline P. Calohan.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Fuller Hall, corner Rockhouse and Washington Streets.
Reading Room, 2 to 5 P.M.; same address.

FAYETTEVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Inez Droke.—Services: 11 A.M.; Wed., 7.45 P.M.—Wolf Big.
Reading Room, 2.30 to 5.30 P.M.; same address.

FORT SMITH.—First Church of Christ, Scientist.—First Reader, Herbert M. Beck.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th and C Streets.
Reading Room open daily, 9 A.M. to 5 P.M. Rooms 719-720 First National Bank Bldg.

HOT SPRINGS.—Christian Science Society.—First Reader, Mrs. Annie E. Jacobs.—Service: 11 A.M.—127 Central Avenue.
Reading Room, same address.

LITTLE ROCK.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie P. Reaves.—Services: 11 A.M.; Wednesday, 8 P.M.—Hollenberg Hall, corner 7th and Main Sts.
Reading Room, 10 A.M. to 5 P.M. daily, except Sunday; same address.

LITTLE ROCK.—Second Church of Christ, Scientist.—First Reader, Mrs. Lessie H. Peay.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 10 A.M. to 5 P.M. daily, except Sunday; same address.

MENA.—Christian Science Society.—First Reader, Mrs. Sarah A. B. Phillips.—Service: 11 A.M.—Odd Fellows Hall.

MONTICELLO.—Christian Science Society.—First Reader, Mrs. Willie S. Duke.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Curry Hall.
Reading Room, 2 to 4 P.M.; same address.

PINE BLUFF.—First Church of Christ, Scientist.—First Reader, Mrs. Neal McGaughy.—Services: 11 A.M.; Wednesday, 8 P.M.—108 Pine Street.
Reading Room, 2.30 to 5 P.M.; same place.

California.

ALAMEDA.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred N. Fenton.—Services: 11 A.M.; Wed., 8 P.M.—Adelphian Auditorium, Central Ave. and Walnut St.
Reading Room, 2 to 4 P.M. Woodmen Hall.

ALHAMBRA.—First Church of Christ, Scientist.—First Reader, William S. Deyo.—Services: 11 A.M.; Wednesday, 8 P.M.—Garfield Street.
Reading Room, 2 to 4 P.M.; same address.

ANAHEIM.—Christian Science Society.—First Reader, Mrs. Grace R. Ahlborn.—Service: 10.45 A.M.—Masonic Hall.

ARCATA.—First Church of Christ, Scientist.—First Reader, Miss Georgia May.—Services: 11 A.M.; Wed., 7.30 P.M.—Chapel, 14th St.
Reading Room, 2 to 4 P.M. Wednesday; same address.

AUBURN.—Christian Science Society.—First Reader, Herbert W. Beck.—Services: 11 A.M. Wednesday, 8 P.M.—Baptist Church.

BAKERSFIELD.—Christian Science Society.—First Reader, Mrs. Anna N. Parsons.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Producers Bank Building, 19th and H Streets.
Reading Room, 2 to 4 P.M.; same address.

BELVEDERE.—Christian Science Society.—First Reader, Miss Emily Ruth Becker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M.

BERKELEY.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude McCaslin.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Wilkins Hall, 2412 Haste Street.
Reading Room, 10 A.M. to 1 P.M., 1.30 to 6 P.M. First National Bank Building.

BISHOP.—Christian Science Society.—First Reader, Mrs. Caroline McGee.—Service: 11 A.M.—Christian Science Hall, E. Line St.
Reading Room, 2 to 5 P.M.; same address.

CHINO (San Bernardino Co.).—Christian Science Society.—First Reader, Milton S. Brown.—Service: 11 A.M.—Church Edifice.

CORONA.—First Church of Christ, Scientist.—First Reader, Mrs. Isabel Wyatt.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—8th and Howard Streets.
Reading Room, 2 to 4 P.M.; same address.

CORONADO.—Christian Science Society.—First Reader, Mrs. Hester H. Spangler.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Park Place.
Reading Room open from 9 A.M. to 6 P.M.; same address.

EUREKA.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth L. Foster.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
Reading Room open 1.30 to 4 P.M. Saturday; same address.

FORTUNA.—First Church of Christ, Scientist.—First Reader, Fred P. Newell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Newells Hall, Main Street.
Reading Room, 2 to 4 P.M. Underwood St.

FRESNO.—First Church of Christ, Scientist.—First Reader, Mrs. Emma G. Parsons.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building, Merced Street, between J and K Streets.
Reading Room, 12.30 to 5 P.M.; same address.

FRUITVALE.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie M. Urch.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 2 to 4 P.M. 3222 E. 14th St.

GARDENA.—Christian Science Society.—First Reader, Beri Fanning.—Services: 11 A.M.; Sunday School, 10 A.M.—Vermont Avenue, next Bank Building.

HANFORD.—First Church of Christ, Scientist.—First Reader, Miss Minna Berger.—Services: 11 A.M.—Masonic Temple; Wed., 8 P.M.—Room 12, 206 N. Irwin Street.
Reading Room, 2 to 5 P.M.; same address.

HERMOSA BEACH.—Christian Science Society.—First Reader, Mrs. Etta Prince Williams.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.

HOLLYWOOD.—First Church of Christ, Scientist.—First Reader, William H. Chandler.—Services: 11 A.M.; Wednesday, 8 P.M.—112 W. Prospect Avenue.
Reading Room, 1 to 5 P.M. daily, except Sunday. 561 W. Prospect Avenue.

LODI.—First Church of Christ, Scientist.—First Reader, Arthur Elwood Percival.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm Street and Lee Avenue.
Reading Room, 2 to 5 P.M.; same address.

LOMPOC.—Christian Science Society.—First Reader, Mrs. Antonette Sudden.—Service: 11 A.M.—Residence Miss Emma Robinson.

LONG BEACH.—First Church of Christ, Scientist.—First Reader, Robert W. Foyle.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel Hall, 313 West 3d Street.
Reading Room open daily, 10 A.M. to 5 P.M. 324-325 1st Nat. Bank Bldg., Pine Ave.

LOS ANGELES.—First Church of Christ, Scientist.—First Reader, George Monroe Gifen.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 635-639 West 17th Street, between Figueroa and Georgia Streets.
Reading Room open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 7 P.M. 704 Herman W. Hellman Bldg., 4th & Spring Sts.

LOS ANGELES.—Second Church of Christ, Scientist.—First Reader, S. Manson Abbott.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Ebell Hall, 18th and Figueroa Streets.
Reading Room open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 7 P.M. 704 Herman W. Hellman Bldg., 4th & Spring Sts.

LOS ANGELES.—Third Church of Christ, Scientist.—First Reader, Newell Dike Darlington.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Simpson Auditorium, 734 S. Hope Street.
Reading Room open 9 A.M. to 9 P.M., except Wednesday; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building.

LOS ANGELES.—Fourth Church of Christ, Scientist.—First Reader, John F. Manning.—Services: 11 A.M.; Sunday School, 9.30 A.M.—Symphony Hall, 232 S. Hill Street; Wednesday 8 P.M.—Blanchard Hall, 233 S. Broadway.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building, Fourth and Spring Sts.

LOS GATOS.—First Church of Christ, Scientist.—First Reader, John J. Haring.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. from Oct. to May; 8 P.M. from May to Oct.—Chapel, Broadway.
Reading Room, 2 to 4 P.M.; same address.

MARTINEZ.—Christian Science Society.—First Reader, George Lyman Eddy.—Services: 11 A.M.; Wednesday, 8 P.M.—311 Ferry Street.

MILL VALLEY.—Christian Science Society.—First Reader, Miss Daisy Lovering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, corner Lovell and Olive Streets.
Reading Room, 2 to 4 P.M.; same address.

MODESTO.—Christian Science Society.—First Reader, Miss Ada Lawrence.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 13th Street.

MONROVIA.—Christian Science Society.—First Reader, Mrs. Isabella Hazen.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Woman's Club House.

NAPA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. McDougall.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and Polk Streets.
Reading Room, Tuesday and Thursday, 2 to 4 P.M.; same address.

OAKLAND.—First Church of Christ, Scientist. —First Reader, Llewellyn T. Haskell.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and 17th Streets.
Reading Room, 10 A.M. to 12.30 and 1 to 4 P.M.; same address.

OAKLAND.—Second Church of Christ, Scientist.—First Reader, Mrs. Eva J. Bray.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Lincoln Hall, 407 13th Street.
Reading Room open daily, except Sunday and Wednesday, 10 A.M. to 5 P.M. and 7 to 9 P.M.; Wednesday, 10 A.M. to 5 P.M. 99-100 Bacon Building.

OCEAN PARK.—First Church of Christ, Scientist.—First Reader. Charles Hunter Miller.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple, Marine Street and Trolley Way.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. 114 Trolley Way, between Navy and Ozone Avenues.

ONTARIO.—Christian Science Society.—First Reader, Frank E. Whitehouse.—Service: 11 A.M.—I. O. O. F. Hall.

PACIFIC GROVE.—First Church of Christ, Scientist.—First Reader, Mrs. Anna F. Stockird. — Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—167 Fountain Ave.
Reading Room, 2 to 4 P.M., except Sunday.

PALO ALTO.—First Church of Christ, Scientist.—First Reader, Mrs. Emma C. Bentley.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—501 Waverly Street.
Reading Room, 2 to 5 and 7.30 to 9 P.M.; same address.

PASADENA.—First Church of Christ, Scientist.—First Reader, Clinton P. McAllaster.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.; Chapel, corner Oakland Avenue and East Colorado Street.
Reading Rooms open 9 A.M. to 5 P.M.; also Tuesday and Saturday evenings from 7 to 9. Chamber of Commerce Building.

PETALUMA. — Christian Science Society. — First Reader, Mrs. Ida Lee McCollum.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—501 D Street.
Reading Room, 1 to 5 P.M.; same address.

PLACERVILLE.—Christian Science Society.—First Reader, Mrs. Alice M. Woodward.—Service: 11 A.M.

POMONA.—First Church of Christ, Scientist. —First Reader, Mrs. Mary A. Collins.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Center Street, near Main.
Reading Room, 13 to 15 Hansler-Rutan Block, corner of Second Street and Garey Avenue. Open from 1 to 4.30 P.M.

PORTERSVILLE.—Christian Science Society. —First Reader, Walter Lee Crowe.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.

REDLANDS.—First Church of Christ, Scientist.—First Reader, Mrs. Ada M. Lee.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Contemporary Club House.
Reading Room, 2 to 5 P.M. 107 Citrus Ave.

REDONDO BEACH. — Christian Science Society.—First Reader, Henry G. Raby.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Pacific Avenue, opposite Redondo Hotel Grounds.

RICHMOND. — Christian Science Society. — First Reader, Mrs. Dorothee W. Wade.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1127 16th Street.

RIVERSIDE.—First Church of Christ, Scientist.—First Reader, Miss Mildred Averill.—Services: 10.45 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8 P.M.—6th and Lemon Streets.
Reading Room open daily, except Sundays and holidays, 2 to 4 P.M. Church Edifice.

RIVERSIDE.—Second Church of Christ, Scientist.—First Reader, Alexander M. Greene. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner 11th and Lemon Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

SACRAMENTO.—First Church of Christ, Scientist.—First Reader, Frederick F. Thomson. —Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Temple, corner 9th and K Sts.
Reading Room open daily, 10 A.M. to 4 P.M. 1007 7th Street, Rooms 7 and 8.

SALINAS.—Christian Science Society.—First Reader, Mrs. Olive A. Wharton Henderson. —Services: 11 A.M.; Wednesday, 7.45 P.M. —230½ Main Street.
Reading Room, 10 A.M. to 9 P.M.; same address.

SAN BERNARDINO.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Gyger Pierce.—Services: 11 A.M.; Wednesday, 7.45 P.M.—E Street, between 7th and 8th Sts.
Reading Room, 10 A.M. to 4 P.M. 416 New Katz Building.

SAN DIEGO.—First Church of Christ, Scientist.—First Reader, Charles E. L. Kirtland.—Services: 11 A.M. 7.45 P.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Ash and 3d Streets.
Reading Room, 10 A.M. to 4 P.M.; same address.

SAN FRANCISCO.—First Church of Christ, Scientist.—First Reader, Frank Walter Gale. —Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Sacramento and Scott Sts.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M. 719-720 Chronicle Bldg.

SAN FRANCISCO.—Second Church of Christ, Scientist. — First Reader, Charles Arthur Davie.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Kendricks Hall, 454 Valencia Street, near 16th Street.
Reading Room open daily, except Sun., 11 A.M. to 5 P.M.; also 7 to 9 P.M., except Sun. and Wed. Anglo Bldg., 16th and Mission Sts.

SAN FRANCISCO.—Third Church of Christ, Scientist.—First Reader, Mrs. Harriet S. Berry.—Services: 11 A.M.; Sunday School, 9.30 A.M. Wednesday, 8 P.M.—630 Shrader Street, near Haight.
Reading Room, 2 to 5 P.M.; also 7 to 9 P.M., except Wednesday. 600 Ashbury Street, corner Haight.

SAN JOSE.—First Church of Christ, Scientist. —First Reader, R. Cyril Sheppard.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, St. James St. between 1st & 2d Sts.
Reading Room, 12.30 to 4.30 P.M. 18 North 2d Street.

SAN MATEO.—First Church of Christ, Scientist. — First Reader, Elmer A. Wolfe. — Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Froebel Hall, Ellsworth Ave.
Reading Room, 2 to 4 P.M. daily, except Wednesday and Sunday. Room 7, Post Office Building.

SAN PEDRO. — Christian Science Society. — First Reader, Mrs. Florence Koontz.—Services: 11 A.M.; Wed., 8 P.M.—Leland Hall, Palos Verdes St., between 14th and 15th Sts.

SAN RAFAEL.—First Church of Christ, Scientist. — First Reader, George Frederick Clifford.—Services: 11 A.M.; Wednesday, 8 P.M.—Red Men Hall, 803 Fourth Street.
Reading Room, 2 to 4 P.M. Friday; same address.

SANTA ANA.—First Church of Christ, Scientist.—First Reader, William M. Gregg.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 6th and Sycamore Streets.
Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA.—First Church of Christ, Scientist.—First Reader, Arthur E. Bingham.—Services: 11 A.M.; Wednesday, 7.45 P.M. 1228 State Street.
Reading Room, 2 to 4.30 P.M.; same address.

SANTA CRUZ.—First Church of Christ, Scientist.—First Reader, Miss Augusta M. Cole.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Ocean St. and Dakota Ave.
Reading Room, 2 to 4 P.M. I. O. O. F. Blg.

SANTA MONICA.—First Church of Christ, Scientist. First Reader, Mrs. Dora L. Gibson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church, corner Oregon Avenue and 7th Street.
Reading Room, 2 to 4.30 P.M. 1350 3d St.

SANTA ROSA.—Christian Science Society.—First Reader, Mrs. Mary Maxwell Cummings.—Service: 11 A.M.—Club House, Tenth St.

STOCKTON.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy Jane Felt.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—W. C. T. U. Hall, North California Street.
Reading Room, 10 A.M. to 4 P.M. daily, also 7 to 9 P.M., except Wednesday. Savings Bank Building.

TULARE.—Christian Science Society.—First Reader, Mrs. Margaret B. Woodward.—Service: 11 A.M.—Goldmans Hall.

UPLAND.—Christian Science Society.—First Reader, Mrs. Margaret Leeson.—Services: 11 A.M., I. O. O. F. Hall; Wednesday, 8 P.M.—Corner 9th Street and 3d Avenue.

VALLEJO.—Christian Science Society.—First Reader, Miss Jerita V. Blair.—Services: 11 A.M.; Wednesday, 8 P.M.—Samoset Hall.

VENTURA.—Christian Science Society.—First Reader, Mrs. Hattie Teague.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Main Street.
Reading Room, 2 to 4.30 P.M., except Sunday; same address.

VISALIA.—Christian Science Society.—First Reader, Miss Alice L. Gilliam.—Service: 11 A.M.—Woodmen Hall.

WATSONVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Edna M. Bloom.—Services: 11 A.M.; Wednesday, 7.45 P.M.—14A East Lake Avenue.
Reading Room, 2.30 to 4 P.M.; same address.

WHITTIER.—First Church of Christ, Scientist.—First Reader, Charles R. Gahr.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapel, Baily St. and Newlin Ave.
Reading Room 2 to 5 P.M. Monday, Thursday, and Saturday; same address.

Colorado.

ASPEN.—First Church of Christ, Scientist.—First Reader, Mrs. Emma D. Shehi.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Church, 100 W. Main St.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

BOULDER.—First Church of Christ, Scientist.—First Reader, Mrs. Ida J. Rand.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Sternberg Building, Pearl Street.
Reading Room, daily, except Sunday, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

BRECKENRIDGE.—First Church of Christ, Scientist.—First Reader, George W. Watson.—Services: 8 P.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M.; Church Bldg.

CANON CITY.—First Church of Christ, Scientist.—First Reader, Herbert D. Avery.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—824 Main Street.
Reading Room, 2 to 4 P.M., except Sundays and holidays; same address.

COLORADO SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie S. Nissley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner of Boulder and Cascade Avenues.
Reading Room, 9.30 A.M. to 4.30 P.M.; same address.

CRIPPLE CREEK.—First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Wilson.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

DENVER.—First Church of Christ, Scientist.—First Reader, Gray Montgomery.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th and Logan Avenues.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M., Wed. until 6 P.M. Rooms 600-602 Mercantile Bldg.

DENVER.—Second Church of Christ, Scientist.—First Reader, Henry H. Hurley.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Masonic Temple, 350 S. Broadway.
Reading Room, 10 A.M. to 5 P.M. 10 and 11 The Cheshire, 1st Ave. and Broadway.

DENVER.—Third Church of Christ, Scientist.—First Reader, Mrs. Grace Owens Given.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Woman's Club Building, 1437 Glenarm Place.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 606-607 Kittredge Building, 16th Street and Glenarm Place.

DENVER.—Fourth Church of Christ, Scientist.—First Reader, Mrs. Addie M. Guesnier.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Clay St. and Dunkeld Pl.
Reading Room, 2 to 5 P.M., except Sunday; same address.

DURANGO.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Ball.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor, Redman Building, Ninth Street.
Reading Room open Wed. and Fri. afternoons, also Fri. evenings; same address.

FLORENCE.—First Church of Christ, Scientist.—First Reader, Mrs. Emma C. Rebord.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 312 East Second Street.
Reading Room open Thursday, 2 to 4 P.M.; same address.

FORT COLLINS.—First Church of Christ, Scientist.—First Reader, Mrs. Lillie C. Ames.—Services: 11 A.M., 8 P.M.; Wed., 8 P.M.—Unity Church, Mulberry and College Avenues.
Reading Room open daily, 2 to 4 P.M. 161 West Mountain Avenue, Room 6.

GEORGETOWN.—First Church of Christ, Scientist.—First Reader, Fred Anderson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, corner 7th and Toas Streets.
Reading Room, same address.

GLENWOOD SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Lucretia A. Bowker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—I.O.O.F. Hall.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

GOLDEN.—Christian Science Society.—First Reader, Mrs. Martha Ballard.—Services: 11 A.M.; Wednesday, 8 P.M.

GRAND JUNCTION.—First Church of Christ, Scientist.—First Reader, Harry T. Wilson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 10 A.M. to 5 P.M., except Sunday. Church, 652 White Avenue.

GREELEY.—Christian Science Society.—First Reader, Mrs. Ada Morrison.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—800 9th Street.

LA JUNTA.—Christian Science Society.—First Reader, Mrs. Charlotte Cook.—Services: 11 A,M.; Wednesday, 7.30 P.M.—401 Colorado Avenue.

LEADVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Effie Ovren Champney.—Services: 11 A.M.; Wednesday, 8 P.M. —816½ Harrison Avenue.
Reading Room open daily, 3 to 5 P.M.

LITTLETON. — Christian Science Society. — First Reader, Mrs. Harriet A. Sipes Beach. —Service: 11 A.M.—C. S. Hall, Harwood Ave.

LONGMONT.—First Church of Christ, Scientist.—First Reader, Miss Mary Alice Thorn. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—415 Main St.
Reading Room open daily, 10 A.M. to 4 P.M.

LOVELAND.—Christian Science Society.—First Reader, Miss Clara A. Witte.—Services: 11 A.M.; Wed., 8 P.M.—417 E. 4th Street.

MONTE VISTA.—Christian Science Society.—First Reader, Horatio A. Collar.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Collar res. West side Opera House Blk.

MONTROSE.—First Church of Christ, Scientist.—First Reader, Charles M. Remington. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—S. 2d Street.
Reading Room open daily, 2 to 4 P.M.

PALISADES. — Christian Science Society.—First Reader, Mrs. Harriet M. Beauchamp. —Service: 11 A.M.

PUEBLO.—First Church of Christ, Scientist. —First Reader, Mrs. May Kenworthy.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Unity Church Building, corner 9th and Court Streets.
Reading Room, 10 A.M. to 5 P.M. 404-406 Central Block.

ROCKY FORD.—Christian Science Society.—First Reader, Mrs. Anna Louise Norris Clark. — Services: 11 A.M.; Wednesday, 8 P.M.—Hazen Block, South Main Street.

SALIDA.— Christian Science Society. — First Reader, Herbert G. Hodding.—Services: 11 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—133 E. 2d Street.
Reading Room, 3 to 5 P.M.; same address.

SILVERTON. — Christian Science Society. — First Reader, Mrs. Elsina L. Hickey.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1244 Reese Street.

STEAMBOAT SPRINGS. — Christian Science Society.—First Reader, Mrs. Gurina Banning. —Service: 11 A.M.—Masonic Hall.

TELLURIDE. — Christian Science Society.—First Reader, Mrs. Martha Isabelle Bellino.—Services: 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.

TRINIDAD.—Christian Science Society.—First Reader, Mrs. Maude Corey Godfrey.—Services: 11 A.M.; first and third Wednesday in each month, 8 P.M.—Odd Fellow Hall, East Main Street.

VICTOR.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah C. Blankinship.—Services: 11 A.M., 7.45 P.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—117 S. 4th St.
Reading Room, same address.

Connecticut.

BRIDGEPORT.—First Church of Christ, Scientist.—First Reader, Romeo W. Miller.—Services: 11 A.M.; Wednesday, 8 P.M.—871 Lafayette Street.
Reading Room open daily from 10 A.M. to 1 P.M. and 3 to 5 P.M., also Friday evening and Sunday afternoon; same address.

DANBURY.—First Church of Christ, Scientist.—First Reader, Howard S. Hawley.—Services: 11 A.M.; Wednesday, 8 P.M.—203 Main Street.
Reading Room, 2 to 5 P.M., except Sundays and holidays; same address.

DERBY. — Christian Science Society. — First Reader, Mrs. Hannah J. Bray.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Derby Public Library.

HARTFORD.—First Church of Christ, Scientist.—First Reader, Clinton H. Newton.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. — Chapel, 537 Farmington Avenue, opposite Kenyon Street.
Reading Room open daily, except Sun., 10 A.M. to 5 P.M., Wed., to 7 P.M. Connecticut Mutual Building, 783 Main Street.

HARTFORD.—Second Church of Christ, Scientist.—First Reader, William B. Green.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M. Connecticut General Building, 64 Pearl St.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

MERIDEN.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel Rogers Wright.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.; Room 8, Wilcox Block, Colony St.
Reading Room open daily, 3 to 5 P.M.

MYSTIC.—First Church of Christ, Scientist.—First Reader, Miss Grace Willard Edick.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Gilbert Block.
Reading Room, 2 to 4 P.M.; same address.

NEW BRITAIN.—First Church of Christ, Scientist.—First Reader, Herbert A. Johnson.—Services: 10.45 A.M. and 7 P.M.; Wednesday, 8 P.M.—Chapel, West Main Street.
Reading Room, 2 to 5 P.M.

NEW HAVEN.—First Church of Christ, Scientist.—First Reader, William Hall Robertson. —Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Republican Hall, corner Crown and Temple Streets; entrance on Temple Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., also Wednesday evening until 7.30 and Saturday evening until 9. 601 Malley Building, 902 Chapel Street.

NEW HAVEN.—Second Church of Christ, Scientist.—First Reader, Miss Ella M. Belden.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Warner Hall, 1044 Chapel Street.
Reading Room open daily, except Sunday, 11 A.M. to 5 P.M.; same address.

NEW LONDON.—First Church of Christ, Scientist.—First Reader, Miss Clara Hamilton. —Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Granite and Hempstead Streets.
Reading Room open daily, except Sundays, from 11 A.M. to 4 P.M.; also Thursday evening, 7.30 to 9; same address.

NORWALK.—Christian Science Society.—First Reader, Mrs. Elizabeth Morrison.—Services: 11 A.M.; Wednesday, 8 P.M. 57 Wall St.
Reading Room, 2.15 to 4.30 P.M. daily, except Sunday; same address.

NORWICH. —Christian Science Society.—First Reader, Herbert M. George.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—59 Broadway.
Reading Room, 3 to 5 P.M.; same address.

STAMFORD.—First Church of Christ, Scientist.—First Reader, Floyd W. Triggs.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Burlington Arcade.
Reading Room, 2 to 5 P.M.; same address.

WATERBURY.—First Church of Christ, Scientist.—First Reader, Charles R. Manville.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Buckingham Building, Cottage Place entrance.
Reading Room open 2 to 5 P.M. Buckingham Building, Grand Street entrance.

WINSTED.—Christian Science Society.—First Reader, Raymond W. Churchill.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—412 Main Street.
Reading Room open daily, 2 to 5 P.M.; same address.

Delaware.

WILMINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret H. Kent.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, Park Place and Van Buren Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also Saturday evening, 7 to 9. 839 Market Street.

District of Columbia.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Harry Cornell Wilson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 15th and R Streets, N. W.
Reading Room open daily, except Sunday. Suite 601-603 Colorado Building, 14th and G Streets, N. W.

Florida.

COCOANUT GROVE.—Christian Science Society.—First Reader, Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.—Congregational Church.

DAYTONA.—Christian Science Society.—First Reader, Mrs. Margaret Barnes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—40 Beach St.

JACKSONVILLE.—First Church of Christ, Scientist.—First Reader, Edward G. Trenholm.—Services: 10.45 A.M.; Wed., 8 P.M.—Church Edifice, Laura and Union Streets.
Reading Room open daily, except Sunday, 9.30 A.M. to 5 P.M. 314 Dyal-Upchurch Building, Bay and Main Streets.

KEY WEST.—First Church of Christ, Scientist.—First Reader, Frederick A. Beckmann.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Masonic Temple, Simonton St.
Reading Room open daily, 2 to 5 P.M.; same address.

PALM BEACH (WEST).—First Church of Christ, Scientist.—First Reader, Mrs. Rosa Lewis Everett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, west of Bank.
Reading Room, 9 A.M. to 12 M. and 3 to 5 P.M.; same address.

PENSACOLA.—First Church of Christ, Scientist.—First Reader, Miss Zaidee Douglas Adams.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, same address.

ST. AUGUSTINE.—First Church of Christ, Scientist.—First Reader, Mrs. Augusta Wilson.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—28 Granada Street.
Reading Room, 2 to 4 P.M.; same address.

ST. PETERSBURG.—Christian Science Society.—First Reader, Ed Martin Langdon.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Hall, corner First Street and First Avenue, S.

TALLAHASSEE.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Lewis.—Services: 11 A.M.; Wednesday, 8 P.M.—252 East Park Avenue.
Reading Room, 10 A.M. to 12 M.; same pl.

TAMPA.—First Church of Christ, Scientist.—First Reader, Henry L. Dollve.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Bank of Tampa Building, 508½ Franklin Street, 3d floor.
Reading Room open daily, 2.30 to 4.30 P.M.; same address.

Georgia.

AMERICUS.—First Church of Christ, Scientist.—First Reader, Mrs. Maude H. Smith.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—315 Jackson Street.
Reading Room, 10 A.M. to 1 and 2 to 4 P.M.; same address.

ATLANTA.—First Church of Christ, Scientist.—First Reader, Walter H. Bedard.—Services: 11 A.M.; Wednesday, 8 P.M.—Cable Hall, 82 and 84 North Broad Street, near Peachtree Street.
Reading Room, 9 A.M. to 5 P.M., except Sunday. Grand Opera House Building.

AUGUSTA.—First Church of Christ, Scientist.—First Reader, Miss Ritta May Metcalf.—Services: 11 A.M.; Wednesday, 8.30 P.M.—315 Union Bank Building.
Reading Room, 11 A.M. to 1 P.M.; same pl.

COLUMBUS.—Christian Science Society.—First Reader, Mrs. Leonora M. Sarling.—Services: 11 A.M.; Wednesday, 8 P.M.—Garrard Building.

FITZGERALD.—First Church of Christ, Scientist.—First Reader, Miss Sue V. Portmess.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 401 N. Main Street.
Reading Room, same address.

MACON.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Lee B. Findlay.—Services: 11 A.M.; Wednesday, 8 P.M.—Public Library, Mulberry Street.
Reading Room, 10 A.M. to 12 M.; 3 to 5 P.M., except Sunday; same address.

ROME.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Moreno Sledge.—Services: 11 A.M.; Wednesday, 7.30 P.M.—231½ Broad Street.
Reading Room, 3 to 5 P.M.; same address.

SAVANNAH.—First Church of Christ, Scientist.—First Reader, Mrs. May L. Teasdale.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8.30 P.M.—Christian Science Hall, Bull and York Streets.
Reading Room open daily, except Sunday, 11 A.M. to 5 P.M.; same address.

SHELLMAN.—First Church of Christ, Scientist.—First Reader, Thomas E. Allen.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wed., 7.30 P.M.—Church Edifice, Church St.
Reading Room, same address.

WASHINGTON.—Christian Science Society.—First Reader, Mrs. Julia Du Bose.—Service: 11 A.M.—Residence G. T. Anthony.

Hawaii.

HONOLULU.—Christian Science Society.—First Reader, Mrs. Caroline Haskins Gurrey.—Services: 11 A.M.; Wednesday, 8 P.M.—Fraternity Hall, I. O. O. F. Bldg., Fort St.
Reading Room open daily, except Sunday and holidays, 10.30 A.M. to 12.30 P.M.; same address.

Idaho.

BOISE.—First Church of Christ, Scientist.—First Reader, Mrs. Lila A. Thomas.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 12.15 P.M.—Church Edice, State Street, between 8th and 9th Streets.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

CALDWELL. — Christian Science Society. — First Reader, Mrs. Daisy F. Vinson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church. Reading Room open Saturday, 2.30 to 4.30 P.M.; same address.

CAMBRIDGE.—Christian Science Society.—First Reader, Mrs. Eva Barber.—Service: 11 A.M.—Christian Science Hall.

COEUR d'ALENE.—Christian Science Society.—First Reader, Mrs. Emma C. Fletcher.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 10, Wiggett Block.

GRANGEVILLE.—Christian Science Society.—First Reader, Mrs. Louise Smith Glanville.—Services: 11 A.M.; Wednesday, 8 P.M.—Lewis Commercial School Building.

LEWISTON.—First Church of Christ, Scientist.—First Reader, Mrs. Maud Agnew Randall.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, corner 7th Avenue and 9th Street. Reading Room, 1 to 4 P.M. New Idaho Trust Building.

MOSCOW.—First Church of Christ, Scientist.—First Reader, Mrs. Arta Fisher.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Browne Block, 112 Main Street. Reading Room open Saturday, 2 to 5 P.M.; same address.

NAMPA. — Christian Science Society.—First Reader, John A. Nixon.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Commercial Building. Reading Room, 2 to 4 P.M.; same address.

PAYETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Belle Satoris.—Services: 11 A.M.; Wed., 7.30 P.M.—Church. Reading Room, 2.30 to 5 P.M. Monday, Wednesday, and Friday; same address.

POCATELLO.—First Church of Christ, Scientist.—First Reader, Carl Nilsson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 159 South Main Street. Reading Room, 2.30 to 4.30 P.M. Church.

ST. ANTHONY.—Christian Science Society.—First Reader, George E. Miller.—Services: 11 A.M.; Wednesday, 8 P.M. — Baptist Church. Reading Room, 2 to 4 P.M.; same address.

TWIN FALLS.—Christian Science Society.—First Reader, Mrs. Lucy Cope Hawley.—Services: 11 A.M.; Wednesday, 8 P.M.—Church 3d Avenue, East. Reading Room, 2.30 to 4.30 P.M.; same address.

WALLACE.—Christian Science Society.—First Reader, Everett H. Pattison.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner River and 5th Streets.

WEISER.—Christian Science Society.—First Reader, Mrs. Erma B. Terwilliger.—Service: 11 A.M.—440 State Street.

Illinois.

ALTON. — Christian Science Society. — First Reader, Henry F. Butler.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Nesbitt Hall, 2d and Market Streets.

AURORA.—First Church of Christ, Scientist.—First Reader, Mrs. Mina B. Ross.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—G. A. R. Building, on the Island. Reading Room, 2 to 4 P.M. Second floor, Beacon Building.

BATAVIA.—First Church of Christ, Scientist.—First Reader, Miss Martha Parry.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. Reading Room open Wednesday afternoon.

BELLEVILLE.—Christian Science Society.—First Reader, Miss Isabelle Hauser.—Services: 10.45 A.M.; Wed., 8 P.M.—Buchanan Hall.

BELVIDERE. — Christian Science Society. — First Reader, Will J. Craig.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2d floor, 130 N. State Street.

BIGGSVILLE.—Christian Science Society.—First Reader, Mrs. Nina Wittman.—Services: 11 A.M.; Wednesday, 8 P.M.—Main Street. Reading Room, 3 to 5 P.M.; same address.

BLOOMINGTON.—First Church of Christ, Scientist.—First Reader, Douglas C. Ridgley.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Monroe and Prairie Streets. Reading Room open from 10 A.M. to 4 P.M., except Sunday; same address.

BLOOMINGTON.—Christian Science Society.—First Reader, Frank P. Casey.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Jacoby Building, 513 N. Main Street.

BURNS.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie A. Fesler.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence, Mrs. Fannie A. Fesler. Reading Room open daily; same address. Post-office address, Cambridge, Ill.

CAIRO. — Christian Science Society. — First Reader, Mrs. Laura R. Pink.—Services: 11 A.M.; Wednesday, 8 P.M.—1105 Commercial Avenue.

CANTON. — Christian Science Society.—First Reader, ——— ——— Service: 11 A.M.—Church Edifice, corner East Chestnut Street and Third Avenue.

CARBONDALE.—Christian Science Society.—First Reader, John J. Hesler.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—I. O. O. F. Hall.

CARTERVILLE.—Christian Science Society.—First Reader, Mrs. Emma Krite.—Services: 10.45 A.M.; Wed., 7.45 P.M.—P. O. Bldg.

CENTRALIA.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Derieth.—Services: 10.45 A.M.; Wednesday, 8 P.M.—North Locust Street. Reading Room open daily, 2 to 4 P.M.

CHAMPAIGN.—First Church of Christ, Scientist.—First Reader, Philip S. Barto.—Services: 10.45 A.M., 3.30 P.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M—New Church Edifice, University Avenue and Elm Street. Reading Room open daily, except Sunday, from 9 A.M. to 5 P.M.; same address.

CHAMPAIGN. — Christian Science Society.——First Reader, Mrs. Ella A. Ferguson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Illinois Hall.

CHARLESTON.—Christian Science Society.—First Reader, Mrs. Emma Russell Scott.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Library.

CHICAGO.—First Church of Christ, Scientist.—First Reader, Milberry H. Lincicome.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—4017 Drexel Boulevard. Reading Room, 6 Madison St., 6th floor; also 768 Oakwood Boulevard.

CHICAGO.—Second Church of Christ, Scientist.—First Reader, James A. Hemingway.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Avenues. Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also 2632 North Clark Street, near Wrightwood Avenue.

CHICAGO.—Third Church of Christ, Scientist.—First Reader, Frederick Augustus Bangs.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church Edifice Washington Blvd. and Leavitt St.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room, 2221 W. Madison Street.

CHICAGO.—Fourth Church of Christ, Scientist.—First Reader, Andrew V. Louderback.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room, Willoughby Building, 6 E. Madison Street; also 236 West 63d Street.

CHICAGO.—Fifth Church of Christ, Scientist.—First Reader, John H. Coulter.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 4850 Madison Avenue.

CHICAGO.—Sixth Church of Christ, Scientist.—First Reader, Alexander G. Jamie.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Streets.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 11209 Michigan Avenue.

CHICAGO.—Seventh Church of Christ, Scientist.—First Reader, Edward B. Hatch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 5318 Kenmore Avenue, between Berwyn and Balmoral Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room, 1054 Wilson Avenue. Open daily, except Sun. and Wed., 9 A.M. to 9 P.M.; open Wed., 9 A.M. to 7 P.M.

CHICAGO.—Eighth Church of Christ, Scientist.—First Reader, John Elmer Fellers.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Bournique Hall, 315 23d Street, East.
Reading Room, 6 Madison Street; also parlor floor, Lexington Hotel, Michigan Boulevard and 22d Street.

CHICAGO.—Ninth Church of Christ, Scientist.—First Reader, Lyman J. Hubbard.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Woodlawn Masonic Temple, Lexington Avenue and 64th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 6244 Kimbark Avenue.

CHILLICOTHE.—First Church of Christ, Scientist.—First Reader, Mrs. Louisa A. Rogers.—Services: 10.30 A.M.; Wed., 7.45 P.M.
Reading Room open 2 to 4 P.M. Monday, Wednesday, and Saturday. Kelly Block.

CLINTON.—First Church of Christ, Scientist.—First Reader, Mrs. Maude E. Young.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Warner Block.
Reading Room, 2 to 5 P.M., Wed. and Sat.

DANVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Lutie W. Prutsman.—Services: 10.30 A.M.; Sunday School, 11.35 A.M.; Wednesday, 7.45 P.M.—7 West Harrison Street.
Reading Room open 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

DECATUR.—First Church of Christ, Scientist.—First Reader, Miss Emma B. Petsch.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 148 West Prairie Avenue.
Reading Room, 10 A.M. to 5 P.M., except Sundays and legal holidays; same address.

DE KALB.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha H. Clark.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Thursday, 3 to 5 P.M.; same address.

DELAVAN.—Christian Science Society.—First Reader, Mrs. Bertha Jennings Ames.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Christian Church.

DIXON.—First Church of Christ, Scientist.—First Reader, Miss Annie E. Hinman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.45 P.M.—Second floor, 122 1st St.
Reading Room, 2 to 4 P.M.; same address.

DOWNERS GROVE.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude Estelle White.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Hall, Main Street.
Reading Room, 48 West Maple Avenue.

EAST ST. LOUIS.—First Church of Christ, Scientist.—First Reader, Fred S. Willbur.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 10.40 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Summit Avenue and Washington Place.
Reading Room open daily, except Sunday, from 1 to 4 P.M.; same address.

ELGIN.—First Church of Christ, Scientist.—First Reader, Miss Florence Becker.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Masonic Hall, Villa Court.
Reading Room, 2 to 4.30 P.M. daily, except Sunday, 13 The Spurling.

EVANSTON.—First Church of Christ, Scientist.—First Reader, Frank H. Edwards.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Chicago Avenue and Grove Street.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M.; same address.

FAIRBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Hannah M. Spence.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open from 1 to 4.30 P.M. Wednesday and Saturday; same address.

FARMER CITY.—Christian Science Society.—First Reader, Otto McConkey.—Service: 10.30 A.M.—Old Presbyterian Church.

FREEPORT.—First Church of Christ, Scientist.—First Reader, Miss Silena Gransden.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—229 Stephenson St.
Reading Room, 3 to 5 P.M.; Wednesday and Saturday; same address.

GALESBURG.—First Church of Christ, Scientist.—First Reader, John Newton Conger.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church, corner Cedar and South Streets.
Reading Room open daily, 10 A.M. to 4 P.M., except Sunday and holidays. Room 10, Galesburg National Bank Building.

GENESEO.—Christian Science Society.—First Reader, Leroy B. Hill.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Hosford Building.

GENEVA.—First Church of Christ, Scientist.—First Reader, Mrs. Dora L. Crook.—Services: 11 A.M.; Wednesday, 8 P.M.—Second Street, between State and James.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

HARVEY.—Christian Science Society.—First Reader, Frederick E. Williams.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Harvey Land Association Building.
Reading Room, 1 to 5 P.M.; same address.

HAVANA.—Christian Science Society.—First Reader, Miss Augusta Wolters.—Services: 10.30 A.M.; Wednesday 7.30 P.M.—Holzgrafe Building, Main Street.
Reading Room Wed. and Sat. 3 to 5 P.M.

HIGHLAND PARK.—First Church of Christ, Scientist. — First Reader, Oliver Stowe Brown.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hazel Avenue, near St. Johns.
Reading Room open daily, except Sunday, 2 to 4 P.M. Church.

HOOPESTON.—First Church of Christ, Scientist.—First Reader, Mrs. Nannie B. Jaynes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—At Church Edifice.
Reading Room, open Wednesday, 2 to 4 P.M.; same address.

JACKSONVILLE. — First Church of Christ, Scientist. — First Reader, Mrs. Mary R. Frankenberg. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—221 W. Morgan Street.
Reading Room 2.30 to 4.30 P.M.; same pl.

JACKSONVILLE.—Second Church of Christ, Scientist. — First Reader, Miss Anna M. Bronson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Conservatory Hall.
Reading Room 2.30 to 4.30 P.M.; same pl.

JOLIET.—First Church of Christ, Scientist.—First Reader, Horace E. Baldwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Cor. Sherman St. and 2d Ave.
Reading Room, Joliet National Bank Building, Room 511.

KANKAKEE.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie M. Kenaga.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Public Library Building.
Reading Room, 2 to 5 P.M., except Sunday. Powell Building.

KEWANEE.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Bone.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—302 South Main Street.
Reading Room, 10 A.M. to 4 P.M.; same address.

LA GRANGE.—First Church of Christ, Scientist.—First Reader, Avery Coonley.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Church Edifice, Catherine Avenue and Cossitt Boulevard.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

LINCOLN.—Christian Science Society.—First Reader, Mrs. Adelcia M. Hart.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Corner Broadway and Ottawa Sts.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

LOCKPORT. — Christian Science Society.—First Reader, Miss Louise L. Miller.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Alexander Building.
Reading Room, Wednesday from 2 to 4 P.M.; same address.

MAQUON.—Christian Science Society.—First Reader, Mrs. Edna L. Hughes.—Service: 10 A.M.—Residence Mrs. Ann Eliza Housh.

MATTOON.—Christian Science Society.—First Reader, Mrs. Cora Kern Henley.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—1420 Broadway.
Reading Room, 2 to 4 P.M.; same address.

MOLINE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, corner 6th Avenue and 16th Street.
Reading Room open daily, 2 to 4 P.M., except Sunday; same address.

MOMENCE.—Christian Science Society.—First Reader, Joseph W. Tower.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall.

MONMOUTH.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Jared.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—402 So. 1st Street.
Reading Room, same address.

MORRIS.—Christian Science Society.—First Reader, Mrs. Carrie Gorich Johnson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Fraternity Hall, Washington Street.

MORRISON.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Maxfield Sands. — Services: 10.45 A.M. — Universalist Church; Wed., 7.30 P.M.—In Reading Room.
Reading Room over Smith's Bank.

NAPERVILLE.—Christian Science Society.—First Reader, Bernard C. Beckman.—Service: 10.45 A.M.—Second floor, 107 Washington St.

NEWMAN.—First Church of Christ, Scientist.—First Reader, Mrs. Etta McCormick.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.
Reading Room open 2 to 4 P.M., Monday, Wednesday, and Saturday.

OAK PARK.—First Church of Christ, Scientist.—First Reader, Mrs. Katharine Butler.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, John and Lake Streets.
Reading Room, 10 A.M. to 12 M. and 2 to 5 P.M.; same address.

OAK PARK.—Second Church of Christ, Scientist.—First Reader, William A. Shepard.—Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Unity Temple, Lake Street, corner Kenilworth Avenue.
Reading Room daily, 1 to 5 P.M.; also evenings, 7.30 to 9, except Wed. and Thurs. New Masonic Blk., Oak Park Av. & Lake St.

OTTAWA.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Ames Hodkinson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Lafayette Street, next to Reddick Library.
Reading Room open Tuesdays, Thursdays, and Saturdays, from 2.30 to 5 P.M.

PALMYRA.—Christian Science Society.—First Reader, Mrs. Emma F. M. Padget.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First floor, I. O. O. F. Building.

PANA.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen A. Marsh.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Glasgow Block.
Reading Room, 1 to 4 P.M., Wed. and Sat.

PARK RIDGE AND EDISON PARK.—First Church of Christ, Scientist.—First Reader, Miss May Emily Pope. — Services: 11.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Edison Park.
Reading Room, 2 to 4 P.M. daily, except Sunday. The Ridgewood, Edison.

PEORIA.—First Church of Christ, Scientist.—First Reader, Edward H. Clarke.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 213 S. Jefferson Avenue.

PITTSBOURGH.—Christian Science Society.—First Reader, Mrs. Rosa Houston.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

PITTSFIELD.—Christian Science Society.—First Reader, Samuel Lockwood Crane.—Service: 11 A.M.—Chapel, corner Washington and Jackson Streets.

POLO.—First Church of Christ, Scientist.—First Reader, Mrs. Cecelia M. Schell.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

PRINCETON.—Christian Science Society.—First Reader, Mrs. Alice M. Davis.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. Reading Room, 2 to 5 P.M. 437 S. Main St.

PROPHETSTOWN.—Christian Science Society.—First Reader, Mrs. Lucy B. Timmerman.—Service: 10.45 A.M.—G. A. R. Hall.

QUINCY.—First Church of Christ, Scientist.—First Reader, Miss Emilie Worden.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Jewish Temple, 9th Street, near Spring.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Fourth floor, Stearns Building, N. W. corner 5th and Hampshire Sts.

RANTOUL.—Christian Science Society.—First Reader, Mrs. Bertha H. Smith.—Services: 11 A.M.; Wednesday, 7.45 P.M. Trade Palace, over Room 7.

ROCKFORD.—First Church of Christ, Scientist.—First Reader, George E. Willis.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Mendelssohn Hall, 513 West State Street.
Reading Room open daily, except Sunday, 12 M. to 5 P.M.; also Saturday, until 9 P.M. 414 Rockford Trust Building.

ROCK ISLAND.—First Church of Christ, Scientist. First Reader, Charles Knox Mixter.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 7.45 P.M.—Church Edifice, 825 23d Street.
Reading Room open daily, except Sunday, 3 to 4 P.M.; same address.

SHAWNEETOWN.—Christian Science Society.—First Reader, Mrs. Eula L. Lowe.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Residence, Mrs. Eula L. Lowe.

SPRINGFIELD.—First Church of Christ, Scientist. First Reader, Mrs. Laura P. Van Hesley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Jewish Temple, North Fifth Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. Room 506, Ferguson Building.

STERLING.—Christian Science Society.—First Reader, Walter N. Haskell.—Service: 10.45 A.M.—I. O. O. F. Hall.

STREATOR.—Christian Science Society.—First Reader, Miss Nellie M. Whiting.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church of Good Will, Hickory Street.

TAYLORVILLE.—Christian Science Society.—First Reader, Miss Helena Boyd.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Anderson Building.
Reading Room open Mon., Wed., and Sat., 2.30 to 5 P.M.; same address.

WAUKEGAN.—First Church of Christ, Scientist.—First Reader, Hugh C. Toelle.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—329 West Street.
Reading Room, 2 to 4 P.M.; same address.

WHEATON.—First Church of Christ, Scientist.—First Reader, Fred D. Ewell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Wesley Street, near Main.
Reading Room open Wednesday, 2 to 5 P.M.; same address.

WILMETTE.—First Church of Christ, Scientist.—First Reader, Henry Yost Sutherland.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Central Avenue and 10th Street.
Reading Room, 2 to 4 P.M., except Saturday; same address.

Indiana.

ANDERSON.—First Church of Christ, Scientist.—First Reader, John H. Cave.—Services: 10.45 A.M., 7.45 P.M.; Wednesday, 7.45 P.M.—122 West 8th Street.
Reading Room open daily, 1 to 4 P.M.

BLOOMINGTON.—First Church of Christ, Scientist. First Reader, Mrs. Tunie Hays Buskirk.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. 121 South Walnut Street.
Reading Room, 1.30 to 4.30 P.M. Friday; same address.

COLUMBIA CITY.—Christian Science Society.—First Reader, Miss Ora Ball.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—T. B. H. Hall, corner Van Buren and Line Streets.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Louis K. Phillips.—Services: 10.30 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—526 5th Street.
Reading Room, 2 to 4 P.M.; same address.

CONNERSVILLE.—Christian Science Society.—First Reader, Miss Jennie M. Whiteford.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—820 Northeastern Avenue.

CRAWFORDSVILLE.—First Church of Christ, Scientist. First Reader, Mrs. Laura E. Hughes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—123½ South Green Street.
Reading Room, 2 to 5 P.M. Tuesday, Wednesday, and Friday; same address.

ELKHART.—First Church of Christ, Scientist. First Reader, Franklin L. Shreiner.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 117 W. Lexington Av.
Reading Room, 2 to 4 P.M.; same address.

ELWOOD.—Christian Science Society.—First Reader, Mrs. Mary E. Beale.—Services: 11 A.M.; Wed., 7.30 P.M.—901 South A Street.

EVANSVILLE.—First Church of Christ, Scientist.—First Reader, Miss Nora Alexander.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 417 Upper 3d Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

FORT WAYNE.—First Church of Christ, Scientist.—First Reader, Roscoe C. Scheckler.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. Room 31, Bass Block.

FRANKFORT.—First Church of Christ, Scientist.—First Reader, Henry A. Crane.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Maccabee Hall.
Reading Room open 1 to 5 P.M. Room 205, Falzinger Building.

FRANKLIN.—First Church of Christ, Scientist. First Reader, Mrs. Emma Goodman.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Axt Building.
Reading Room, 2 to 5 P.M.; same address.

GARY.—Christian Science Society.—First Reader, Mrs. Katherine D. Coles.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—33 5th Avenue.
Reading Room, 2 to 5 P.M.; same address.

GOSHEN.—First Church of Christ, Scientist.—First Reader, Christian E. Blough.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—206 N. Main Street.
Reading Room, 3 to 5 P.M.; same address.

GRAND VIEW.—Christian Science Society.—First Reader, Mrs. Margaret R. Mosby.—Service: 2.30 P.M.—Residence Mrs. Mary E. Anderson.

HAMMOND.—Christian Science Society.—First Reader, Miss Sarah Helen Pickens.—Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—512 Hammond Building.
Reading Room, 10 A.M. to 5 P.M. and 7.30 to 9 P.M.; same address.

HUNTINGTON.—Christian Science Society.—First Reader, Ross Kilbourne De Cew.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Warren and Tipton Streets.

INDIANAPOLIS.—First Church of Christ, Scientist.—First Reader, Clare G. Cameron.—Services: 11 A.M. and 8 P.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Propylaeum, 17 East North Street.
Reading Room open daily, except Sunday and Wednesday, 10 A.M. to 5 P.M. and 7 to 9 P.M.; Wednesday, 10 A.M. to 5 P.M. Room 15, Lombard Building, 24½ E. Washington Street.

INDIANAPOLIS.—Second Church of Christ, Scientist.—First Reader, Emerson W. Chaille.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Masonic Temple, corner Illinois and North Streets.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 611 Odd Fellow Bldg.

KOKOMO.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Tate Seiberling.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—402½ N. Main St.
Reading Room, 2 to 4 P.M.; same address.

KOKOMO.—Christian Science Society.—First Reader, James E. Hillis.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—106½ W. Walnut Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; also 7 to 9 P.M., Mon. and Sat.

LA FAYETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Rowe Blackburn.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room, 2 to 4 P.M. 703 South St.

LA PORTE.—First Church of Christ, Scientist.—First Reader, Arthur Clifford Lay.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 1008 Michigan Avenue.
Reading Room, 2 to 5 P.M. daily, exeept Sundays and holidays; same address.

LOGANSPORT.—First Church of Christ, Scientist.—First Reader, John H. Stephens.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, North and Ninth Streets.
Reading Room, 9.30 A.M. to 12 M.; 1.30 to 4 P.M. Stettiner Building, Broadway, 2d floor.

MARION.—First Church of Christ, Scientist.—First Reader, Mrs. Alberta Raynor.—Services: 11 A.M.; Wednesday, 8 P.M.—Conservatory of Music.
Reading Room, 2 to 4 P.M.; same address.

MICHIGAN CITY.—First Church of Christ, Scientist.—First Reader, Miss Inez L. Campbell.—Services: 11 A.M.; Wednesday, 7.45 P.M.—7th and Cedar Streets.
Reading Room open Monday, Wednesday, and Friday from 1 to 5 P.M.; same address.

MT. VERNON.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Reister.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Pythian Hall.
Reading Room, 1 to 4 P.M. 331 Upper 2d St.

MUNCIE.—First Church of Christ, Scientist.—First Reader, Greeley Price.—Serviees: 10.45 A.M.; Sunday School, 9.30 A.M; Wednesday, 7.45 P.M.—127 N. Mulberry Street.
Reading Room, 2 to 5 P.M.; same address.

MUNCIE.—Second Church of Christ, Scientist.—First Reader, Mrs. Alta S. Moore.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—106 W. Washington Street.
Reading Room, 2 to 5 P.M.; same address.

NEW ALBANY.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia S. Korfhage.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Main and Bank Streets.
Reading Room open 2 to 4 P.M.

NEW CASTLE.—Christian Science Society.—First Reader, Mrs. Myrtle M. Pence.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—G. A. R. Room, Court House.

PERU.—Christian Science Society.—First Reader, Mrs. Elizabeth M. Goodall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—30 East 5th Street.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

PRINCETON.—Christian Science Society.—First Reader, Mrs. Armitta P. Davidson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—217 W. Emerson Street.

RICHMOND.—First Church of Christ, Scientist.—First Reader, Otis K. Karns.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple.
Reading Room, 10 N. Tenth Street.

ROCKVILLE.—Christian Science Society.—First Reader, John H. Lee.—Services: 11 A.M.; Sunday School, 10 A.M.—Residence John H. Lee.

RUSHVILLE.—First Church of Christ, Scientist.—First Reader, Miss Blanche M. Cowing.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—238 Main St.
Reading Room, same address.

SHELBYVILLE.—First Church of Christ, Scientist.—First Reader, Harry S. Downey.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 22, Postoffice Block.
Reading Room open week days, 1 to 4 P.M.; same address.

SOUTH BEND.—First Church of Christ, Scientist.—First Reader, John F. Gaylor.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Main and Madison.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. 129 West Colfax Avenue.

TERRE HAUTE.—First Church of Christ, Scientist.—First Reader, James Benedict Huntington.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Temple, 8th and Walnut Sts.
Reading Room, daily, 10 A.M. to 12 M.; 2 to 5 P.M. 303-304 Terre Haute Trust Bldg.

VALPARAISO.—First Church of Christ, Scientist.—First Reader. Mrs. Marian Elam Bartholomew.—Services: 10.45 A.M., Wednesday, 8 P.M.—Post Office Building.
Reading Room, 2 to 5 P.M.; same address.

VINCENNES.—Christian Science Society.—First Reader, Robert L. Buckles.—Services: 10.45 A.M.; Wednesday, 8 P.M.—221 and 222 La Plante Building.
Reading Room, 2 to 5 P.M.; same address.

WABASH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Latchem.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Corner Maple and Carroll Streets.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

WARSAW.—First Church of Christ, Scientist.—First Reader, Jacob Andrew Henry.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open 3 to 5 P.M. Monday, Wednesday, and Friday.

Iowa.

AKRON.—Christian Science Society.—First Reader, Miss Emily Way.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.

ALBIA.—Christian Science Society.—First Reader, Mrs. Lillian Oswald.—Services: 11 A.M.; Wednesday, 8 P.M.—Yeoman Hall, East side of Square.

ALTON.—Christian Science Society.—First Reader, Mrs. Clara C. Bowers.—Service: 11 A.M.

AMES.—Christian Science Society.—First Reader, Mrs. Addie L. Dunham.—Service: 11 A.M.—Smith Hall.
Reading Room open 2.30 to 5 P.M. Wednesday and Saturday. 618 Douglas Avenue.

ANAMOSA.—Christian Science Society.—First Reader, Mrs. Lena Hubbell Chamberlain.—Services: 11 A.M.; Wednesday, 8 P.M.

ANITA.—First Church of Christ, Scientist.—First Reader, Mrs. Ottumwa E. Voorhees.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 4 P.M. Wednesday. Chambers Building, Main Street.

BLOOMFIELD.—Christian Science Society.—First Reader, Mrs. Lucretia A. Carruthers.—Service: 11 A.M.—2d floor, Trimble House Block.

BURLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma N. Minton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Building, 513 North 3d Street.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

CEDAR RAPIDS.—First Church of Christ, Scientist.—First Reader, George C. Gilfillan.—Services: 11 A.M.—Majestic Theater; Wednesday, 8 P.M.—Universalist Church, 3d Avenue and 6th Street, E.
Reading Room, 10 A.M. to 5 P.M. 706-7 Security Savings Bank Building.

CENTERVILLE.—Christian Science Society.—First Reader, Mrs. Cora E. Whitsell.—Services: 11 A.M.; Wednesday, 8 P.M.—Upstairs Lammars Building, West Side Square.

CHARLES CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Almyra Dodd.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Commercial National Bank.
Reading Room open Tuesday, 2 to 4 P.M.; same address.

CLEAR LAKE.—Christian Science Society.—First Reader, Perry Horton Jones.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CLINTON.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret D. Rixon.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—310 Third Ave.
Reading Room, 2 to 4 P.M. 224 Fifth Ave.

COUNCIL BLUFFS.—First Church of Christ, Scientist.—First Reader, Clarence A. Laubach.—Services: 10.45 A.M.; Wed., 8 P.M.—Masonic Temple, Broadway and 4th Streets.
Reading Room open 11.30 A.M. to 4.30 P.M. 310 Merriam Block.

CRESTON.—First Church of Christ, Scientist.—First Reader, Gilbert Judson Ferguson.—Services: 11 A.M.; Wednesday, 8 P.M.—503 West Adams Street.
Reading Room, 2 to 4 P.M.; same address.

DAVENPORT.—First Church of Christ, Scientist.—First Reader, Paul A. Aepli.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner 6th and Perry Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M. Church Edifice.

DENISON.—First Church of Christ, Scientist.—First Reader, John William Miller, Jr.—Services: 10.30 A.M.; Wed., 8 P.M.—Church.
Reading Room, 2 to 4 P.M.; same address.

DES MOINES.—First Church of Christ, Scientist.—First Reader, Arthur J. Allen.—Services: 10.30 A.M., 8 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church, 927-29 8th St.
Reading Room open 10 A.M. to 5 P.M. 503-504 Fleming Building.

DOUDS.—Christian Science Society.—First Reader, William W. Jackson.—Service: 10.30 A.M.—Residence, W. W. Jackson.

DUBUQUE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Baird.—Services: 11 A.M. Princess Theater; Wednesday, 7.45 P.M.—Church Edifice, northeast corner 9th and Bluff Streets.
Reading Room open daily from 2.30 to 4.30 P.M., except Sunday. Church Edifice.

ESTHERVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie B. Lough.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Des Moines and 7th Streets.
Reading Room, 2.30 to 4.30 P.M. Wednesday and Saturday; same address.

EXIRA.—First Church of Christ, Scientist.—First Reader, Isaac Statzell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wed., 1 to 4 P.M.

FAIRFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie C. Louden.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.
Reading Room, 2 to 4 P.M. Over Fairfield National Bank.

FORT DODGE.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes Gannon Robertson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 1st Avenue, N., and 12th St.
Reading Room open 2 to 5 P.M., except Sunday. 415 1st National Bank Building.

FORT MADISON.—Christian Science Society.—First Reader, Mrs. Sarah J. Waite.—Service: 10.45 A.M.—809 Front Street.
Reading Room, 2 to 4 P.M., Tuesday, Thursday, and Saturday.

HAMPTON.—Christian Science Society.—First Reader, Mrs. Etta L. Cummings.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Schlesinger Blg.

HUMBOLDT.—Christian Science Society.—First Reader, Mrs. Jane C. Utley.—Service: 11 A.M.—G. A. R. Hall.

INDEPENDENCE.—First Church of Christ, Scientist.—First Reader, Mrs. Edith B. Rockwell.—Services: 10.30 A.M.; Wed., 7.45 P.M.
Reading Room, same address.

IOWA CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie L. Lewis.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Koza Block, 220½ College Street.
Reading Room, 2 to 4 P.M.; same address.

JEFFERSON.—Christian Science Society.—First Reader, Mrs. Gussie A. Bickle.—Service: 11 A.M.—Woodmen Hall.

KEOKUK.—First Church of Christ, Scientist.—First Reader, Miss Sadie Marion Becker.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—716 Main St.
Reading Room open 2.30 to 4.30 P.M.; Tues., Thurs., and Fri.; same address.

LE MARS.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian M. Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Columbia Hall.
Reading Room open from 3 to 5 P.M. Wednesday. 412 N. Main Street.

LIME SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Roberts.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Opera House Block.
Reading Room, Wed. and Sat. afternoons.

MANCHESTER.—Christian Science Society.—First Reader, Mrs. Ella F. Cooley.—Service: 11 A.M.—Universalist Church.

MASON CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Lily Emsley Markley.—Services: 11 A.M.; Wednesday, 7.30 P.M.—119 W. 8th Street.
Reading Room open daily, 2 to 5 P.M.; same address.

MAQUOKETA.—Christian Science Society.—First Reader, Mrs. Marietta F. Cannell.—Services: 11 A.M.; Wed., 7.30 P.M.—Rice Bldg.
Reading Room, 2 to 4 P.M.; same address.

MARION.—Christian Science Society.—First Reader, Mrs. Eliza J. Longfellow.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Wilson Bldg.
Reading Room, 2 to 5 P.M. Mon., Tues., Sat.

MARSHALLTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Louise B. Simon.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Bldg., Main and 5th Sts.
Reading Room, 2 to 4.30 P.M. 31 W. Main.

McGREGOR.—First Church of Christ, Scientist.—First Reader, August Kranert.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.
Reading Room, Wed., 2 to 5 P.M.; same pl.

MITCHELL.—Christian Science Society.—First Reader, Miss Nellie M. Gilbertson.—Service: 11 A.M.—G. A. R. Hall.

MONTICELLO.—Christian Science Society.—First Reader, Mrs. Cornelia B. Smith.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence Mrs. C. B. Smith.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Chastine M. Snyder.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel, North Jefferson Street.
Reading Room open Wednesday and Friday afternoons at Chapel.

MUSCATINE.—First Church of Christ, Scientist.—First Reader, Charles Howard.—Services 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—6th and Walnut Sts.
Reading Room, 2 to 4 P.M. 116 Iowa Avenue, 2d floor.

OELWEIN.—Christian Science Society.—First Reader, Mrs. Bertha Wallace.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, 3d Avenue and 2d Street, East.

OSAGE.—Christian Science Society.—First Reader, Mrs. Dorothy V. Cotter.—Services: 10.30 A.M.; Wed., 7.30 P.M.—W. R. C. Hall.

OSKALOOSA.—First Church of Christ, Scientist.—First Reader, Amos P. Spencer.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, East.
Reading Room open Wednesday and Saturday from 3 to 5 P.M.; same address.

OTTUMWA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

OTTUMWA.—Christian Science Society.—First Reader, J. Frank Harman.—Services: 11 A.M.; Wed., 8 P.M.—214 Washington St.

RED OAK.—Christian Science Society.—First Reader, Mrs. Jeannette S. Webb.—Services: 10.45 A.M.; Wednesday, 8 P.M.—502 5th Street.

ROCK VALLEY.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Louisa Gebhardt.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, Wed., 2 to 4 P.M. Church.

SABULA.—Christian Science Society.—First Reader, Mrs. Martha Day.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Building, Bank and Water Streets.

SHELDON.—First Church of Christ, Scientist.—First Reader, Mrs. Rhoda S. Nichols.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church, 9th St. and 5th Ave.
Reading Room, 2 to 5 P.M.; same address.

SHENANDOAH.—Christian Science Society.—First Reader, Mrs. Emily Oliver Andrews.—Service: 10.30 A.M.—Universalist Church.

SIOUX CITY.—First Church of Christ, Scientist.—First Reader, Miss Adah M. Jandt.—Services: 10.40 A.M. and 7.40 P.M.; Wednesday, 7.45 P.M.—10th and Jones Streets.
Reading Room, 9 A.M. to 4 P.M. 403 Farmers Loan and Trust Bldg., 526 4th St.

SPENCER.—Christian Science Society.—First Reader, Mrs. Milly Taylor.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, 2 to 4 P.M. Monday; same address.

TIPTON.—Christian Science Society.—First Reader, Miss Lillian Amelia Dean.—Service: 10.45 A.M.—Res. W. B. McBurney.

TOLEDO.—Christian Science Society.—First Reader, Mrs. Flora Wells Ross.—Services. 11 A.M.; Wed., 8 P.M.—16 Stiger Building.

VILLISCA.—Christian Science Society.—First Reader, Mrs. Zona Berg.—Services: 11 A.M.; Wednesday, 8 P.M.—Boise Building.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Leonna E. McCall.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Streets.
Reading Room, 2.30 to 4.30 P.M. Mon., Wed., Sat. Northwest corner of Square.

WATERLOO.—First Church of Christ, Scientist.—First Reader, Benjamin Coale.—Services: 10.45 A.M.; Wednesday, 8 P.M.—421 Jefferson Street.
Reading Room, 2 to 5 P.M., also Saturday evening. 324½ E. Fourth Street.

WEBSTER CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Soule.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel.
Reading Room open daily, 2 to 5 P.M.

Kansas.

ABILENE.—Christian Science Society.—First Reader, Miss Nellie S. Mitchner.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M. Corner 3d and Cedar Streets.

ARKANSAS CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Susan Ames Deering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Central Avenue and Second Street.
Reading Room, 2 to 5 P.M. Tuesday and Thursday; same address.

ATCHISON.—First Church of Christ, Scientist.—First Reader, Achilles P. Cochran.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th and Santa Fe.
Reading Room open daily, 9 A.M. to 4 P.M., also Thurs. and Sat. 7 to 9 P.M. Public Library Bldg., cor. 5th St. & Kansas Ave.

BELOIT.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie N. McGhee.—Services: 11 A.M.; Wednesday, 8 P.M.—Church 3d and Hersey Avenues.
Reading Room, 2 to 5 P.M. Wednesday; same address.

BURLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Julia A. Pilcher.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M.; at Church.

CALDWELL.—Christian Science Society.—First Reader, Mrs. Rosa A. F. Shelley.—Service: 11 A.M.—Over Detrick Trading Co.

CHANUTE.—First Church of Christ, Scientist.—First Reader, Mrs. Lilley B. Yockey.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Corner N. Forest Avenue and Elm Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

CHANUTE.—Christian Science Society.—First Reader, Miss Bertha Barker.—Services: 11 A.M.; Wednesday, 8 P.M.—14 S. Lincoln Av.
Reading Room, 2 to 5 P.M.; same address.

CHETOPA.—Christian Science Society.—First Reader, Mrs. Edith C. O'Neill. Services: 11 A.M.; Wed., 8 P.M. Elm and Sixth Sts.

COUNCIL GROVE. Christian Science Society. —First Reader, Sylvester C. Hoack. Services: 11 A.M.; Wednesday, 8 P.M. Over Leader Dry Goods Store.

EMPORIA.—First Church of Christ, Scientist. —First Reader, Mrs. Ellen M. Plumb.—Services: 11 A.M.; Wednesday, 8 P.M. Holderman Block, West Sixth Street.
Reading Room, 2 to 4.30 P.M.; same address.

EUREKA.—Christian Science Society.—First Reader, Miss Madella Smith.—Service: 11 A.M.—Christian Science Hall.

FORT SCOTT.—First Church of Christ, Scientist. First Reader, Mrs. Bessie R. Kennedy.—Services: 11 A.M.; Wednesday, 8 P.M. G. A. R. Hall.
Reading Room, 2 to 5 P.M. daily, except Sunday. Moore Building, 15 S. Main Street.

GALENA.—First Church of Christ, Scientist. —First Reader, Mrs. Oro M. Braun.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Shellacks Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M. Room 18, 600 Main Street.

GIRARD.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth H. Vincent.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Ozark Avenue and St. John Street.
Reading Room open Wed. 2 to 5 P.M.

HIAWATHA.—Christian Science Society.—First Reader, Miss Ethel M. Balmer.—Services: 11 A.M.; Wed., 8 P.M.—Pottenger Hall.

HORTON.—First Church of Christ, Scientist. —First Reader, Mrs. Emma Neal Scott.—Services: 11 A.M.; Wed., 8 P.M.—Chapel.
Reading Room open Wednesday from 2.30 to 4.30 P.M.; same address.

HUMBOLDT.—Christian Science Society.—First Reader, Alfred E. Currey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—10 North 9th Street.
Reading Room, 2 to 4 P.M.; same address.

HUTCHINSON.—First Church of Christ, Scientist.—First Reader, Mrs. Nora L. Puterbaugh.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Century Hall.
Reading Room, 10 A.M. to 5 P.M. 29 McCurdy Building, Sherman and Main Streets.

INDEPENDENCE.—First Church of Christ, Scientist.—First Reader, Mrs. Ora Aleen Ross.—Services: 11 A.M.; Wed., 7.45 P.M.—Church Edifice, corner Main and 11th Sts.
Reading Room, same address.

IOLA.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie De Waters.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—110 E. Jackson St.
Reading Room, 2 to 4 P.M.; same address.

JUNCTION CITY.—First Church of Christ, Scientist.—First Reader, George H. Taugeman.—Services: 11 A.M.; Wednesday, 7.30 P.M.—5th and Jefferson Streets.
Reading Room open daily, 2 to 4 P.M.

KANSAS CITY.—First Church of Christ, Scientist.—First Reader, Miss Mary F. B. Harman.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Auditorium, 6th Street and Minnesota Avenue.
Reading Room, 10 A.M. to 5 P.M. 209 Portsmouth Building.

KANSAS CITY. Christian Science Society.—First Reader, Mrs. Sarah E. Scherzer.—Services: 3 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—903 Osage Avenue.
Reading Room, 12 M. to 4 P.M. Wednesday and Friday; same address.

LAWRENCE.—First Church of Christ, Scientist.—First Reader, Henry B. Ober.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—F. A. A. Building.
Reading Room open daily, 2 to 5 P.M.

LEAVENWORTH.—First Church of Christ, Scientist. First Reader, John G. Carpenter. Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Spruce Streets.
Reading Room open from 12 M. to 5 P.M. Times Building.

LE ROY.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia A. Dickinson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M. Wednesday; same address.

MANHATTAN.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian M. Greene.—Services: 10.30 A.M., 8 P.M.; Sunday School, 11.40 A.M.; Wed., 8 P.M.—German Church, Poyntz Ave. and 8th St.
Reading Room, 2 to 4 P.M. Briggs Bldg.

MARYSVILLE.—First Church of Christ, Scientist.—First Reader, [illegible] Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 1 to 5 P.M. White Bldg.

McPHERSON.—First Church of Christ, Scientist.—First Reader, Miss Ada M. Candle.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm and Elizabeth Streets.
Reading Room, 3 to 5 P.M., Wednesday; same address.

MULBERRY.—Christian Science Society.—First Reader, Mrs. Nannie Harris.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall.

NEODESHA.—First Church of Christ, Scientist.—First Reader, Mrs. Esther E. Lemon.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Hale Building, 4th Street.
Reading Room, 2 to 5 P.M.; same address.

NEWTON.—Christian Science Society.—First Reader, Mrs. Carrie P. Snyder.—Services: 11 A.M.; Wednesday, 8 P.M.—S. E. corner room, Masonic Building.

NORTON.—Christian Science Society.—First Reader, Mrs. Anna E. Snyder.—Service: 11 A.M.

OSWEGO.—Christian Science Society.—First Reader, Mrs. Franc T. Wilkin.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor Deming Annex.

OTTAWA.—Christian Science Society.—First Reader, Mrs. Agnes Farnum Hart.—Services: 10.30 A.M.; Wednesday, 8 P.M.
Reading Room, 2.30 to 4.30 P.M. 401 Main St.

PARSONS.—First Church of Christ, Scientist.—First Reader, William H. Medaris.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 1519 Broadway Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M. Suite 321, White Bldg., Main St.

PITTSBURGH.—First Church of Christ, Scientist.—First Reader, Anderson L. Scott.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, northwest corner Euclid Avenue and Walnut Street.
Reading Room, 10 A.M. to 5 P.M. 409 Commerce Bldg., corner 4th and Broadway.

RILEY.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Summers.—Services: 11 A.M.; Wednesday, 2 P.M.—Christian Science Chapel.
Reading Room open Wednesday and Saturday, 2 to 5 P.M.; same address.

SALINA.—First Church of Christ, Scientist.—First Reader, Miss Amy Alice Mitchell.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Cor. 8th & Mulberry Sts.
Reading Room open from 2.30 to 4.30 P.M., except Sunday; same address.

SENECA.—First Church of Christ, Scientist.—First Reader, David R. Thompson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church.
Reading Room, 2 to 4 P.M. Over Citizens State Bank.

TOPEKA.—First Church of Christ, Scientist.—First Reader, F. Darwin Luther.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Huntoon and Polk Streets.
Reading Room open daily, 2 to 5 P.M., except Sunday; same address.

TOPEKA.—Second Church of Christ, Scientist.—First Reader, Miss Mercy P. Anderson.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 600 Harrison Street.
Reading Room open daily, 1.30 to 5 P.M. 108 West 9th Street.

WATERVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Laura Stevenson Hall.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Wed., 2.30 to 4.30 P.M.

WELLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Florence C. Weigel.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Bldg., 7th St. and Jefferson Ave.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

WICHITA.—First Church of Christ, Scientist.—First Reader, Mrs. Adela M. McCune.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner Lawrence Avenue and 2d Street.
Reading Room, 10 A.M. to 5 P.M. 500 Barnes Block. Ind. 'phone, Green 1641.

WICHITA.—Second Church of Christ, Scientist.—First Reader, Mrs. Marie Switzer Allen.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Philharmony Hall, 217 N. Lawrence Street.
Reading Room open daily, 9 A.M. to 5 P.M.; also Saturday evening until 10. Over 116 E. Douglas Ave. Independent 'Phone, 925.

WINFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie Kinne Greer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner 11th Avenue and Millington Street.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

YATES CENTER.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie Holcomb.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, Wednesday, 2 to 5 P.M.

Kentucky.

FRANKFORT.—Christian Science Society.—First Reader, Miss Virginia Chinn.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 3d and Shelby Streets.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Miss May E. Millikan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—137 Market Street.
Reading Room open 10 A.M. to 4 P.M.; same address.

LOUISVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Jane M. Russell.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Third Street, between Oak and St. Catherine.
Reading Room open daily, 10 A.M. to 5 P.M. 620 Paul Jones Building.

OWENSBORO.—Christian Science Society.—First Reader, Mrs. Susie F. Morrison.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 5 P.M. Allen Street.

PADUCAH.—Christian Science Society.—First Reader, Miss Anna Webb.—Services: 11 A.M.; Wednesday, 8 P.M.—Hall in Three Link Building, 5th St. and Kentucky Ave.
Reading Room, 10 A.M. to 5 P.M.; same pl.

RICHMOND.—Christian Science Society.—First Reader, Mrs. Florence G. Merrow.—Services: 11 A.M.; Wednesday, 7.30 P.M.—136 Second Street.

WINCHESTER.—First Church of Christ, Scientist.—First Reader, Miss Edith Fox.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—I. O. O. F. Building.
Reading Room, 1 to 3 P.M. Monday Wednesday, and Friday; same address.

Louisiana.

BATON ROUGE.—Christian Science Society.—First Reader, Robert L. Henry, Jr.—Services: 11 A.M.; Wed., 7.30 P.M.—Maguire Blg.

LAKE CHARLES.—Christian Science Society.—First Reader, Mrs. Mary E. Cheatham.—Services: 11 A.M.; Wed., 8 P.M.—335 Broad.
Reading Room open daily, 2 to 5 P.M.

MONROE.—Christian Science Society.—First Reader, Mrs. Laura M. Faulk.—Service: 11 A.M.—Masnr Building, Room 1.

NEW ORLEANS.—First Church of Christ, Scientist.—First Reader, Miss Catherine Megget.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Coliseum and Melpomene Streets.
Reading Room, daily, 10 A.M. to 5 P.M 503 Perrin Building, 305 Baronne Street.

NEW ORLEANS.—Christian Science Society.—First Reader, Mrs. Lulu Burdeau Espy.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Room 638, Audubon Bldg.
Reading Room, 10 A.M. to 5 P.M.; same pl.

SHREVEPORT.—First Church of Christ, Scientist.—First Reader, Joseph D. Lee.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 42 Cooper Building.
Reading Room, 2.30 to 5 P.M.; same address.

Maine.

AUBURN.—First Church of Christ, Scientist.—First Reader, Reuel F. Gordon.—Services: 10.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall, 100 Pleasant Street.
Reading Room open from 2 to 5 P.M. Room 5, Journal Block, Lewiston.

AUGUSTA.—First Church of Christ, Scientist.—First Reader, Mrs. Aralize Cony Monerief.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—93 Sewell Street.
Reading Room 2 to 4 P.M.; same address.

AUGUSTA.—Christian Science Society.—First Reader, Henry L. Upton.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—Woodmen Hall, 207 Water Street.

BANGOR.—First Church of Christ, Scientist.—First Reader, Gorham H. Wood.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—C. S. Hall, 47 Columbia Street.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M.; same address.

BATH.—First Church of Christ, Scientist.—First Reader, Miss Anna Elizabeth Gibson.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Y. M. C. A. Building, Summer Street.
Reading Room, 2 to 4 P.M.; same address.

BELFAST.—Christian Science Society.—First Reader, Mrs. Maud Fernald Follett.—Services: 11 A.M.; Wed., 7.30 P.M.—127 Main St.

BRUNSWICK.—Christian Science Society.—First Reader, Frederic W. Brown.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Maine and Pleasant Streets.
Reading Room, 2 to 5 P.M. Wednesday; same address.

CALAIS.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Haycock.—Services: 10.30 A.M.; Wed., 7 P.M.—McAllister Block, opposite St. Croix Exchange.
Reading Room open daily, 2 to 4 P.M.

CAMDEN.—First Church of Christ, Scientist. —First Reader, Mrs. Bertha Clark.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Centrall Street.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

DOVER AND FOXCROFT.—First Church of Christ, Scientist.—First Reader, Orman H. Bragg.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Lincoln Street.
Reading Room open daily; same address.

GARDINER.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Lunt Smith. —Services: 10.45 A.M.; Wednesday, 7.30 P.M. —Church Edifice, 17-19 Lincoln Avenue.
Reading Room, 2 to 4 P.M. Monday, Wednesday, Saturday; same address.

KENNEBUNK.—Christian Science Society.— —First Reader, Miss Florence Jane Ovens.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Ross Block, Main Street.
Reading Room, Saturday, 2.30 to 4.30 P.M.

LIVERMORE FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Anna D. Gilbert.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Odd Fellow Block.
Reading Room, 2 to 4 P.M. Thursday; same address.

PORTLAND.—First Church of Christ, Scientist.—First Reader, George W. Foster.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—Kotzschmar Hall, 627½ Congress Street.
Reading Room open 10 A.M. to 1 P.M. and 2 to 5 P.M. Baxter Block, 562 Congress Street.

ROCKLAND.—First Church of Christ, Scientist.—First Reader, Fred S. Libby.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Cedar and Brewster Streets.
Reading Room, 2 to 5 P.M. Thorndike and Hix Building, School Street.

SANFORD. — Christian Science Society. — First Reader, Miss Bertha E. Perkins.—Services: 10.45 A.M.; Sunday School, 12 M.— S. of V. Hall, over Public Library.

SKOWHEGAN.—Christian Science Society.— First Reader, Mrs. Clara E. Norton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

VINALHAVEN.—First Church of Christ, Scientist.—First Reader, Benjamin L. Lane.—Services: 11.30 A.M.; Wednesday, 7.30 P.M. —Christian Science Hall, Main Street.
Reading Room, 2 to 4 P.M. Tuesday and Thursday; same address.

WATERVILLE.—Christian Science Society.— First Reader, Mrs. Ida A. Buck.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Savings Bank Building.
Reading Room, 2 to 5 P.M.; same address.

WILTON.—Christian Science Society. — First Reader, Mrs. Viola E. Knapp.—Service: 10.45 A.M.—Residence R. B. Knapp.

Maryland.

BALTIMORE.—First Church of Christ, Scientist.—First Reader, Walter S. Cross.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—I. O. H. Hall, Cathedral and Preston Streets; Sunday School, 11 A.M. in the Chapel, Mt. Royal Plaza.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M., and Monday and Thursday evenings from 8 to 10. Chapel, Mt. Royal Plaza, opposite Mt. Royal Station B. & O. R. R., and three squares from Penn. R. R. Station.

BALTIMORE.—Second Church of Christ, Scientist.—First Reader, George W. Smith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Albaugh's Parlors, N. Charles St., between Biddle and Preston Sts.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Fourth floor, Macht Building, 11-13 East Fayette Street.

CUMBERLAND.—Christian Science Society.— First Reader, Frederick William Plaenker.—Services: 10.55 A.M., 7.55 P.M.; Sunday School, 10 A.M.; Wednesday, 7.55 P.M.—7 S. Centre Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

SANDY SPRING.—Christian Science Society. —First Reader, Samuel S. Bond.—Service: 3.45 P.M.—Residence C. E. Bond.

Massachusetts.

AMESBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Maud Hull.—Services: 11 A.M.; Wednesday, 7.30 P.M.—4 Sparhawk Street.
Reading Room, 3 to 5 P.M.; same address.

ATHOL.—First Church of Christ, Scientist.— First Reader, Mrs. Etta M. Gorton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—K. of P. Hall, 456 Main Street.
Reading Room, 3 to 5 P.M. 387 Main St.

BOSTON.—The First Church of Christ, Scientist.—First Reader, Judge Clifford P. Smith. —Services: 10.45 A.M., 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.— In the New Church Edifice, Norway, Falmouth, and St. Paul Streets.
Reading Rooms: Suite 306-307 Berkeley Building, 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 A.M. to 9 P.M., and on Wednesday from 9 A.M. to 5 P.M.; Suite 23-25 Second Floor, 15 Exchange Street; open daily, except Sunday, from 9 A.M. to 5 P.M. All the writings of Mary Baker Eddy and all the publications of The Christian Science Publishing Society on sale.

BRAINTREE.—First Church of Christ, Scientist.—First Reader, Frank H. Sprague.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wed., 7.45 P.M.—P. O. Blk., opposite depot.
Reading Room open daily, 3 to 5 P.M., also Tuesday evening.

BROCKTON.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Doe.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Church Edifice, North Main Street.
Reading Room open daily, 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9; same address.

BUZZARDS BAY.—Christian Science Society. —First Reader, Miss Cornelia F. Jefferson. — Services: 11.15 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7.15 P.M.—Franklin Hall.
Reading Room, 2.30 to 5 P.M. Wednesday; same address.

CAMBRIDGE.—First Church of Christ, Scientist.—First Reader, G. Leonard McNeill. — Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.
Reading Room open daily, except Sundays and holidays, 12 M. to 6 P.M.; also Monday and Saturday evenings, 7.30 to 9. 11 Dunster Street, Harvard Square.

CHELSEA.—First Church of Christ, Scientist. —First Reader, Walter E. Smith.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Reynolds Avenue.
Reading Room, 2 to 5 P.M. daily, except Sundays and holidays; same address.

CLINTON.—Christian Science Society.—First Reader, Mrs. Hattie M. Field.—Service: 10.45 A.M.—G. A. R. Hall.

CONCORD.—First Church of Christ, Scientist.—First Reader, Henry Joseph Hosmer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Insurance Hall, Monument Square.
Reading Room, Thursday, 3 to 5 P.M.; same address.

COTUIT.—First Church of Christ, Scientist.—First Reader, Miss Eliza W. Nickerson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Friday afternoon and evening; same address.

FALL RIVER.—First Church of Christ, Scientist.—First Reader, Joshua F. Packard.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Rock and Pine Streets.
Reading Room, 3 to 5 P.M. 335 Pine St.

FITCHBURG.—First Church of Christ, Scientist.—First Reader, Francis D. Tuttle.—Services: 10.40 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Wallace Hall, 387 Main Street.
Reading Room, 1 to 5 and 7 to 9 P.M.; same address.

FRANKLIN. — Christian Science Society.—First Reader, Mrs. Aletha Tella Johnson.—Service: 10.45 A.M.—I. O. O. F. Hall.

GLOUCESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Eva T. Cook.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building
Reading Room open 2 to 4 P.M.

GLOUCESTER.—Second Church of Christ, Scientist.—First Reader, Mrs. Alice F. Rowe.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Bradford Building, 209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

GREENFIELD.—Christian Science Society.—First Reader, Mrs. Julia E. Cornell.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Elm House Building.
Reading Room, 3 to 5 P.M.; same address.

HAVERHILL.—First Church of Christ, Scientist.—First Reader, John W. Dodge.—Services: 10.45 A.M.; Wed., 7.45 P.M.; Sunday School, 12 M.—Sprague Block, 7 Fifth Ave.
Reading Room open daily, except Sunday and holidays, from 2.30 to 4.30 P.M.; same address.

HAVERHILL.—Second Church of Christ, Scientist.—First Reader, Joseph S. Moore.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wed., 7.45 P.M.—The Bartlett, 59 Main St.
Reading Room, 2.30 to 4.30 P.M., except Sundays and holidays.

HUDSON.—First Church of Christ, Scientist.—First Reader, Charles E. Wesson. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—O. F. Hall.
Reading Room open Monday, Wednesday, and Friday, 2.30 to 4.30 P.M.; same Bldg.

HYDE PARK.—First Church of Christ, Scientist.—First Reader, Wilfred Carter.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Waverly Building, 53 West River Street.
Reading Room open Wednesday, 3 to 5 P.M., Saturday, 3 to 5 and 7.30 to 9 P.M.; same address.

LAWRENCE.—First Church of Christ, Scientist.—First Reader, Miss Gertrude J. Emerton.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street.
Reading Room, 2.30 to 5 P.M. daily; also 7.30 to 9 P.M. Tuesday, Thursday, and Saturday. Bay State Building, Room 402.

LEXINGTON. — Christian Science Society.—First Reader, Lester Earle Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Kindergarten Hall, Forest Street, foot of Muzzey.

LOWELL.—First Church of Christ, Scientist.—First Reader, Albert R. Honig. — Services: 10.45 A.M.; Sunday School, 12 M., Colonial Hall, Pollard Building, Palmer St.; Wed., 7.45 P.M.—Middlesex Hall, same Bldg.
Reading Room, same building, Room 4; open 2 to 5 P.M. daily, except Sunday, and 7 to 9 P.M. Monday, Thursday, and Saturday.

LYNN.—First Church of Christ, Scientist.—First Reader, Edward H. Keach.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Women's Club House, corner Nahant and Broad Streets.
Reading Room, 2 to 5 P.M. daily; also 7.30 to 9 P.M. Mon. and Sat.; same Bldg.

MALDEN.—First Church of Christ, Scientist.—First Reader, R. Clinton Loveland.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—Reception Hall, Auditorium Building, Pleasant Street.
Reading Room open daily, except Sun., Wed. & holidays, from 2.30 to 5 P.M. & 7.30 to 9 P.M.; Wed., 2.30 to 5 P.M. 527 Main St.

MARLBORO.—First Church of Christ, Scientist.—First Reader, George A. Stacy.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall.
Reading Room open daily, except Sunday, 2.30 to 5 P.M. Room 10, Corey Building.

MIDDLEBORO.—Christian Science Society.—First Reader, Mrs. Nellie H. Hilton.—Service: 3.15 P.M.—Pierce Hall, Post-Office Blg.

NEEDHAM.—First Church of Christ, Scientist.—First Reader, Henry A. T. Dow.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Christian Science Hall.
Reading Room open daily, except Sunday, from 3 to 5 P.M. and Sat. evenings, 7 to 9.

NEW BEDFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Lowell.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Vesta Hall, 16 N. 6th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Saturday evening, 7.30 to 9. Cushing Building, 36 Pleasant Street.

NEWBURYPORT. — First Church of Christ, Scientist. — First Reader, Henry Francis Whittier. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Chase and Lunt Block, Pleasant Street.
Reading Room, 2 to 4 P.M.; same address.

NORTH ADAMS.—First Church of Christ, Scientist.—First Reader, Miss Josephine E. Fuller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street.
Reading Room open 7.30 to 9 P.M. Mon.; 2.30 to 4.30 P.M. Wed. and Sat.; same address.

NORTHAMPTON.—First Church of Christ, Scientist.—First Reader, Miss Louise DeLisle Radzinski. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Center Street.
Reading Room open 3 to 5 P.M.

ORANGE.—Christian Science Society.—First Reader, Mrs. Henrietta M. Davis. — Services: 11 A.M.; Wednesday, 8 P.M.—Memorial Hall, High Street.

PITTSFIELD.—First Church of Christ, Scientist.—First Reader, Rev. Cornelius C. Cook.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 131 South Street.
Reading Room, same address; 2 to 4 P.M.

PLYMOUTH.—First Church of Christ, Scientist.—First Reader, George Wendell Adams.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—5 Lothrop St.
Reading Room, 3 to 5 P.M.; same address.

READING.—First Church of Christ, Scientist. —First Reader, Ernest W. Reynolds.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room, 185 Main Street; open daily, except Sunday, 2.30 to 4.30 P.M., also every week day evening, except Wed., from 7 to 9.

ROCKLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Evaleen E. Eldridge.—Services: 11 A.M.; Sunday School, 11 A.M.; Wed., 7.30 P.M.—Franklin Ave.
Reading Room open Wed., 2.30 to 4.30 P.M.

ROXBURY.—First Church of Christ, Scientist.—First Reader, George Silas Haddock.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Bradlee Building, 54 Warren Street, corner Dudley, Room 3.

SALEM.—First Church of Christ, Scientist.—First Reader, George Peck Bonney.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M. — Church Edifice, Lynde Street.
Reading Room, daily, except Sunday and legal holidays, 3 to 5 P.M.; same address.

SHARON.—Christian Science Society.—First Reader, Ezra W. Reid. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Unitarian Church.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Charles Henry Cram. —Services: 11 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel, State and Orleans Streets.
Reading Room open daily, except Sunday and legal holidays, from 10 A.M. to 6 P.M. and Saturday from 10 A.M. to 9 P.M. Meekins, Packard, and Wheat Building, 351 Main Street.

TAUNTON.—First Church of Christ, Scientist. —First Reader, Mrs. Amelia M. Crossman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room, 3 to 5 P.M.; same address.

WEBSTER.—Christian Science Society.—First Reader, Mrs. Florence Howard. — Service: 10.45 A.M.—G. A. R. Hall.

WELLESLEY.—Christian Science Society.—First Reader, Mrs. Clara Selfe.—Service: 10.45 A.M.—Wellesley Town Hall, Lower Hall.

WINCHENDON.—Christian Science Society.—First Reader, Mrs. Frances A. M. Gay.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open every afternoon. Rooms 2 and 3, Merrill Block, Central St.

WINCHESTER.—First Church of Christ, Scientist.—First Reader, William E. Guilford. —Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M.—In Church Building, opposite Town Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

WOBURN.—First Church of Christ, Scientist. —First Reader, Miss Alice F. Reed.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Savings Bank Bldg.
Reading Room open from 2.30 to 4.30 P.M., except Sunday and holidays.

WORCESTER.—First Church of Christ, Scientist. — First Reader, Rev. William G. Schoppe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Worcester Woman's Club House, Salisbury Street.
Reading Room open daily, 2 to 5 and 7 to 9 P.M., except Sunday, Wednesday, and holidays; Wednesday, 2 to 5 P.M. Room 8, Walker Building, 405 Main Street.

Michigan.

ADRIAN.—First Church of Christ, Scientist. —First Reader, Mrs. Charlotte A. Clute.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily. 19 W. Maumee.

ALBION.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Sturtevant.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Corner Erie and Clinton Streets.
Reading Room, 2 to 4 P.M.; same address.

ALMA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Brown.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—K. of P. Hall.
Reading Room, 2 to 4 P.M. Tues. and Sat.

ALPENA.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie S. Holmes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Beebe Block, up-stairs, South 2d Avenue.
Reading Room, 2 to 4 P.M. Wed.; same pl.

ANN ARBOR.—First Church of Christ, Scientist.—First Reader, Mrs. Helen B. Dean.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open daily, from 2 to 5 P.M. 409 South Division Street.

BATTLE CREEK.—First Church of Christ, Scientist.—First Reader, Alfred H. Hulscher. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Maple and Adams Streets.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

BAY CITY.—First Church of Christ, Scientist. —First Reader, Mrs. Minerva S. Miller.—Services: 10.45 A.M.; Sunday School, 11.50 A.M.; Wed., 7.45 P.M.—Root Bldg., Center Ave.
Reading Room, 2 to 4 P.M.; same address.

BELLEVUE. — Christian Science Society. — First Reader, Miss Elizabeth Mason.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Citizens Bank Bldg.
Reading Room, 2.30 to 4.30 P.M., Wednesday and Saturday; same address.

BENTON HARBOR.—First Church of Christ, Scientist.—First Reader, John O. Parker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Auditorium, Carnegie Library.
Reading Room, 2 to 5 P.M. 115 6th Street.

BOYNE. — Christian Science Society. — First Reader, Mrs. Cynthia Gates.—Services: 10.30 A.M.; Wed., 7.30 P.M.—306½ S. Lake St.

BUCHANAN. — Christian Science Society. — First Reader, Mrs. Ella A. C. Woodworth.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

CADILLAC.—First Church of Christ, Scientist. — First Reader, Mrs. Nancy L. Van Vranken. — Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Spruce and Shelby Streets.
Reading Room, 2 to 5 P.M.; same address.

CARO.—First Church of Christ, Scientist.—First Reader, Mrs. Martha L. Allen. — Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2 to 5 P.M. Wed. Church.

CHARLEVOIX.—Christian Science Society.—First Reader, Miss Mabelle A. Denton.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall.

CHARLOTTE.—First Church of Christ, Scientist.—First Reader, George H. Spencer.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner Lovett and Washington Streets.
Reading Room, 2.30 to 5 P.M. Munger Blk.

CHELSEA.—Christian Science Society.—First Reader, Mrs. Laura B. Warner.—Service: 10.30 A.M.—G. A. R. Hall.

COLDWATER.—First Church of Christ, Scientist.—First Reader, Mrs. Violetta M. Doane Barber.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—20 Division Street.
Reading Room, open daily; same address.

CONSTANTINE.—First Church of Christ, Scientist.—First Reader, Miss Ida S. Glaze.—Services: 10 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Res. Miss Ida S. Glaze.
Reading Room, 2 to 4.30 P.M. Wednesday; same address.

DECATUR.—Christian Science Society.—First Reader, Mrs. Mabelle B. Jones.—Services: 11 A.M.; Wed., 7.30 P.M.—I. O. O. F. Hall.

DETROIT.—First Church of Christ, Scientist.—First Reader, Dr. Frank C. Colby.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.45 P.M.—Church Edifice, West Alexandrine Avenue, near Woodward Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 7 to 9 P.M., except Sunday and Wednesday. 118 Broadway.

FENNVILLE.—Christian Science Society.—First Reader, Mrs. Wilhelmina C. Young.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FLINT.—First Church of Christ, Scientist.—First Reader, John B. Fisher.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Rooms 129-130 Paterson Building.
Reading Room open 1.30 to 4.30 P.M.

FLUSHING.—Christian Science Society.—First Reader, Mrs. Addie Frise.—Service: 10.30 A.M.—Maccabee Hall.

GRAND RAPIDS.—First Church of Christ, Scientist.—First Reader, Luman A. Field.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Washington and Lafayette Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

GREENVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. S. Church.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—328 S. Lafayette Street.
Reading Room, 2 to 4 P.M. Wed.; same pl.

HASTINGS.—Christian Science Society.—First Reader, Mrs. Effie P. Goodyear.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—110 Jefferson Street.
Reading Room, same address.

HOUGHTON.—Christian Science Society.—First Reader, Arthur L. Carnahan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—92 Shelden Street.

IRONWOOD.—Christian Science Society.—First Reader, Mrs. Jessie A. Hager.—Service: 10.45 A.M.—Christian Science Chapel, 313 East Aurora Street.

JACKSON.—First Church of Christ, Scientist.—First Reader, Frederick E. Chanel.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 and 7 to 9 P.M.

JONESVILLE.—First Church of Christ, Scientist.—First Reader, Miss Maud Wolcott.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open week days, 3 to 5 P.M.

KALAMAZOO.—First Church of Christ, Scientist.—First Reader, Miss Catherine Severens.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Park and South Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., Sunday, 2.30 to 5 P.M.; also Saturday evening, 7.30 to 9. 803 Kalamazoo National Bank Building.

LANSING.—First Church of Christ, Scientist.—First Reader, Arthur Davis Baker.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, Washington Avenue, N.
Reading Room open from 2.30 to 5 P.M., except Sunday. Room 99, Hollister Bldg.

LUDINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Newton.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Delia and Filer Streets.
Reading Room, Forslind Block.

MARQUETTE.—First Church of Christ, Scientist.—First Reader, R. Eddy Mathews.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Felix Hall, Opera House Block.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MARSHALL.—First Church of Christ, Scientist.—First Reader, Albert H. Whitaker.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street.
Reading Room, 3 to 5 P.M.; same address.

MONROE.—Christian Science Society.—First Reader, Miss Katharine V. Ilgenfritz.—Services: 10.15 A.M.; Wednesday, 7.30 P.M.—Chamber of Commerce Building.

MT. CLEMENS.—Christian Science Society.—First Reader, Isaac H. Biggs.—Service: 10.30 A.M.—G. A. R. Hall.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Mrs. Vernie I. Hunter.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.—Corner Normal Avenue and Wisconsin Street.
Reading Room, 2 to 4 P.M.; side entrance.

MUSKEGON.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny J. Houseman.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Womans Club Building.
Reading Room open daily, except Sunday, 2 to 5 P.M. 75 W. Western Avenue.

NILES.—Christian Science Society.—First Reader, Harry O. Parker.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Auditorium, Carnegie Library.

OWOSSO.—First Church of Christ, Scientist.—First Reader, Miss M. Ethelyn Gilson.—Services: 10.15 A.M.; Wednesday, 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Carmer.—Services: 11 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 5 P.M. Wednesday and Saturday. Washington Avenue.

PAW PAW.—Christian Science Society.—First Reader, Mrs. M. Anna Ellis.—Services: 10.45 A.M.; Wed., 7.45 P.M.—First National Hall.

PETOSKEY.—First Church of Christ, Scientist.—First Reader, Mrs. Vnda H. Dillon.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—413 Howard Street.
Reading Room, same address.

PLYMOUTH.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Pankow.—Services: 10 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7 P.M.—Church Edifice.
Reading Room, 1 to 3 P.M.; same address.

PORT HURON.—First Church of Christ, Scientist.—First Reader, Mrs. Mary White.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Society Hall, White Building, Water St.
Reading Room, 2 to 4 P.M. Room 16, White Building.

PORT HURON.—Second Church of Christ, Scientist.—First Reader, Herbert Will Ernst.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Temple, Lapeer Avenue.
Reading Room, 10 A.M. to 5 P.M. 614 Meisel Block.

REED CITY.—Christian Science Society.—First Reader, Miss Isabel Lambert.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Residence Miss Ethel M. Beecher.

SAGINAW.—First Church of Christ, Scientist.—First Reader, Charles Porter Anderson. Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Warren Avenue and Hayden Street.
Reading Room, daily, 10 A.M. to 4 P.M.; also 7 to 9 P.M., except Wednesday. Welchmann Building, 110 S. Jefferson Avenue.

SALINE.—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence.—Services: 10 A.M.; Wed., 7 P.M.—Nissly Bldg.
Reading Room, 2 to 4 P.M.

SAULT STE. MARIE.—Christian Science Society.—First Reader, Elmo Kibby.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, corner Division and Spruce Streets.

SOUTH HAVEN.—First Church of Christ, Scientist.—First Reader, William R. Evans.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Scott Club Building, Phoenix and Pearl Streets.
Reading Room, 2 to 4 P.M., Mon., Wed., and Sat. Hale Building, Center Street.

TRAVERSE CITY.—Christian Science Society.—First Reader, Mrs. Lizzie M. Campbell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Block.

TRAVERSE CITY.—Christian Science Society.—First Reader, Miss Katie H. Malone.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Assembly Room of City School of Music.
Reading Room open daily, except Sunday, 2 to 5 P.M.

Minnesota.

ALBERT LEA.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie H. Wulff. Services: 10.45 A.M.; Wednesday, 8 P.M.—Syndicate Block, Broadway.
Reading Room, 3 to 5 P.M.; same address.

AUSTIN.—First Church of Christ, Scientist.—First Reader, Mrs. Etta M. Ousley.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Maple Street, West.
Reading Room open from 2 to 5 P.M., except Sunday; East wing of Church Building.

BRAINERD.—Christian Science Society.—First Reader, Mrs. Sophie Arnold.—Services: 11 A.M.; Wed., 8 P.M.—Cales Hall, Front St.

DULUTH.—First Church of Christ, Scientist.—First Reader, Gideon Schelin.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—In Church Bldg., 20 9th Ave., E.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 4, Edison Bldg.

DULUTH.—Second Church of Christ, Scientist.—First Reader, Mrs. Clara A. McNaughton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Burgess Hall, 310 and 312 West First Street.
Reading Room, 2 to 5 P.M.; same address.

EXCELSIOR.—First Church of Christ, Scientist.—First Reader, Robert A. Wright.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—First and Center Streets.
Reading Room, Wednesday, 3 to 5 P.M.; same address.

FAIRMONT.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe Lucinda Haines.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.
Reading Room, 10 A.M. to 4 P.M. Church.

LUVERNE.—Christian Science Society.—First Reader, Mrs. Violet M. Barck.—Services: 11 A.M.; Wednesday, 8 P.M.—Workmen Hall, Main Street.

MADISON.—First Church of Christ, Scientist.—First Reader, Mrs. Josie F. Jacobson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Wed., 2 to 5 P.M.

MANKATO.—First Church of Christ, Scientist.—First Reader, Mrs. Dora B. Salisbury.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. Swedish M. E. Church.
Reading Room open 1 to 5 P.M., except Sunday. Free Press Building.

MILACA.—Christian Science Society.—First Reader, Mrs. Josephine E. Wilkes.—Service: 11 A.M.—Residence A. C. Wilkes.

MINNEAPOLIS.—First Church of Christ, Scientist.—First Reader, John W. R. Winter.—Services, 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, near Portland Avenue.
Reading Room, 9 A.M. to 5 P.M., except Sundays and holidays. 736 Andrus Building.

MINNEAPOLIS.—Second Church of Christ, Scientist.—First Reader, Henry Deutsch.—Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 2d Avenue, South, and 11th Street.
Reading Room, 10 A.M. to 5 P.M. Church Edifice, entrance on 11th Street.

MINNEAPOLIS.—Third Church of Christ, Scientist.—First Reader, Ned C. Hardy.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Lake Street and Holmes Avenue.
Reading Room, 2 to 4 P.M.; same address.

MINNEAPOLIS.—Fourth Church of Christ, Scientist.—First Reader, Charles Clark Rodolf.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Second Avenue, South, and Fourteenth Street.
Reading Room, 3 to 6 P.M. Church Building, Fourteenth Street entrance.

MINNEAPOLIS.—Fifth Church of Christ, Scientist.—First Reader, Schuyler S. Clark.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—315 Fourteenth Avenue, S. E.
Reading Room, 10 A.M. to 5 P.M. daily, except Sunday. 300 Fourteenth Avenue, S.E.

MINNEAPOLIS.—Sixth Church of Christ, Scientist.—First Reader, William E. Bogert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hall of Minneapolis School of Music, 42 S. 8th Street, between Nicollet and Hennepin Avenues.
Reading Room, 9 A.M. to 5 P.M., daily, except Sunday. 601 Palace Building.

MONTEVIDEO.—First Church of Christ, Scientist.—First Reader, Mrs. Henrietta A. Starbeck.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—2d Street entrance Chippewa County Bank Building.
Reading Room open 2 to 5 P.M. Tues., Thurs., and Sat. Chippewa Co. Bank Bldg.

PAYNESVILLE.—Christian Science Society.—First Reader, Mrs. Hattie Latterell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building.

PIPESTONE.—Christian Science Society.—First Reader, Mrs. Frances A. Pierce.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Syndicate Block.

RED WING.—Christian Science Society.—First Reader, Miss Grace Thoburn.—Services: 10.45 A.M.; Fraternal Hall; Wednesday, 8 P.M., Room 8, Gladstone Building.
Reading Room, 2 to 5 P.M. Gladstone Bldg.

ST. CLOUD.—Christian Science Society.—First Reader, Walter Scott Day.—Service: 2.30 P.M.; Wednesday, 8 P.M.—Unity Church.

ST. PAUL.—First Church of Christ, Scientist.—First Reader, Adolph Konantz.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Hall, Laurel Avenue, near Mackubin Street.
Reading Room open daily, except Sunday, 9 A.M. to 7 P.M. 605 Pittsburg Building.

UTICA. — Christian Science Society. — First Reader, Miss Hattie Gage. — Service: 10.45 A.M.—Church.

WILLMAR.—First Church of Christ, Scientist.—First Reader, Odmund A. Sandven.—Services: 10.45 A.M.—Odd Fellows Building; Wednesday, 8 P.M.—Rabley Block.
Reading Room, 2 to 5 P.M. Rabley Block.

WINONA.—First Church of Christ, Scientist.—First Reader, Mrs. May Birdlebough.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—213 Johnson Street.
Reading Room, 2 to 4 P.M.; same address.

Mississippi.

BILOXI. — Christian Science Society. — First Reader.—Rensselaer B. Bentley.—Services: 11 A.M.; Wednesday, 8 P.M.—Chapel, Howard and Seal Avenues.

HATTIESBURG.—First Church of Christ, Scientist.—First Reader, Bevy C. Godwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—C. S. Hall, 120 W. Pine St.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

JACKSON.—Christian Science Society.—First Reader, Phillip Stevens Merrill.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—109½ S. State Street.
Reading Room, 3.30 to 5.30 P.M.

LAUREL.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie McConky.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 3 to 4 P.M.; same address.

MERIDIAN.—First Church of Christ, Scientist.—First Reader, Eugene J. Harris.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Second floor Klein Building, opposite City Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

VICKSBURG. — Christian Science Society. — First Reader, Miss Josephine Howe.—Services: 11 A.M.; Wednesday, 7.30 P.M.—National Bank Building.
Reading Room, 4 to 5 P.M.; same address.

Missouri.

CAPE GIRARDEAU.—Christian Science Society. — First Reader, Mrs. Ida Columbia Vance.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sturdivant Bank Building.
Reading Room, 2 to 5 P.M.; same address.

CARTHAGE.—First Church of Christ, Scientist.—First Reader, Charles Bousteel.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Maple Streets.
Reading Room, 2 to 5 P.M., except Sunday; same address.

EXCELSIOR SPRINGS. — Christian Science Society.—First Reader, Mrs. Bitha Scott.—Services: 11 A.M.; Wednesday, 8 P.M.—Polk Building, 109 East Excelsior Street.
Reading Room, 2.30 to 4.30 P.M.; same address.

INDEPENDENCE. — First Church of Christ, Scientist.—First Reader, Adolphus W. Stevenson.—Services: 11 A.M.; Wednesday, 8 P.M.—Buchanan Hall.
Reading Room, 2 to 4 P.M.; same address.

JEFFERSON CITY.—First Church of Christ, Scientist. — First Reader, Mrs. Kate M. Henry.—Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

JOPLIN.—First Church of Christ, Scientist.—First Reader, Ernest Campbell Price.—Services: 11 A.M., 8 P.M.; Wed., 8 P.M.—Church Edifice, corner 16th and Wall Streets.
Reading Room, 9 A.M. to 5.30 P.M. Suite 403-405 Bartlett Building.

JOPLIN.—Second Church of Christ, Scientist.—First Reader, Mrs. Juanita W. Porter.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church Edifice, Moffet Ave. and 6th St.
Reading Room, 9 A.M. to 5 P.M. 216 Miners' Bank Building.

KANSAS CITY.—First Church of Christ, Scientist. — First Reader, James Nelson Russell.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 9th Street and Forest Ave.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KANSAS CITY. — Second Church of Christ, Scientist. — First Reader, Dr. Elmore W. Murray.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 31st and Troost Avenue.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KANSAS CITY.—Third Church of Christ, Scientist.—First Reader, Boyd M. Dudley.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Morton Hall, corner Westport Avenue and Main Street.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KIRKSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Mina Fry.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Sparling's Hall.
Reading Room, Wed. and Sat., 1 to 4 P.M.

KIRKWOOD.—First Church of Christ, Scientist.—First Reader, Richard H. Calkins.—Services: 10.45 A.M.; Wednesday, 8.15 P.M.—Church Edifice, northwest corner Washington and Clay Avenues.
Reading Room open daily, except Sunday and legal holidays, from 9 A.M. to 6 P.M. Suite 1312 Syndicate Trust Building, Tenth, Olive, and Locust Streets; also local Reading Room in Church Edifice, 2 to 5 P.M.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath. Services: 10.45 A.M.; Wednesday, 8 P.M.—Post Office Building.
Reading Room, 2 to 4 P.M. Tues., Sat.

MARSHALL.—First Church of Christ, Scientist.—First Reader, Mrs. Annie R. Herndon.—Services: 11 A.M.; Wednesday, 8 P.M.—Doan Building.
Reading Room, afternoons; same address.

MARYVILLE.—First Church of Christ, Scientist. — First Reader, Ralph Eversole.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Maryville Conservatory of Music.
Reading Room, 2 to 5 P.M. Michau Bldg.

MEXICO.—First Church of Christ, Scientist.—First Reader, Mrs. Ella I. Morey.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—113A W. Monroe Street, north side of Public Square.
Reading Room, same address.

OSBORN.—Christian Science Society.—First Reader, Thomas O'Neill.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Masonic Hall.

RICH HILL.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Cole.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M. Wednesday; same address.

ST. JOSEPH.—First Church of Christ, Scientist.—First Reader, Oscar George Bauman.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and Felix Streets.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday. 42-44 Ballinger Building, 7th and Edmond Streets.

ST. JOSEPH.—Second Church of Christ, Scientist.—First Reader, Le Ray D. Arnold.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—910 Edmond Street.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 710 Felix Street.

ST. LOUIS.—First Church of Christ, Scientist.—First Reader, John Randall Dunn.—Services: 10.45 A.M., 8 P.M.; Sunday School, 9.30 and 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Kingshighway and Westminster Place.
Reading Room open daily, except Sunday and legal holidays, from 9 A.M. to 6 P.M. Suite 1312, Syndicate Trust Building, Tenth, Olive, and Locust Streets; also local Reading Room in Church Edifice, 1 to 5.30 P.M.

ST. LOUIS.—Second Church of Christ, Scientist.—First Reader, Frank B. Nuderscher.—Services: 10.45 A.M.; Wed., 8 P.M.—Recital Hall, Odeon Bldg., Grand and Finney Sts.
Reading Room, 10 A.M. to 4 P.M. Room 8, Odeon Building.

ST. LOUIS.—Third Church of Christ, Scientist.—First Reader, Frank Elmore Stevens.—Services: 11 A.M.; Wednesday, 8 P.M.—Temple of the B'nai El Congregation, Flad and Spring Avennes.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 1312 Syndicate Trust Building, Tenth, Olive, and Locust Streets. Local Reading Room open daily, except Sunday and legal holidays, 2 to 7 P.M. 3546-48 Shenandoah Avenue.

ST. LOUIS.—Fourth Church of Christ, Scientist.—First Reader, William E. McMahan.—Services: 11 A.M.; Wednesday, 8 P.M.—Rose Hill Hall, Hamilton and Maple Aves.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 1312 Syndicate Trust Building, Tenth, Olive, and Locust Streets. Local Reading Room open daily, except Sunday and legal holidays, 2 to 5 P.M. Rose Hill Building, Hamilton and Maple Avennes.

SEDALIA.—First Church of Christ, Scientist.—First Reader, Miss Jessie A. Knowles.—Services: 11 A.M.; Wednesday, 8 P.M.—114 East 5th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 212 Hoffman Building.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Benjamin F. Overstreet.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, East Walnut Street.
Reading Room, 1 to 4 P.M.; same address.

WARRENSBURG.—Christian Science Society.—First Reader, Mrs. Maggie Cassingham.—Services: 11 A.M.; Wednesday, 7.45 P.M.—2d floor Faulkner Building.

Montana.

ANACONDA.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Daigler.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

BILLINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie Woodson Moss.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M. 14 Belknap Block.

BOZEMAN.—Christian Science Society.—First Reader, Mrs. Hattie Bulen.—Service: 11 A.M.—Martin Block.

BUTTE.—First Church of Christ, Scientist.—First Reader, Mrs. Arissa Smith.—Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—209 W. Park Street.
Reading Room open daily, except Sunday, 11 A.M. to 4 P.M.; same address.

BUTTE.—Third Church of Christ, Scientist.—First Reader, Mrs. Lulu Evans Rice.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—S. W. corner Montana and Quartz Streets.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 86 and 87 Owsley Block.

GREAT FALLS.—First Church of Christ, Scientist.—First Reader, William C. Kaufman.—Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Carnegie Library Hall, corner 2d Avenue, N., and 3d Street; entrance on 2d Avenue.
Reading Room, 10 A.M. to 12 M.; 2 to 5 P.M. Conrad Bank Building, Room 12.

HAMILTON.—Christian Science Society.—First Reader, Harve Ferbrache.—Service: 11 A.M.

HELENA.—First Church of Christ, Scientist.—First Reader, Mrs. L. June Ide.—Services: 3 P.M.; Sunday School, 1.50 P.M.; Wednesday, 8 P.M.—Unitarian Church.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address, side door.

KALISPELL.—First Church of Christ, Scientist.—First Reader, John G. Gates.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—133 First Avenue, E.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

LIBBY.—Christian Science Society.—First Reader, Mrs. Christine Hutton.—Services: 8 P.M.; Wednesday, 8 P.M.—Main Street, South Libby.

MISSOULA.—First Church of Christ, Scientist.—First Reader, Mrs. Kate H. Elliott.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Christian Science Church, corner Pine and Pattee Streets.

WHITE SULPHUR SPRINGS.—Christian Science Society.—First Reader, Mrs. Hattie E. Jones.—Service: 11 A.M.—In Parlor Springs Hotel.

Nebraska.

ALLIANCE.—Christian Science Society.—First Reader, Mrs. Minnie Berry.—Service: 11 A.M.—Odd Fellows Hall.

AUBURN.—First Church of Christ, Scientist.—First Reader, Mrs. Arletta Woods.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open each Thursday, 2 to 4 P.M.

BANCROFT.—Christian Science Society.—First Reader, Mrs. Abbie A. Ward.—Service: 11 A.M.—Christian Science Hall.

BEATRICE.—First Church of Christ, Scientist.—First Reader, James Elerbeck.—Services: 10.30 A.M.; Wednesday, 8 P.M.—800 Ella Street.
Reading Room, 2 to 4 P.M.; same address.

BROKEN BOW.—Christian Science Society.—First Reader, Mrs. Hattie E. Speake.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—2d door east of Square, Broadway.
Reading Room, 2 to 4 P.M., Tuesday, Thursday, Saturday; same address.

CENTRAL CITY.—Christian Science Society.—First Reader, Mrs. Jennie Williamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Up-stairs, Cuddington Block.
Reading Room, 2 to 5 P.M.; same address.

CHADRON.—First Church of Christ, Scientist. —First Reader, Mrs. Nellie R. Scofield.—Services: 11 A.M.; Wednesday, 7.30 P.M. Reading Room, 1 to 4 P.M. Saturdays.

CRAWFORD. — Christian Science Society.—First Reader, Lewis N. Freeman.—Services: 11 A.M.; Wed., 8 P.M.—4 Adams Block. Reading Room, 1 to 4 P.M. Saturday; same address.

EXETER.—First Church of Christ, Scientist. —First Reader, Mrs. Mary E. Craven.—Services: 11 A.M.; Wed., 7.30 P.M.—Church. Reading Room open 2 to 4 P.M., Wednesday and Saturday; same address.

FIRTH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Harms.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church. Reading Room, 2 to 4 P.M. Wed., Sat.

FREMONT.—Christian Science Society.—First Reader, Mrs. Olive A. Wright.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Franklin Hall, 631 Park Avenue.

GRAND ISLAND.—First Church of Christ, Scientist. — First Reader, Arnold Fehrenkamp.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, S. Pine Street. Reading Room, 2 to 5 P.M., except Sunday. Room 7, Cleary Bldg., West 3d Street.

HASTINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Awana H. K. Slaker.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Carnegie Library Auditorium. Reading Room, 2.30 to 5 P.M.; same address.

KEARNEY.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Mae Lanyon. —Services 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 1st Ave. and 23d St. Reading Room, 2 to 4 P.M.; same address.

LINCOLN.—First Church of Christ, Scientist. —First Reader, George S. Barnes.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and L Streets. Reading Room, 10 A.M. to 9 P.M. 210 Ganter Building.

McCOOK.—Christian Science Society.—First Reader, Edward J. Mitchell.—Services: 11 A.M.; Wednesday, 8 P.M.—219 Main Ave. Reading Room, 8 A.M. to 9 P.M.; same pl.

MINDEN.—Christian Science Society.—First Reader, Joseph Sylvester Canaday.—Services: 10.30 A.M.; Wednesday, 8 P.M.—One block east of Post-office.

NEBRASKA CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie D. Hohaus.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th Street and 1st Avenue. Reading Room, 2 to 4 P.M. Wed. and Sat.

NELIGH.—First Church of Christ, Scientist.—First Reader, Mrs. May M. Housh.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room, Tues., Sat., 2 to 5 P.M.

OMAHA.—First Church of Christ, Scientist.—First Reader, John Forbes. — Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Auditorium Hall, Chambers Building, 25th and Farnam Streets. Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Suite 888, Brandeis Bldg.

OMAHA.—Second Church of Christ, Scientist. —First Reader, Arthur C. Wakeley.—Services: 11 A.M.; Wednesday, 8 P.M.—Lyric Theater, 19th and Farnam Streets. Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 536 Paxton Block, 16th and Farnam Streets.

PLATTSMOUTH. — First Church of Christ, Scientist —First Reader, Justus C. N. Petersen.—Services: 11 A.M.; Wednesday, 8 P.M. —Coates Block. Reading Room open Wed., 1 to 3 P.M.

STANTON.—Christian Science Society.—First Reader, Mrs. Sarah I. Enos.—Service: 10 A.M.

WAVERLY.—First Church of Christ, Scientist.—First Reader, Charles H. Karnes.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M. Reading Room open Wednesday and Saturday, 2 to 4 P.M. Auderton Building.

WEEPING WATER.—First Church of Christ, Scientist.—First Reader, Amandus W. Beach. —Services: 11 A.M.; Sunday School, same hour; Wednesday, 8 P.M.—Christian Science Church. Reading Room open daily from 2 to 6 P.M.; Sheldon Building.

Nevada.

ELKO. — Christian Science Society. — First Reader, Mrs. Fannie M. Bangs.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Mayer Block. Reading Room, 2 to 4 P.M.; same address.

ELY. — Christian Science Society. — First Reader, Mrs. Grace Kridler Haff.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall. Reading Room, 2 to 4 P.M. Tues. and Fri.

GOLDFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Alta B. Lewenstein.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Northeast corner Euclid and Myers Avenues. Reading Room open daily, 1.30 to 4.30 P.M.; same address.

RENO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Turley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—I. O. O. F. Hall, 4th floor. Reading Room, open daily, 1 to 5 and 7 to 9 P.M.; same address.

New Hampshire.

CONCORD.—First Church of Christ, Scientist. —First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner State and School Streets. Reading Room, 2 to 5 P.M., except Sundays and holidays. School Street entrance.

DOVER.—First Church of Christ, Scientist.—First Reader, Albert E. J. Hurd.—Services: 10.45 A.M.; Sunday School, 11 A.M.; Wed., 7.45 P.M.—Union Block, Washington Street. Reading Room, 2 to 5 P.M. Mon., Wed., Sat.

EXETER.—First Church of Christ, Scientist. —First Reader, Mrs. Fannie E. Robinson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Unity Hall, Elm Street. Reading Room, 2.30 to 4.30 P.M. Monday, Wednesday, and Saturday; same address.

KEENE. — Christian Science Society. — First Reader, D. Horne Andrews.—Services: 10.45 A.M.; Sunday School, 12 M.—Wildey Hall.

LACONIA.—First Church of Christ, Scientist. —First Reader, Miss Camilla A. M. Stillings. —Services: 3 P.M.; Sunday School, 4 P.M.; Wednesday, 7.30 P.M.—Unitarian Church. Reading Room, 10 A.M. to 12 M., 2 to 5 P.M.; also Sat. 7 to 9 P.M. 664 Main St.

LANCASTER.—Christian Science Society.— —First Reader, Mrs. Bella S. Wark.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Block. Reading Room, 3 to 5 P.M.; same address.

LISBON. — Christian Science Society. — First Reader, Mrs. Martha C. Jackman.—Services: 10.45 A.M.; Wed., 7.45 P.M.—C. S. Hall. Reading Room, 2 to 5 P.M. Tues. and Fri.

LITTLETON.—Christian Science Society.—First Reader, Miss Lydia A. Cobb.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsevel Block, Jackson Street.

MANCHESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Lela M. E. Everett.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel Edifice, Harrison Street, near Elm.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Thursday and Saturday evenings, 7 to 9. 318-320 The Beacon, Elm St.

MILFORD.—First Church of Christ, Scientist, —First Reader, Mrs. Amanda J. Beach.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, South Street.
Reading Room open Wednesday and Friday, 3 to 5 P.M.; same address.

NASHUA.—First Church of Christ, Scientist. —First Reader, Daniel A. Davis.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Whiting Building.
Reading Room, 3 to 5 P.M.; same address.

PORTSMOUTH.—Christian Science Society.—First Reader, Mrs. Effie R. Parker.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 4 P.M. 2 Market St.

WOLFEBORO.—Christian Science Society.—First Reader, Miss Mary A. Daggett.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Brewster Memorial Building.
Reading Room, 3 to 5 P.M.; same address.

New Jersey.

ASBURY PARK.—Christian Science Society.—First Reader, Mrs. Elizabeth Hooper.—Services: 11 A.M.; Wednesday, 8 P.M.—Park Hall, Summerfield Avenue, Park Hall Place.
Reading Room open daily, 2 to 4 P.M. Appleby Building.

ATLANTIC CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Ollie Kerr Bush.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor, 935 Boardwalk.
Reading Room open daily, 10 A.M. to 4 P.M.; same address.

ATLANTIC CITY.—Christian Science Society. —First Reader, Mrs. Martha Birdora White. —Services: 11 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—1907 Pacific Ave.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday; same address.

ATLANTIC CITY.—Christian Science Society. —First Reader, John S. Crellin.—Services: 11 A.M.; Wednesday, 8 P.M. — Board of Trade Rooms, Bartlett Building.

CAMDEN.—First Church of Christ, Scientist. —First Reader, Miss Mabel E. [illegible]ter.—Services: 10.45 A.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M. — Northwest corner Cooper Street and Friends Avenue.
Reading Room open daily, 2 to 5 P.M.

CRANFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Etta D. Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Springfield Avenue and Miln Street.
Reading Room open daily, except Sunday, 10 A.M. to 12 M.; same address. All Christian Science literature on sale.

DOVER.—Christian Science Society.—First Reader, Miss Agnes E. Grimes.—Services: 11 A.M.; Wednesday, 8 P.M.—Palmer Building, Blackwell Street.

ENGLEWOOD.—First Church of Christ, Scientist.—First Reader, Miss Blanche M. Brotherton.—Services: 11 A.M.; Wed., 8 P.M. —Church Edifice, Engle St. and Spring Lane.
Reading Room open daily, except Sunday. 10 A.M. to 4 P.M.; same address.

HACKENSACK.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Coleman. —Services: 11 A.M., 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open daily, 3 to 4.30 P.M.

JERSEY CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Meredith Perry Chase.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hasbrouck Institute, Harrison and Crescent Avennes.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

MADISON.—Christian Science Society.—First Reader, Bruno Weyers.—Services: 11 A.M.; Wednesday, 8 P.M.—Assembly Building.
Reading Room open daily, 2 to 5 P.M., also Tuesday and Friday evenings, 8 to 9; same address.

MONTCLAIR.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia F. Benjamin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Unity Hall.
Reading Room open daily, 10 A.M. to 12 M., 2 to 5 P.M. 12 South Fullerton Avenue.

MORRISTOWN.—Christian Science Society.—First Reader, Mrs. Clara Parsons.—Services: 11 A.M.; Wednesday, 8 P.M.—35 South St.
Reading Room, 9 A.M. to 12 M., 2 to 5 P.M.; same address.

NEWARK.—First Church of Christ, Scientist. —First Reader, Frederic W. Le Porin.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Hill Street, near Broad Street.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M.; same address.

NEW BRUNSWICK.—Christian Science Society.—First Reader, Mrs. Caroline E. Russell.—Service: 11 A.M.—11 Livingston Ave.
Reading Room open Monday and Tuesday, 11 A.M. to 3 P.M.; same address.

ORANGE.—First Church of Christ, Scientist. —First Reader, Carrington Hening.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—At Church Edifice, Cleveland Street, near Main Street.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M. and 7.30 to 9.30 P.M.; same address. Telephone Orange 451.

PASSAIC.—First Church of Christ, Scientist. —First Reader, Harry Coulson Fairchild.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Peoples Bank Building, 185 Main Avenue.
Reading Room, open daily, 10 A.M. to 4 P.M.; same address.

PATERSON.—First Church of Christ, Scientist.—First Reader, Miss Daisy S. Modemann. —Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Orpheus Hall, Broadway and Carroll Streets.
Reading Room, 2 to 4 P.M.; same address.

PLAINFIELD.—First Church of Christ, Scientist. —First Reader, Miss Susan Corey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Babcock Building.
Reading Room open daily, except Sunday and holidays, 2 to 5 P.M.; same address.

RIDGEWOOD.—First Church of Christ, Scientist.—First Reader, Harold D. Hartley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—First National Bank Building.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

RUTHERFORD.—First Church of Christ, Scientist. — First Reader, Mrs. Ida Kate L. Schultze.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Franklin Building.
Reading Room, 2 to 4.30 P.M.; same place.

SUMMIT.—First Church of Christ, Scientist. —First Reader, Mrs. Helen Carter Tiffany.— Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 2, National Bank Building.
Reading Room, 2 to 5 P.M.; same address.

TRENTON.—First Church of Christ, Scientist.—First Reader, Miss Saidee Vere Milne. —Services: 11 A.M.; Wednesday, 8 P.M.— 578-580 E. State Street.
Reading Room, 11 A.M. to 5 P.M. Commonwealth Building.

VINELAND.—Christian Science Society.—First Reader, Mrs. Gertrude F. Washburne.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Erickson Bldg., S. E. cor. 6th and Landis Sts.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

New Mexico.

ALBUQUERQUE.—Christian Science Society. —First Reader, Mrs. Cora A. Kellam.— Services: 11 A.M.; Wednesday, 7.30 P.M.— Public Library Building, corner Edith Street and Central Avenue.

CHAMA.—Christian Science Society. — First Reader, Mrs. Julia B. Johnson.—Services: 8 P.M.; Sunday School, 11 A.M.—Back Home Hotel.
Reading Room open Tuesday and Friday, 2 to 5 and 7 to 9 P.M.; same address.

LAS VEGAS (EAST).—Christian Science Society.—First Reader, James M. Ireland.— Services: 11 A.M.; Wednesday, 8 P.M.— O. R. C. Hall, Pioneer Bldg., Douglas Ave.
Reading Room open daily, 2 to 4 P.M. Room 912, Douglas Avenue.

New York.

ALBANY.—First Church of Christ, Scientist. —First Reader, Emory Irving Wendell.— Services: 10.45 A.M.; Wednesday, 8 P.M.— Chapel, Madison Avenue and Quail Street.
Reading Room, 2 to 5 P.M., except Sunday; also Fri. evening, 8 to 10; same address.

ALBANY.—Second Church of Christ, Scientist. — First Reader, B. Franklin Raze.— Services: 10.45 A.M.; Wednesday, 8 P.M.— St. Andrews Hall, Howard St., near Eagle.
Reading Room open daily, 2 to 5 P.M. Bender Building, 73 State Street.

AMSTERDAM.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Vought. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—24 Market St.
Reading Room, 3 to 5 P.M.; same address.

AUBURN.—First Church of Christ, Scientist. —First Reader, Mrs. Bertha Boulter.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Room 318, Metcalf Building, Genessee Street.
Reading Room open 3 to 5 P.M.

BALLSTON SPA.—Christian Science Society. —First Reader, William T. Gray.—Service: 10.45 A.M.—Res. W. T. Gray, 20 Blood St.

BATAVIA.—First Church of Christ, Scientist. —First Reader, Miss May L. McKenzie.— Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M. 217 E. Main St.

BATH.—First Church of Christ, Scientist.— First Reader, Mrs. Hattie Shannon. — Services: 10.30 A.M.; Wednesday, 8 P.M.—Room 3, Shannon Building, Liberty Street.
Reading Room, 2 to 4 P.M.; same address.

BINGHAMTON.—First Church of Christ, Scientist.—First Reader, Mrs. Louise C. Benedict.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—62 Exchange Street.
Reading Room open daily, 10 A.M. to 12 M. and 2.30 to 4.30 P.M.; same address.

BOONVILLE. — Christian Science Society. — First Reader, Miss Mary L. Nichols.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.— Union Block, second floor.
Reading Room, 2 to 4 P.M., except Sunday; same address.

BROOKLYN.—First Church of Christ, Scientist.—First Reader, Harvey M. Ferris.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, southwest corner Dean Street and New York Avenue.
Reading Room open week days from 9 A.M. to 5 P.M. 585 Fulton Street. Telephone, 3737 Main.

BROOKLYN.—Fourth Church of Christ, Scientist.—First Reader, Herbert Fortier.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 86th Street and Fort Hamilton Avenue.
Reading Room, 1 to 5 P.M.; same address.

BUFFALO.—First Church of Christ, Scientist. —First Reader, ——— ——— Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Jersey Street, near Prospect Avenue.
Reading Room open week days, 9 A.M. to 5 P.M.; Tues., Fri., 7 to 9.30 P.M. 9-10 German Insurance Bldg., Main St. and Broadway. Tels. Bell Seneca 3073; Frontier 20972.

BUFFALO.—Second Church of Christ, Scientist.—First Reader, Charles G. Read.—Services: 10.45 A.M.; Wednesday, 8 P.M.— Twentieth Century Club, Delaware Avenue.
Reading Room, 902-904 Ellicott Sq. Bldg.

CANAJOHARIE.—Christian Science Society.— First Reader, Albert M. Klock.—Services: 10.45 A.M.; Wednesday, 8 P.M. — Church Street.

EAST AURORA.—First Church of Christ, Scientist.—First Reader, Edward C. Avery.— Services: 10.45 A.M.; Wednesday, 8 P.M.— 307 Main Street.
Reading Room, 2.30 to 4.30 P.M., Tuesday, Thursday, and Saturday; same address.

ELMIRA.—First Church of Christ, Scientist.— First Reader, Mrs. Mary Bally.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—117 N. Main Street.
Reading Room, 2 to 5 P.M.; also Saturday evening, 8 to 10; same address.

FLUSHING, L. I.—Christian Science Society. —First Reader, Miss Gertrude M. Butler.— Services: 11.20 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Post-Office Building, Amity Street, near Main.
Reading Room, 1 to 5 P.M.

FT. EDWARD.—Christian Science Society.— First Reader, Miss Anna Elizabeth Davis.— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—120 Broadway.

FREDONIA.—Christian Science Society.—First Reader, Miss Jennie Sweet.—Services: 11 A.M.; Wednesday, 7.30 P.M.—16 Barker St.

GENEVA.—Christian Science Society.—First Reader, Harry G. Fairfield.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Prouty Block, Seneca St.
Reading Room, Tues. & Thurs. 3 to 5 P.M.

GLENS FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Eleanor W. Higley.—Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room, 2 to 5 P.M. Corner Warren and Jay Streets.

GLOVERSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Newell Van Brocklin.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—8 and 10 East Fulton St., 2d floor.
Reading Room 3 to 5 P.M. daily; Thursday evening, 7 to 9; same address.

HAMBURGH.—First Church of Christ, Scientist.—First Reader, William R. McConnell. Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Monday, Wednesday, and Friday, 3 to 5 P.M.

HERKIMER.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie Crandall.—Services: 11 A.M.; Wednesday, 8 P.M.—312 N. Main Street.
Reading Room open daily, 2.30 to 5 P.M.

HORNELL.—First Church of Christ, Scientist.—First Reader, Miss Clara E. Bennett.—Services: 11 A.M.; Wednesday, 8 P.M.—26 Center Street.
Reading Room, 2.30 to 4.30 P.M., Monday, Wednesday, and Friday; same address.

HORNELL.—Second Church of Christ, Scientist.—First Reader, Miss Helen M. Taylor. Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Chapel, 48 West Genesee Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

ITHACA.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe A. Gowling.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Wilgus Building, State Street.
Reading Room open 2.30 to 4.30 P.M.; same address.

JAMESTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Grace Gibson Lay.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Prendergast Ave. and East 4th St.
Reading Room open daily, except Sunday, 2 to 4 and 7 to 8 P.M. Church parlor. During July and August, 10 A.M. to 12 M., 2 to 4 and 7 to 8 P.M.

JOHNSTOWN.—Christian Science Society.—First Reader, Mrs. Dorothy N. Camm.—Service: 10.45 A.M.—224 West Main Street.

KINGSTON.—First Church of Christ, Scientist.—First Reader, James Lloyd Phillips.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Chapel, Sterling St.
Reading Room, 3 to 5 P.M. Tuesday and Thursday; same address.

LIVONIA.—Christian Science Society.—First Reader, Mrs. Della A. Hughson.—Service: 3 P.M.—Residence Mrs. J. Edgar Hughson.

LOCKPORT.—Second Church of Christ, Scientist.—First Reader, Joseph M. Cochran.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 East Avenue.
Reading Room, 2 to 5 P.M.; same address.

LOWVILLE.—Christian Science Society.—First Reader, Mrs. Mary Gray Barrett.—Service: 11 A.M.—350 State Street.

LYONS.—Christian Science Society.—First Reader, Miss Magdalena Pfeiffer.—Service: 10.45 A.M.—Sturges Block.

MALONE.—Christian Science Society.—First Reader, Mrs. Olive F. Humphreys.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—159 East Main Street.
Reading Room, 2 to 4 P.M.; same address.

MASSENA.—Christian Science Society.—First Reader, Miss Clara M. Russell.—Services: 11 A.M.; Sunday School, 12 M.—Universalist Church.

MIDDLETOWN.—Christian Science Society.—First Reader, Mrs. Ida M. Hill.—Services: 11 A.M.; Wed., 7.45 P.M.—150 North St.

MT. VERNON.—First Church of Christ, Scientist.—First Reader, Edwin Marquand.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Valentine Street and North 9th Avenue.
Reading Room, 2 to 5 P.M.; same address.

NEWARK.—Christian Science Society.—First Reader, Mrs. Clementine Helfer Cowles.—Service: 10.30 A.M.—Dubois Block.

NEWBURGH.—First Church of Christ, Scientist.—First Reader, John P. Davis.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—76 Broadway.
Reading Room, 2 to 5 P.M.; same address.

NEW ROCHELLE.—First Church of Christ, Scientist.—First Reader, Carl Barkhausen.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—19 Locust Avenue.
Reading Room, 10 A.M. to 12 M., 2 to 4 P.M.; same address

NEW YORK.—First Church of Christ, Scientist.—First Reader, Virgil O. Strickler.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—96th Street and Central Park, West.
Reading Room open daily, except Sundays, 10 A.M. to 5 P.M.; also Tues. and Fri. evenings, 7.30 to 9.45; same address.

NEW YORK.—Second Church of Christ, Scientist.—First Reader, William W. Porter.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, W., at 68th Street.
Reading Rooms open daily, except Sunday, 206 Broadway, corner Fulton Street, from 10 A.M. to 5 P.M.
Marbridge Building, Broadway, corner 34th Street, from 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.
123 W. 125th Street, 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.

NEW YORK.—Third Church of Christ, Scientist.—First Reader, J. Allen Barris.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 125th Street, near Madison Avenue.
Reading Rooms open daily, except Sunday, 206 Broadway, corner Fulton Street, from 10 A.M. to 5 P.M.
Marbridge Building, Broadway, corner 34th Street, from 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.
123 W. 125th Street, 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.

NEW YORK.—Fourth Church of Christ, Scientist.—First Reader, Mrs. Laura J. Starke.—Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82d Street, between Broadway and West End Avenue.
Reading Rooms open daily, except Sunday, 206 Broadway, corner Fulton Street, from 10 A.M. to 5 P.M.
Marbridge Building, Broadway, corner 34th Street, from 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.
123 W. 125th Street, 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.

NEW YORK.—Fifth Church of Christ, Scientist.—First Reader, William Nelson Burritt.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 228-230 West 45th Street.
Reading Room open daily, 10 A.M. to 4 P.M.; same address.

NEW YORK.—Sixth Church of Christ, Scientist.—First Reader, Mrs. Laura M. Schneider.—Services: 11 A.M.; Wednesday, 8 P.M.—14 Lexington Ave., between 22d and 23d Sts.
Reading Rooms open daily, except Sunday, 206 Broadway, corner Fulton Street, from 10 A.M. to 5 P.M.
Marbridge Building, Broadway, corner 34th Street, from 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.
123 W. 125th Street, 9 A.M. to 5 P.M.; also 8 to 10 P.M., except Wednesday.

NEW YORK.—Christian Science Society.—First Reader, Mrs. Marie A. Roberts.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple, 1931 Washington Avenue, Bronx.

NIAGARA FALLS.—First Church of Christ, Scientist.—First Reader, Edgar A. Barber.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Room 100A Gluck Building.
Reading Room open Tuesday, Thursday, Friday, and Saturday, 2.30 to 4.30 P.M.; same address.

NYACK.—First Church of Christ, Scientist.—First Reader, Miss Anna C. Van Hoesen.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

OGDENSBURG.—Christian Science Society.—First Reader, Charles H. Kampf.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—136 Ford Street.
Reading Room open daily, 9 A.M. to 6 P.M.; Mon. and Sat. to 8 P.M.; same address.

OLEAN.—First Church of Christ, Scientist.—First Reader, Fred Willet Burdick.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner E. State and Barry Streets.
Reading Room daily, except Sunday, 2.30 to 4.30 P.M.; same address.

ONEIDA.—First Church of Christ, Scientist.—First Reader, Edwin Park.—Services: 10.45 A.M.; Wed., 7.45 P.M.—25 Spring Street.
Reading Room, 10 A.M. to 12 M., 3 to 5 P.M.; same address.

ONEONTA.—First Church of Christ, Scientist.—First Reader, Julian B. Gardner.—Services: 10.30 A.M.; Wednesday, 8 P.M.—25 Chestnut Street.
Reading Room open from 2 to 5 P.M.

OSSINING.—Christian Science Society.—First Reader, Remsen W. Nourse.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Rooms, 168 Main Street.

OSWEGO.—First Church of Christ, Scientist.—First Reader, Mrs. Belle McCall.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second St.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

PALMYRA.—Christian Science Society.—First Reader, Miss Alice E. Gifford.—Service: 10.45 A.M.—I. O. O. F. Room, Main Street.

POTSDAM.—Christian Science Society.—First Reader, Mrs. Helen B. Mann.—Services: 11 A.M.; Wednesday, 8 P.M.—56½ Market St.
Reading Room open 3 to 5 P.M.

POUGHKEEPSIE.—First Church of Christ, Scientist.—First Reader, Wellington C. Lansing.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Market Street, opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M.

ROCHESTER.—First Church of Christ, Scientist.—First Reader, Herbert C. Jeffers.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, Alexander and Cobb Sts.
Reading Room daily, except Sunday and Wednesday, 10 A.M. to 9.30 P.M.; also Wednesday, 10 A.M. to 7 P.M. 734-736 Granite Building, corner Main and St. Paul Sts.

ROCKVILLE CENTRE, L. I.—Christian Science Society.—First Reader, Miss Elizabeth Ellen Martin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Lenox Road.

ROME.—First Church of Christ, Scientist.—First Reader, Miss Mabel A. Gorton.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 2 to 4 P.M.; same address.

SALAMANCA.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine M. Rooks.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 5 S. Main Street.
Reading Room, 2 to 4 P.M.; same address.

SANDY HILL.—First Church of Christ, Scientist.—First Reader, William Baker Minton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—4th floor, Masonic Temple.
Reading Room, 2.30 to 5 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society.—First Reader, Mrs. Katherine Blanchard Bailey.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 2, Citizens Bank Building.
Reading Room, 3 to 5 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society.—First Reader, Edwin C. Barker.—Services: 11 A.M.; Wednesday, 8 P.M.—489 Broadway.
Reading Room, daily, except Sun., 10 A.M. to 12 M.; 2.30 to 4.30 P.M.; same address.

SCHENECTADY.—First Church of Christ, Scientist.—First Reader, Elmer Owen Hoffman.—Services: 10.45 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Rugby Road and Parkwood Blv.
Reading Room open daily; same address.

SEA CLIFF, L. I.—Christian Science Society.—First Reader, Charles Robert Jamerson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Sea Cliff Bank Bldg.

SENECA FALLS.—Christian Science Society.—First Reader, Miss Emma J. Haney.—Services: 10.45 A.M.; Wednesday, 8 P.M.—69½ Falls Street.

SILVER CREEK.—First Church of Christ, Scientist.—First Reader, Mrs. Julia M. Pierce.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SOUTHAMPTON, L. I.—Christian Science Society.—First Reader, Mrs. Inez Phillips Duffee.—Service: 10.45 A.M.—Main Street.

SPRINGVILLE.—Christian Science Society.—First Reader, Mrs. Ella A. Dinsmore.—Services: 10.30 A.M.; Wednesday, 8 P.M.—27 Central Avenue.

STATEN ISLAND.—First Church of Christ, Scientist.—First Reader, John Beach Tillotson.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—67 Stuyvesant Place, St. George.
Reading Room open daily, except Sunday, 2 to 5 P.M.

SYRACUSE.—First Church of Christ, Scientist.—First Reader, Edward S. Gaylord.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Church Edifice, 704 East Fayette Street.
Reading Room open 10 A.M. to 5 P.M.; same address.

TROY.—First Church of Christ, Scientist.—First Reader, Mrs. Marie H. Crockett.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue and First Street, north.
Reading Room, 10 A.M. to 5 P.M. 15 Second Street.

UTICA.—First Church of Christ, Scientist.—First Reader, Mrs. Ella S. Peck.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

WATERTOWN.—First Church of Christ, Scientist.—First Reader, John A. Reese.—Services: 11 A.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—120 Park Street.
Reading Room, 2 to 5 P.M.; same address.

WELLSVILLE.—Christian Science Society.—First Reader, Aberdeen R. Klug.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Building, Jefferson Street.

WHITE PLAINS.—First Church of Christ, Scientist.—First Reader, Wesley T. Selleck.—Services: 11 A.M.; Wednesday, 8 P.M.—First National Bank Building, 112 Railroad Avenue.
Reading Room open daily, 2 to 4 P.M.

YONKERS.—First Church of Christ, Scientist.—First Reader, Seymour Conover.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, Greenvale Avenue.
Reading Room daily, 10 A.M. to 5 P.M. 1 Palisade Avenue.

North Carolina.

ASHEVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet H. Smith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday 8.15 P.M.—French Broad Avenue, near Patton Avenue.
Reading Room, 10 A.M. to 12 M., 3 to 5 P.M. 62 Patton Avenue, Room 29.

CHARLOTTE.—Christian Science Society.—First Reader, Mrs. Mary Agatha Short.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—22½ West 5th Street.
Reading Room, 10 A.M. to 12.30 P.M.; same address.

FAYETTEVILLE.—Christian Science Society.—First Reader, Mrs. Sallie MacRae.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—McCaskill Bldg., Hay St.
Reading Room, 3.30 to 5.30 P.M.; same address.

KINSTON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Redd Wade.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Whitaker Building.
Reading Room, 3 to 5 P.M.; same address.

NEW BERN.—First Church of Christ, Scientist.—First Reader, Mrs. Amy Everette King.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Church.
Reading Room, 10.30 A.M. to 5 P.M. Church Edifice, Middle Street.

STATESVILLE.—Christian Science Society.—First Reader, Mrs. Lula P. Connelly.—Service: 11 A.M.—Room 3, Mills Building, West Broad Street.

WILMINGTON.—First Church of Christ, Scientist.—First Reader, Edward C. Lewis.—Services: 11 A.M. and 8.15 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8.15 P.M.—Church Edifice, corner 17th and Market Sts.
Reading Room, 11 A.M. to 1 P.M., also 3.30 to 5.30 P.M. Room 402, Southern Building.

North Dakota.

DEVILS LAKE.—First Church of Christ, Scientist.—First Reader, Edgar La Rue.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church, west side of Kelly Avenue, between 6th and 7th Streets.
Reading Room, 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

DICKINSON.—Christian Science Society.—First Reader, Mrs. Annie N. Montague.—Service: 11 A.M.

FARGO.—First Church of Christ, Scientist.—First Reader, Mrs. Mimie Neal.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, corner 2d Avenue and 9th Street, S.
Reading Room, 1.30 to 4.30 P.M. Edwards Building.

GRAND FORKS.—First Church of Christ, Scientist.—First Reader, S. Arthur Saunderson.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—Church Edifice, Belmont and 4th Aves., S.
Reading Room, 2 to 4 P.M. Rooms 7 and 8, Clifford Annex, De Meis Avenue.

Ohio.

AKRON.—First Church of Christ, Scientist.—First Reader, Mrs. Metta E. Wolcott.—Services: 10.45 A.M.; Sunday School, 9.15 A.M.; Wed., 7.45 P.M.—Walsh Block, Main St.
Reading Room, 1.30 to 4.30 P.M. daily, except Sunday; same address.

ALLIANCE.—Christian Science Society.—First Reader, Miss Maude Bailey.—Services: 10.30 A.M.; Wed., 7.30 P.M.—223 E. Main St.
Reading Room, 2 to 4 P.M.

ASHTABULA.—First Church of Christ, Scientist.—First Reader, William W. Totheroh.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—18 Elm Street.
Reading Room, 11 A.M. to 12 M. and 2 to 4 P.M.; same address.

BOWLING GREEN.—Christian Science Society.—First Reader, Mrs. Netta H. Lane.—Service: 10.45 A.M.
Reading Room, 21 W. Wooster Street.

BUCYRUS.—First Church of Christ, Scientist.—First Reader, Mrs. Stella D. Cary.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—First Nat. Bank Bldg.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

CANTON.—First Church of Christ, Scientist.—First Reader, William M. Schilling.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—206 W. Tuscarawas Street, Third floor.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

CANTON.—Second Church of Christ, Scientist.—First Reader, Horace H. Whiting.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Ervin Block, Cleveland Avenue and Seventh Street.
Reading Room, 2 to 5 P.M. daily, except Sunday; same address.

CHILLICOTHE.—Christian Science Society.—First Reader, Jacob Brehmer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Foulke Block.
Reading Room, 2 to 5 P.M.; same address.

CINCINNATI.—First Church of Christ, Scientist.—First Reader, Frank Bernhardt Beinkamp.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Rockdale Avenue, Avondale.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 814 First Nat. Bank Bldg.

CINCINNATI.—Christian Science Society.—First Reader, Winfield W. Thiesing.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Aeolian Hall, 124 East 4th Street.

CLEVELAND.—First Church of Christ, Scientist.—First Reader, Wayne C. Jones.—Services: 11 A.M. and 3.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, East 46th Street and Cedar Avenue.
Reading Room, open daily, except Sunday, 9 A.M. to 5 P.M. 29 Taylor Arcade. All Christian Science literature on sale.

CLEVELAND.—Second Church of Christ, Scientist.—First Reader, Daniel M. Ely.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Euclid Avenue, near East 77th Street.
Reading Room, 9 A.M. to 4 P.M. 206 Euclid Point Bldg., Euclid-Av. and Huron Rd.

CLEVELAND.—Third Church of Christ, Scientist.—First Reader, Mrs. Rose Raeder.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—West 25th Street, corner Mapledale Avenue.
Reading Room, 9 A.M. to 4.30 P.M. Ohio Bank Bldg., Bridge Ave., cor. W. 25th St.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Charles H. Fearn.—Services: 10.30 A.M., 7.45 P.M.; Wednesday, 7.45 P.M.—Church Edifice, Broad, corner Grant Avenue.
Reading Room, 9.30 A.M. to 4.30 P.M., except Sunday. 1032 Columbus Savings and Trust Building, High and Long Streets.

COLUMBUS.—Christian Science Society.—First Reader, Horace E. Walter.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—The Parsons, 140 Parsons Ave.

CONNEAUT.—First Church of Christ, Scientist.—First Reader, Mrs. Louise Judson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

DAYTON.—First Church of Christ, Scientist.—First Reader, Albert E. Fischman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, 9 A.M. to 5 P.M. 601 Commercial Building.

DAYTON.—Second Church of Christ, Scientist.—First Reader, Mrs. Ella Richardson.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church, 1st St. between Jefferson and St. Clair Sts.
Reading Room open daily, except Sun. and legal holidays, 10 A.M. to 5 P.M.; same pl.

EATON.—First Church of Christ, Scientist.—First Reader, Miss Maggie M. Haper.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Main St.
Reading Room, 10 A.M. to 4 P.M.; same pl.

ELYRIA.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Andrus.—Services: 10.30 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—309 East Avenue.
Reading Room, 10 A.M. to 12 M., 1 to 4 P.M. daily, except Sunday; same address.

FINDLAY.—Christian Science Society.—First Reader, Charles Bellstein.—Services: 10:30 A.M.; Wednesday, 7.45 P.M.—Adams Bldg.

FOSTORIA.—Christian Science Society.—First Reader, Frank A. Copley.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—175 Sandusky Street.
Reading Room, 2.30 to 4.30 P.M. Thurs., Sat.; 7.30 to 9 P.M. Thurs; same address.

FREMONT.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy E. Lutz.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—Schwartz Bldg., 513 State St.
Reading Room, 1.30 to 4.30 P.M. Tuesday; same address.

GALION.—Christian Science Society.—First Reader, Mrs. Susan Everett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—First National Bank Building, Public Square.

GREENVILLE.—Christian Science Society.—First Reader, Miss Sophie E. Rehling.—Service: 2.30 P.M.—Universalist Church.

HAMILTON.—First Church of Christ, Scientist.—First Reader, William Franklin Thomas.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wed., 7.45 P.M.—Church, 2d Street, between Dayton and High Streets.
Reading Room open daily, 10 A.M. to 4 P.M. Rentschler Bldg., 2d and High Sts., 5th floor.

KENTON.—Christian Science Society.—First Reader, Miss Emma L. Brechelsen.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Republican Blg.

LAKEWOOD.—Christian Science Society.—First Reader, Frank L. Thurber.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner Belle and Detroit Aves.

LANCASTER.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Ellen Lee.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—329 N. Broad Street.
Reading Room, 1 to 4 P.M.; same address.

LEETONIA.—Christian Science Society.—First Reader, Mrs. Amanda M. Neigh.—Services: 10.15 A.M.; Wednesday, 7 P.M.—Main Street.

LIMA.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie A. Meek.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Masonic Temple.
Reading Room open from 2 to 5 P.M. week days; same address. Take elevator.

LORAIN.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet V. Monroe.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Woodland and Dexter Streets.
Reading Room daily, except Sunday, 1 to 4 P.M. Room 28, Lorain Block, Broadway.

MANSFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Mina F. Hamlin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—46 W. 3d St., opposite Carnegie Library.
Reading Room, 2 to 4 P.M.; same address.

MARIETTA.—Christian Science Society.—First Reader, Mrs. Ethel Albee Wilson.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—309 2d Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MARION.—First Church of Christ, Scientist.—First Reader, Miss Ida Annetta Shoots.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7 P.M.—East Church Street, corner of Baker Street.
Reading Room open daily, 1 to 4 P.M.; same address.

MASSILLON.—First Church of Christ, Scientist.—First Reader, Theodore H. Focke.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Main and East Sts.
Reading Room, 2 to 4.30 P.M.; same address.

MECHANICSBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Hunt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

MT. GILEAD.—Christian Science Society.—First Reader, Mrs. Maud D. James.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 4 P.M. Wed. and Sat.

NAPOLEON.—Christian Science Society.—First Reader, Miss Ivah Blanche Lemert.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Grand Army Hall.

NEWARK.—First Church of Christ, Scientist.—First Reader, David W. Winter.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed..7.30 P.M.—Hudson Ave.& Wyoming St.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.

NORWALK.—Christian Science Society.—First Reader, Miss Rae M. Somers.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—4 South Hester Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

OBERLIN.—Christian Science Society.—First Reader, Anson A. Dulmage.—Service: 10.30 A.M.—Squire Block.

PAINESVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Alfa Hatch.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 311 Main Street.

PATASKALA.—Christian Science Society.—First Reader, Frank B. Headley.—Service: 10.30 A.M.—Residence George Albright.

PIQUA.—First Church of Christ, Scientist.—First Reader, William Van Horn.—Services: 10.45 A.M.; Wed., 7.30 P.M.—431 W. High St.
Reading Room, 2 to 4 P.M.; same address.

RAVENNA.—Christian Science Society.—First Reader, Miss Cora B. Collins.—Services: 10.30 A.M.; Wed., 7.30 P.M.—610 W. Main St.

SANDUSKY.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. G. Lockwood.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Carnegie Library Building.
Reading Room, 2 to 5 P.M. Stone Block.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Ada Baker Baggott.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—15 So. Fountain Avenue, Union Hall, 2d floor.
Reading Room open daily, except Sunday, 9 A.M. to 12 M. and 2 to 5 P.M.; same pl.

TIFFIN.—First Church of Christ, Scientist.—First Reader, Miss Gertrude E. Opt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Tuesday and Friday, 1.30 to 4 P.M. Church Hall, 31½ Court St.

TOLEDO.—First Church of Christ, Scientist.—First Reader, Clarence B. Hadden.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church, Monroe Street and Lawrence Ave.
Reading Room, 9.30 A.M. to 4.30 P.M., except Sun. and holidays. 625-6 The Ohio Blg.

TOLEDO.—Second Church of Christ, Scientist.—First Reader, Paul Arthur Harsch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Corner Fulton and Prescott Streets.
Reading Room, 9.30 A.M. to 4.30 P.M.; also Sat. evening, 7 to 9. 101 Nicholas Bldg.

VAN WERT.—Christian Science Society.—First Reader, Mrs. Elizabeth S. Johnston.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—229 N. Washington Street.
Reading Room, 2 to 5 P.M.; same address.

WARREN.—Christian Science Society.—First Reader, Charles S. Adams.—Services: 10.30 A.M.; Wednesday, 7 P.M.—Opera House.

XENIA.—Christian Science Society.—First Reader, William R. Baker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—N. W. corner Detroit and Market Streets.
Reading Room, 1.30 to 4.30 P.M., except Sunday; same address.

YOUNGSTOWN.—First Church of Christ, Scientist.—First Reader, Harry K. Filler.—Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Spring and Bryson Streets.
Reading Room daily, 12 M. to 4 P.M., standard time; same address.

ZANESVILLE.—Christian Science Society.—First Reader, Miss Henrietta Adrian.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—38 North Sixth St.
Reading Room, 1 to 4 P.M. Tuesday, Thursday and Saturday; same address.

Oklahoma.

ALTUS.—Christian Science Society.—First Reader, Mrs. Lou Ella Moore.—Service: 11 A.M.

CHICKASHA.—Christian Science Society.—First Reader, Mrs. Annie Dinsmore McClure.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Carnegie Library.

CUSHING.—Christian Science Society.—First Reader, Mrs. Ellen E. J. Bell.—Service: 10.30 A.M.—Carver Hall.

EL RENO.—First Church of Christ, Scientist.—First Reader, Ernest J. Simpson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Hoff Avenue and London Street.
Reading Room, 2 to 4.30 P.M., except Sunday. 103½ S. Rock Island Avenue.

ENID.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie L. Strickler.—Services: 11 A.M.; Wednesday, 8 P.M.—209½ North Grand Avenue.
Reading Room, 1.30 to 5 P.M.; same address.

GUTHRIE.—First Church of Christ, Scientist.—First Reader, Daniel M. Myers.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 North Broad Street.
Reading Room open daily from 2 to 5 P.M. In rear of Church.

HOBART.—Christian Science Society.—First Reader, Mrs. Maude Fisher Babcock.—Services: 11 A.M.; Wednesday, 8 P.M.—201 Main Street.

LAWTON.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Stoneking.—Services: 11 A.M.; Wed., 7.45 P.M.—321 6th.
Reading Room, 2 to 5 P.M. 304 First National Bank Building, 3d and C Streets.

McALESTER.—First Church of Christ, Scientist.—First Reader, Harry T. Kyle.—Services: 11 A.M.; Wednesday, 8 P.M.—221 East Choctaw Avenue, up-stairs.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MIAMI.—Christian Science Society.—First Reader, Leroy Moore.—Services: 11 A.M.; Wednesday, 8 P.M.—319 Main Street.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

MUSKOGEE.—First Church of Christ, Scientist.—First Reader, William T. Martin.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner 7th and Court Streets.
Reading Room, 9 A.M. to 12 M., 2 to 5 P.M. Turner Building.

MUSKOGEE.—Second Church of Christ, Scientist.—First Reader, Ralph W. Everett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—I. O. O. F. Temple, 418 W. Okmulgee Avenue.
Reading Room open daily, except Sunday, 2 to 5 and 7 to 9 P.M.; same address.

NORMAN.—Christian Science Society.—First Reader, Mrs. Delphine Hodgson Link.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—First National Bank Bldg.

OKLAHOMA CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Mina Rushmore.—Services: 11 A.M., 7.45 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, Robinson Ave. and 11th St.
Reading Room open daily, except Sunday, 9.30 A.M. to 5.30 P.M. 728-729 American Nat. Bank Bldg., Main St. and Robinson Av.

SHAWNEE.—First Church of Christ, Scientist.—First Reader, Mrs. Eugenia L. Reasor.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Carnegie Library Building, North Broadway.
Reading Room, 2 to 5 P.M. Rear of Church.

STILLWATER.—First Church of Christ, Scientist.—First Reader, Arlington P. Little.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, 9 A.M. to 5 P.M., except Sunday. 107 East 9th Street.

STROUD. — Christian Science Society. — First Reader, Mrs. Lulu B. Evans.—Service: 11 A.M.—Opera House.

TULSA.—First Church of Christ, Scientist.—First Reader, George A. Quackenbush.—Services: 11 A.M.; Wednesday, 8 P.M.—Boswell Building, 123 So. Main Street.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

WAGONER.—First Church of Christ, Scientist.—First Reader, Mrs. Florence Palmer Dodge.—Services: 11 A.M.; Wednesday, 8 P.M.—Development Building, Room H.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

Oregon.

ASHLAND. — First Church of Christ, Scientist. — First Reader, August J. Biegel.—Services: 11 A.M., Masonic Temple; Wed., 7.30 P.M.—At Reading Room, Atkinson Bldg.
Reading Room open 10 A.M. to 5 P.M.

ASTORIA.—Christian Science Society.—First Reader, Percy Willis.—Services: 11 A.M.; Sunday School, 10 A.M.—Rooms 5 and 6 Odd Fellows Building.
Reading Room, 2 to 5 P.M.; same address.

BAKER CITY (Baker Co.).—Christian Science Society.—First Reader, Miss Jean Blake.—Services: 11 A.M.—City Hall.

COBURG.—First Church of Christ, Scientist.—First Reader, Miss Edna Hoeflein.—Services: 11 A.M.; Wed., 3 P.M.—Church Bldg.
Reading Room, 2 to 4 P.M. Thursday.

COTTAGE GROVE.—Christian Science Society.—First Reader, Mrs. Rachel Pearce.—Service: 11 A.M.—Christian Science Hall.

EUGENE.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie May Burden.—Services: 11 A.M.; Wednesday, 7.30 P.M.—W. O. W. Hall, 8th and Lincoln Streets.
Reading Room, 2 to 4 P.M.; also 7.30 to 9 P.M., except Wednesday. Cherry Building, 6th and Willamette Streets.

FOREST GROVE.—Christian Science Society.—First Reader, Miss Sylva L. Baker.—Services: 11 A.M.; Wednesday, 7.30 P.M.

GRANTS PASS.—Christian Science Society.—First Reader, Will Scoville.—Services: 11 A.M.; Wednesday, 8 P.M.—W. O. W. Hall.
Reading Room, 2 to 4 P.M. Room 5, same building.

KLAMATH FALLS. — Christian Science Society.—First Reader, Mrs. Etta E. Brock.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Murdoch Building.

MARSHFIELD.—Christian Science Society.—First Reader, Mrs. Cora B. McFarland.—Service: 11 A.M.—Christian Science Hall.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

McMINNVILLE.—Christian Science Society.—First Reader, Miss Mary E. Smith.—Services: 11 A.M.; Wed., 7.30 P.M.—Union Blk.
Reading Room, 2.30 to 4 P.M. Tuesday and Saturday; same address.

MEDFORD.—Christian Science Society.—First Reader, Mrs. Mary J. Alsdorf.—Services: 11 A.M.; Sunday School, 10 A.M.—128 North Grape Street.

MERRILL.—First Church of Christ, Scientist.—First Reader, ThomasMalcom Durham.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 2 to 4 P.M.; same address.

OREGON CITY.—First Church of Christ, Scientist. — First Reader, Mrs. Anna Sickler Hayes.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Williamette Building.
Reading Room open Tuesday, Thursday, and Saturday from 2 to 4 P.M.

PENDLETON. — Christian Science Society.—First Reader, Mrs. Lora Daye Idleman.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Webb and Johnson Streets.
Reading Room, 2 to 4 P.M.; same address.

PORTLAND.—First Church of Christ, Scientist.—First Reader, Howard C. Van Meter.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Scottish Rite Cathedral, Morrison and Lownsdale (15th) Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and every evening, except Sunday and Wednesday, from 7.30 to 9. Fenton Building, 84 6th Street.

PORTLAND.—Second Church of Christ, Scientist.—First Reader, Miss Estelle Price.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M. — Woodmen Hall, E. 6th and E. Alder Streets.
Reading Room, 10 A.M. to 5 P.M.; same pl.

ROSEBURG. — Christian Science Society.—First Reader, Miss A. Echo Gaddis.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Maine and Lane Streets.
Reading Room, 2 to 4 P.M. Saturday; same address.

ST. JOHNS.—Christian Science Society.—First Reader; Mrs. Susan Boyle. — Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Holbrook Block.

SALEM.—First Church of Christ, Scientist.—First Reader, George W. Johnson.—Services, 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church adjoining City Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

Pennsylvania.

ALTOONA.—First Church of Christ, Scientist.—First Reader, Matthew T. Bayle. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—1017½ Chestnut Ave.
Reading Room, 2 to 4 P.M.; same address.

ATHENS.—Christian Science Society.—First Reader, Mrs. Minnie L. Merrill.—Service: 10.30 A.M.—214 Willow Street.

BEAVER FALLS. — First Church of Christ, Scientist.—First Reader, Mrs. Mary Powell.—Services: 11 A.M.; Wednesday, 7.45 P.M.—1117 7th Avenue.
Reading Room open Monday and Thursday, 2 to 4 P.M.; same address.

BELLEFONTE.—Christian Science Society.—First Reader, Miss E. Jayne Aikens.—Services: 10.45 A.M.; Wed., 8 P.M.—9½ E. High St.

BETHLEHEM.—First Church of Christ, Scientist.—First Reader, Mrs. Clara M. Wolle.—Services: 11 A.M.; Wednesday, 8 P.M.—133 East Broad Street.
Reading Room open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

BLOOMSBURG.—Christian Science Society.—First Reader, Mrs. Mary Scott Worthington.—Service: 11 A.M.—155 W. Fifth Street.

BRADFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Anna M. Compton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—18 Kennedy St.
Reading Room open 3 to 5 P.M., except Sunday.

CAMBRIDGE SPRINGS. — Christian Science Society.—First Reader, Mrs. Mary M. Townsend.—Service: 2 P.M.—115 Spring Street.

CHESTER.—First Church of Christ, Scientist. —First Reader, Llewellyn C. Morley.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—408 Market St.
Reading Room open Tuesday and Thursday, 3 to 5 P.M.; Monday and Friday evenings from 8 to 9.

CORRY. — Christian Science Society. — First Reader, Mrs. A. Ella King.—Services: 11 A.M.; Wednesday, 8 P.M.—Woodman Rooms, Johnson Block.

DU BOIS.—Christian Science Society.—First Reader, Miss Florence Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—Moore Bldg.

EASTON.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Bell Edwards.—Services: 11 A.M.; Wednesday, 8 P.M.—Pomfret Building.
Reading Room, same address; open Tuesday, Thursday, and Saturday.

ERIE.—First Church of Christ, Scientist.—First Reader, James Russell.—Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Unitarian Church, West 9th Street, between Peach and Sassafras.
Reading Room, 10 A.M. to 1 P.M., 2 to 5 P.M.; also Thurs. 7 to 9 P.M. 108 E. 10th St.

FRANKLIN.—First Church of Christ, Scientist.—First Reader, Dr. Frederick W. Mann. —Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily, 2 to 4.30 P.M., Friday, 7.30 to 9.30 P.M.

FRANKLIN. — Christian Science Society. — First Reader, Miss Bessie Louise Black.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Franklin Trust Co. Bldg.
Reading Room, 2.30 to 4.30 P.M. daily; also Saturday evening, 7 to 9; same address.

FREDONIA. — Christian Science Society.—First Reader, Elmer E. Campbell.—Service: 10.30 A.M.

GREENSBURG.—First Church of Christ, Scientist. — First Reader, Mrs. Grace L. G. Shiveley.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, 2 to 4 P.M.; same address.

HARRISBURG.—First Church of Christ, Scientist.—First Reader, Aaron E. Brandt. Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Board of Trade Hall.
Reading Room, 2 to 4.30 P.M. Cameron Building, Second and Walnut Streets.

JOHNSTOWN.—First Church of Christ, Scientist.—First Reader, Miss Jennie Foster.—Services: 10.45 A.M.; Wednesday, 8 P.M.—607 Main Street.
Reading Room, 1 to 4 P.M.; same address.

LANCASTER. — Christian Science Society.—First Reader, Richard Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—110 N. Prince St.

LOCK HAVEN.—Christian Science Society.—First Reader, Mrs. Helena Wilson.—Services: 11 A.M.; Wednesday, 7.45 P.M.—I. O. O. F. Block.
Reading Room, Mon., Wed., Fri., 2 to 4 P.M.; same address.

McKEESPORT.—Christian Science Society.—First Reader, Atley J. Burkholder. — Services: 11 A.M.; Wednesday, 8 P.M. — Masonic Temple, Room 308.

MEADVILLE.—First Church of Christ, Scientist.—First Reader, Edward H. Callahan.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—361 Sherman Street.
Reading Room open daily, except Sunday, 12 M. to 2 P.M.; same address.

MEADVILLE. — Christian Science Society.—First Reader, Mrs. Elizabeth C. Whiting.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Mrs. Porter's Organ Studio, Water Street.

MONONGAHELA.—Christian Science Society. —First Reader, James D. Holzinger.—Service: 11.15 A.M.—Ideal Theater.

NEW CASTLE.—Christian Science Society.—First Reader, Miss Leslie M. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.—9 East Washington Street.
Reading Room, 2 to 4 P.M.; same address.

NORRISTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie F. Kimmens.—Services: 11 A.M.; Wednesday, 7.45 P.M.—318 DeKalb Street.
Reading Room, daily, 3 to 5 P.M.

OIL CITY.—Christian Science Society.—First Reader, Joshua V. Guthrie.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Levi Block, 3d floor, Center Street.
Reading Room open daily, 2.30 to 4.30 P.M, also Friday evening from 8 to 9.

PHILADELPHIA. — First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M., 3.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Sts.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday; also 7 to 9 P.M., except Wednesday. Perry Building, southeast corner 16th and Chestnut Streets.

PITTSBURG.—First Church of Christ, Scientist.—First Reader, Roy A. Mather.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Clyde Street, near 5th Avenue.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1514-1515 Keenan Bldg., Liberty Ave. and 7th St.

PITTSBURG.—Second Church of Christ, Scientist.—First Reader, Albert E. Boerlin.—Services: 10.50 A.M. and 8 P.M.; Sunday School, 10.50 A.M.; Wednesday, 8 P.M.—Church Edifice, North and Grant Avenues, North Side.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1514-1515 Keenan Bldg., Liberty Ave. and 7th St.

POTTSVILLE.—First Church of Christ, Scientist.—First Reader, George W. Blank.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Merchants Nat. Bank Bldg.
Reading Room, 2 to 4 P.M.; same address.

PUNXSUTAWNEY.—First Church of Christ, Scientist.—First Reader, Lex N. Mitchell.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Fackner Building, 107 South Findley Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

READING.—First Church of Christ, Scientist. —First Reader, Dr. Frederick Willson.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—32 N. 6th St.
Reading Room open daily, 10 A.M. to 5 P.M. and 8 to 9 P.M.; same address.

SCRANTON.—First Church of Christ, Scientist.—First Reader, Mrs. Effie J. Watres.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—520 Vine Street.
Reading Room open daily from 9 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SHARON.—First Church of Christ, Scientist. —First Reader, Miss Ethel V. Carley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Cor. Irvine Ave. and A St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Monday and Friday evenings from 7.30 to 9. 6 S. Water Street.

STROUDSBURG.—Christian Science Society.—First Reader, Mrs. Belle Snover Weaver.—Service: 11 A.M.—Malta Temple, Main St.
Reading Room, 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

TOWANDA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sutton. —Services: 11 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Ontario Bldg.
Reading Room, 2.30 to 4.30 P.M., except Sundays and legal holidays; same address.

UNIONTOWN. — Christian Science Society.—First Reader, Mrs. Clara McClure.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor West End Theatre Building.

WARREN.—Christian Science Society.—First Reader, Fred J. Shepard.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—137 Conewango Avenue.
Reading Room, Tuesday and Thursday, 2 to 5 P.M.; same address.

WASHINGTON.—Christian Science Society.—First Reader, Mrs. Jennie Burroughs Groh. —Services: 11 A.M., 8 P.M.; Wed., 8 P.M. —Assembly Room, Court House.
Reading Room, 2 to 4 P.M. 55 S. Main St.

WELLSBORO. — Christian Science Society.—First Reader, Miss Eva Fischler.—Service: 10.30 A.M.—Harden Block.

WEST CHESTER.—First Church of Christ, Scientist.—First Reader, Miss Edith S. Darlington.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—Church, N. High St.
Reading Room, Tues., Thurs., Sat., 3 to 5 P.M.; Mon., Fri., 7 to 9 P.M.; same address.

WILKES BARRE.—Christian Science Society. —First Reader, Eugene T. Smith.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Room 9, 28 South Main Street, 3d floor.

WILLIAMSPORT.—First Church of Christ, Scientist. — First Reader, Miss Lucy C. Evans.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room open daily, 10 A.M. to 12 M. and 2 to 4 P.M. 244 W. 4th Street.

YORK. — Christian Science Society. — First Reader, Miss Edith Heckert.—Services: 11 A.M.; Wed., 8 P.M.—125 W. Market St.
Reading Room, 2 to 4 P.M.; same address.

Rhode Island.

BARRINGTON.—Christian Science Society.—First Reader, Mrs. Evelyn M. Bosworth.—Service: 10.45 A.M.—Town Hall.

NEWPORT.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret Foster.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.
Reading Room open daily, 2 to 4.30 P.M.; same address.

PROVIDENCE.—First Church of Christ, Scientist.—First Reader, Gilbert C. Carpenter. —Services: 10.45 A.M. and 4 P.M.; Wednesday, 8 P.M.—250 Bowen Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE.—Second Church of Christ, Scientist.—First Reader, Frederick A. Manley. Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room, 9 to 11 A.M. and 3 to 5 P.M.; same address.

WESTERLY. — Christian Science Society.—First Reader, Rev. William L. Swan.—Service: 3.30 P.M.—Room 14, 58 High Street.
Reading Room, 2 to 4 P.M.; same address.

South Carolina.

CHARLESTON.—First Church of Christ, Scientist. — First Reader, Robert Q. Grant.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8.15 P.M.
Reading Room open Tues., Thurs., and Sat., 4 to 5.30 P.M. 145 Meeting Street.

South Dakota.

ABERDEEN.—First Church of Christ, Scientist.—First Reader, Mrs. Maie Van Buren Shouse.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Elks Hall, 417 S. Main Street.
Reading Room, 2.30 to 5 P.M., Wednesday and Saturday; same address.

BROOKINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Rila L. Ziegler.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—First Nat. Bank Bldg.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.

FLANDREAU. — Christian Science Society.—First Reader, Mrs. Cora R. Bennett.—Services: 11 A.M.; Wednesday, 8 P.M.—National Bank Building, 1st floor.

HURLEY.—First Church of Christ, Scientist.—First Reader, Mrs. Almeda Welch.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HURON. — Christian Science Society. — First Reader, Mrs. Lelia L. Smith.—Service: 11 A.M.—Commercial Club Room, Opera House.

LEAD.—Christian Science Society of Lead and Deadwood.—First Reader, Mrs. Martha A. W. Peck.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Corner Main and Seiver Streets.

MILLER. — Christian Science Society. — First Reader, Mrs. Ida L. Waite.—Services: 11 A.M.; Wed., 7.30 P.M.—Masonic Temple.
Reading Room, 3 to 5 P.M. Saturday; same address.

MITCHELL.—Christian Science Society.—First Reader, Hercules McCormick.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—310 Main St.
Reading Room, except Sunday, 1.30 to 4.30 P.M. 406 Western National Bank Bldg.

RAPID CITY.—First Church of Christ, Scientist.—First Reader, Mark Ehle, Jr. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th Street.
Reading Room open Saturday from 1.30 to 5 P.M.; same address.

REDFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Grace Alexander. —Services: 11 A.M.; Wednesday, 7.45 P.M. Damuth Building.
Reading Room open Wednesday from 2 to 4 P.M.; same address.

SIOUX FALLS.—First Church of Christ, Scientist.—First Reader, Will B. Thompson.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Dakota Avenue and 8th Street.
Reading Room, 214 Paulton Building.

WATERTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn B. Way. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, 2 to 4 P.M.; same address.

WATERTOWN. — Second Church of Christ, Scientist.—First Reader, Mrs. Nellie Ainsworth.—Services: 11 A.M.; Wednesday, 8 P.M.—Alexander Building, 103 South Maple Street.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M.

YANKTON.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sargent.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

Tennessee.

CHATTANOOGA. — First Church of Christ, Scientist.—First Reader, Silas A. Payne.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Temple of Music, 421 Walnut Street.
Reading Room open daily, except Sunday and Wednesday, from 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1206 James Blg.

KNOXVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie H. Matthews.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Walnut and Cumberland Streets.
Reading Room, 2 to 5 P.M. daily, except Sunday. The Vanderventer Building.

McKENZIE.—First Church of Christ, Scientist.—First Reader, Miss Myrtle Pierce.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Thursday, 2 to 4 P.M.

MEMPHIS.—First Church of Christ, Scientist.—First Reader, John M. Dean.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Dunlap Street and Monroe Avenue. (Opposite Forrest Park.)
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 42 and 43 Southern Express Building, N. Court Avenue.

NASHVILLE.—First Church of Christ, Scientist.—First Reader, Henry M. Mason.—Services: 11 A.M.; Wednesday, 8 P.M.—Watkins Hall, 6th Avenue entrance.
Reading Room, 9 A.M. to 5 P.M. 914 First National Bank Building.

Texas.

ABILENE.—Christian Science Society.—First Reader, Miss Emma H. Sayles. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Pine Street.

AMARILLO. — Christian Science Society. — First Reader, Mrs. Fannie D. Tyson.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Upstairs, Powell Building.
Reading Room, 2 to 5 P.M., Monday,

AUSTIN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Maverick Sammons.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—112 East 9th St.
Reading Room, 10 A.M. to 12 M and 2 to 5 P.M. Austin National Bank Building, 509 Congress Avenue.

BEAUMONT.—First Church of Christ, Scientist.—First Reader, William Durr Gordon.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Pipkin Building, corner of Pearl and College Streets.
Reading Room, 2 to 4 P.M.; same address.

BOWIE. — Christian Science Society. — First Reader, Mrs. Jennie Hinton.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CANYON CITY.—Christian Science Society.—First Reader, Mrs. Edna Henson.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.

CLEBURNE. — Christian Science Society. — First Reader, Mrs. Lulu N. West.—Services: 11 A.M.; Wed., 8 P.M.—812 No. Main St.
Reading Room open daily; same address.

DALLAS.—First Church of Christ, Scientist.—First Reader, Brigman C. Odom.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—Church, 208 S. Ervay St.
Reading Room, 10 A.M. to 1 P.M., 2.30 to 4.30 P.M.; same address.

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EAGLE PASS.—Christian Science Society.—First Reader, Mrs. Iraetta C. Gibbs.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Cooper Bldg., Jackson St.
Reading Room, 4 to 6 P.M., except Sunday; same address.

EL PASO.—First Church of Christ, Scientist.—First Reader, Ellis V. Nuckolls.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church Edifice, Myrtle Avenue, opposite City Hall.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 308-309 Herald Building, El Paso and San Francisco Streets.

EL PASO.—Second Church of Christ, Scientist. — First Reader, James E. Rhein. — Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Woman's Club Room, Carnegie Library Building, El Paso Street entrance.
Reading Room open daily, except Sunday, 10 A.M. to 4.30 P.M.; also Tuesday and Friday evenings, 7 to 9. Room 18, Buckler Building, Texas and Mesa Avennes.

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Reading Room open daily, except Sunday, 9 A.M. to 12 M.; 2 to 5 P.M.; same address.

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HOUSTON.—Second Church of Christ, Scientist.—First Reader, Stonewall Bond.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room open daily, 10 A.M. to 12 M.

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Reading Room open Tues., Thurs., and Sat. from 3 to 6 P.M. 607 3d Street.

MARSHALL.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Clapp Starr.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Bldg., N. W. corner Houston Ave. and La Fayette St.
Reading Room open Tuesday, Thursday, and Friday, 2 to 4 P.M.; same address.

NEW BRAUNFELS. — Christian Science Society.—First Reader, Mrs. Mattie Bird Cameron.—Services: 11 A.M.; Wednesday, 8 P.M.—Simon Building.

PALESTINE. — Christian Science Society. — First Reader, Mrs. Cornelia Sterne.—Services: 8 P.M.; Wednesday, 8 P.M.—Board of Trade Room.

PARIS.—First Church of Christ, Scientist.—First Reader, William Henry Upton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Hall, corner Kaufman and S. 20th Streets.
Reading Room, 2.30 to 4.30 P.M.; same pl.

SAN ANTONIO.—First Church of Christ, Scientist.—First Reader, Albert Poston.—Services: 11 A.M.; Wednesday, 8 P.M.—501 Avenue D.
Reading Room, 2 to 5 P.M.; same address.

SHERMAN.—First Church of Christ, Scientist.—First Reader, Mrs. Golden Edith Caraway.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Crockett and Jones Streets.
Reading Room, 2 to 5 P.M.; same address.

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TEXARKANA.—First Church of Christ, Scientist. — First Reader, Mrs. Pearl Stuckey Knudsen. — Services: 11 A.M.; Wednesday, 7.30 P.M.—7th Street and State line.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

TYLER. — Christian Science Society. — First Reader, Edward F. Hollies. — Services: 11 A.M.; Wednesday, 8 P.M.—Gary Building, opposite Post-office.

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Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

Utah.

MILFORD.—First Church of Christ, Scientist.—First Reader, Miss Martha Cathrine Smithson.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.
Reading Room open daily, except Sunday, 2 to 5 P.M. Corner 1st Ave. and McKeon St.

OGDEN.—First Church of Christ, Scientist.—First Reader, Miss Pearl M. Dallimore.—Services. 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 2 to 5 P.M. Room 511, First National Bank Building.

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Reading Room, 2 to 4 P.M.; same address

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Reading Room, 2 to 4 P.M.; same address.

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Reading Room, 10 A.M. to 9 P.M., except Wed.; Wed., 10 A.M. to 7 P.M. 505-6-7-8 Scott Building, 168 Main Street.

SALT LAKE CITY.—Second Church of Christ, Scientist.—First Reader, J. William Gray.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Ladies Literary Club Building, 20 South 3d East Street.
Reading Room, 10 A.M. to 9 P.M., except Wed.; Wed., 10 A.M. to 7 P.M. 505-6-7-8 Scott Building, 168 Main Street.

Vermont.

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Reading Room, Tues. and Fri. 2 to 4 P.M.

BENNINGTON.—Christian Science Society.—First Reader, Mrs. Harriet Hovey Rogers.—Service: 11 A.M.—Park and Scott Streets.
Reading Room, 2 to 5 P.M. Wednesday; same address.

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Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

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MONTPELIER. — Christian Science Society.—First Reader, Charles H. Shipman. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—141 Main Street.
Reading Room, 3 to 5 P.M. Tues. and Fri.

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Reading Room, 3 to 5 P.M. Wed. and Fri.

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Reading Room open 10 A.M. to 5 P.M.

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Reading Room, 10 A.M. to 3 P.M., same address; entrance on Boush Street.

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Reading Room open daily, except Sunday, from 10 A.M. to 2 P.M. Room 23, Chamber of Commerce.

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Reading Room, 2 to 5 P.M., except Sunday; same address.

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Reading Room, 2 to 5 P.M.; same address.

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Reading Room, 2 to 5 P.M.; same address.

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Reading Room open daily, 2 to 5 P.M.; same address.

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Reading Room open daily, except Sunday, from 1 to 4 P.M.; same address.

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Reading Room open daily, 2 to 4 P.M.

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Reading Room, Thurs., 3 to 5 P.M. Church.

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Reading Room open Wednesday and Saturday, from 2 to 4 P.M.; same address.

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Reading Room, 2 to 5 P.M.; same address.

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Reading Room open daily from 10 A.M. to 5 P.M. 413-416 Wells Building, corner Wisconsin and Milwaukee Streets.

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Reading Room open daily, 2 to 5 P.M.; same address.

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Reading Room, 10 A.M. to 5 P.M. daily, except Sunday. 413-416 Wells Building.

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Reading Room, open 2 to 4 P.M. Wednesday; same address.

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Reading Room open Tuesday and Friday 3 to 5 P.M.; Monday and Saturday evenings, 7.30 to 9.30; same address.

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Fuller, Mrs. Alice W., C.S. Room 517, 444 S. Broadway. Tel F 4172. Res. 2226 Leoti Ave.
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Goldsborough, Mrs. Mary E., C.S. 1 to 5 P.M. 403 Hamburger Building. Telephone, Broadway 3841. Residence telephone, West 3890.
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Norris, Frank B., C.S. 1 to 5 P.M. 1401 Franklin Street. Telephone, Oakland 5142.
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Bradshaw, Miss Sue Ella, C.S.D. 11 A.M. to 3 P.M., except Saturday. Adams Building, Sutter and Kearny Sts. Tel. Douglas 1349.
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Breyman, Mrs. Mame, C.S. 1.30 to 5 P.M. 45 Kearny Street, Room 603. Telephone, Douglas 3331; res. tel. West 4241.
Burque, Mrs. Mary J., C.S. Hours, 2 to 4 P.M. 1200 California Street. 'Phone, Franklin 3240.
Chamberlin, Mrs. Kathryn S., C.S. Mornings. 2052 Bush Street. Telephone, West 5781.
Cornish, Mrs. Lorraine A., C.S. Hours, 9.45 A.M. to 2.30 P.M. 1261 Octavia Street.
Davie, Mrs. Abbie A., C.S. 1 to 4 P.M. 3540 20th Street. 'Phone, Mission 417.
Davie, Charles A., C.S. 1.30 to 5 P.M. Room 702, 45 Kearny Street. Telephone, Douglas 5498; residence telephone, Mission 417.
Dickinson, Mrs. Frances E., C.S. 1 to 4 P.M., except Saturday. 3323 Sacramento Street. Telephone, West 4278.
Farwell, Albert B., C.S. Hours, 2 to 5 P.M. 731 Baker Street. 'Phone, West 7764.
Felton, Mrs. Mary McCann, C.S. Hours, 1 to 4 P.M. 795 Frederick St. 'Phone, Park 1435.
Fosbery, Arthur F., C.S. 9 A.M. to 12 M., except Thursday. Evenings by appointment. 2140 Stelner Street, near California Street. 'Phone, West 8178.
Gale, Frank W., C.S.D. 1 to 4 P.M., except Friday. 407 Adams Building, 180 Sutter Street. Tel. Kearny 134. Res. tel. West 5781.
Goodwin, Mrs. Ella M., C.S. 62 Parnassus Ave.
Haskell, Olcott, C.S. 10 A.M. to 12 M., except Sat. 115 Whittel Bldg., 166 Geary St. Tel. Sutter 584; res. tel. San Rafael 3471.
Hill, Mrs. Mabel P., C.S. 10 A.M. to 1 P.M. 45 Kearny Street. Telephone, Kearny 2632.
Howe, Mrs. Sarah D., C.S.D. 11 A.M. to 4 P.M. 626 Phelan Bldg. 'Phone, Douglas 4147.
Kelsey, Mrs. Laura F. B., C.S. Postal Address, 1251 Jackson Street.
LeBlond, Mrs. Eleanor, M.D., C.S. 9 A.M. to 1 P.M. 45 Kearny St. Tel. Douglas 3331.
Lefkovitz, Miss Bessie, C.S. 2 to 5 P.M. Apmt. 1, 400 Octavia St. Tel. Park 5390.
Levy, Mrs. Ellda Becker, C.S. 12.30 to 4.30 P.M. Adams Bldg., Sutter and Kearny Sts. Tel Douglas 760. Res. tel. Franklin 906.
Lomax, Mrs. Lilla M., M.D., C.S. 45 Kearny St. 'Phone, Douglas 1760; res. 'phone, West 2154.
Lovering, Miss Daisy, C.S. 10 A.M. to 2 P.M., except Thursday. 2332 Webster Street, near Jackson. Telephone, West 4713.
Mabury, Miss Eugenia B., C.S. 2 to 5 P.M., except Saturday. Adams Building, Sutter and Kearny Streets. Telephone, Douglas 1349.
Marsh, Mrs. Jean Lauder, C.S. 1 to 5 P.M. 917 Cole Street, Apmt. 9. 'Phone, Park 7088.
McCracken, Mrs. Emma I., C.S. 1 to 4 P.M., except Wednesday and Friday. 607 Frederick Street. Telephone, Park 1147.
McGregor, Mrs. Mary O. Allen, C.S. 10 A.M. to 4 P.M. 718 Chronicle Bldg. Tel. West 8589.
Miles, Mrs. Lillian H., C.S. 9 A.M. to 1 P.M. 45 Kearny St., Rm. 603. Res. tel. Park 4073.
Mocker, Mrs. Mary T., C.S. 1.30 to 5 P.M. 45 Kearny Street. Telephone, Douglas 2218.
Nichols, Mrs. Helen M., C.S. 1 to 4 P.M. 1269 5th Avenue, Sunset District. Tel. Park 3977.
Paddison, Mrs. Mary B., C.S. 1 to 5 P.M. 1776 Post Street. Telephone, West 4996.
Pierce, Franklin, C.S. Hours, 2 to 4 P.M. 217 Carl Street. 'Phone, Park 1508.
Pierce, Harry C., C.S. 9 A.M. to 1 P.M. McCloud Bldg., 406 Sutter St., corner Stockton.

SAN FRANCISCO.

Putnam, George L., C.S. 1 to 4 P.M., except Saturday. 722 Chronicle Building. 'Phone, Douglas 3286; Res 'phone, Park 288.
Rosengarden, Mrs. Henrietta, C.S. Hours, 1.30 to 5 P.M., except Friday. 45 Kearny Street, Room 809. Residence 'phone, West 6635.
Rothschild, Miss Lottie, C.S. 1.30 to 5 P.M. 45 Kearny Street. 'Phone, Kearny 2632.
Rowe, Mrs. Bessie D., C.S. 62 Parnassus Avenue. 'Phone, Park 3993.
Russell, John W., C.S. 10 A. M. to 4 P.M. 612 Phelan Building. 'Phone, Douglas 1410. Residence, 310 6th Avenue. 'Phone, Pacific 1644.
Smith, Miss Elizabeth E., C.S. 1.30 to 8 P.M., except Wednesday and Saturday. 2536 Folsom Street. Telephone, Mission 3699.
Squires, Miss Ida E., C.S. Hours, 1 to 4 P.M. 2150 Sutter Street. Telephone, West 2534.
Stanton, Mrs. Dora J., C.S.B. Normal Course Graduate. Hours, 9 A.M. to 12 M., except Friday. 1911½ Broderick Street.
Stewart, Mrs. Tessie, C.S. 1 to 3 P.M. 38 Palm Avenue. Telephone, Pacific 1261.
Swenson, Mrs. Margaret A., C.S. 1 to 4 P.M. 607 Frederick Street. Telephone, Park 1147.
Wheeler, Mrs. Emma C., C.S. 9.30 to 11.30 A.M., except Sat. 180 Sutter St. 'Phone, Douglas 760. Res. Belvedere. 'Phone, Main 364.
Wightman, Miss Helen F., C.S. 11 A.M. to 3 P.M. 1474 Sacramento St. Tel. Franklin 2166.
Woodward, Miss Anne, C.S. Hotel Manx.
Woodward, Davis A., C.S. Hours, 1 to 4 P.M. 45 Kearny Street. Telephone.

SAN JOSE.

Braukamp, Mrs. Carrie H., C.S. 2 to 4 P.M., Monday, Wednesday, Friday. 404 Bank of San Jose Building. Telephone, John 1656.
Brown, Mrs. Katherine C., C.S. 2 to 4 P.M. 394 W. San Fernando St. 'Phone, Black 721.
Chamberlin, Miss Mary E., C.S. 10 A.M. to 12 M. Bank of San Jose Blg. Res. tel. Green 1351.
Eustace, Mrs. Bessie M., C.S.B. Normal Course Graduate. 2 to 4 P.M., except Saturday. Bank of San Jose Bldg. Res. tel. Main 518.
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Hyde, Mrs. Jettora W., C.S. 679 S. 2d Street.
McCulloch, Mrs. Mary F., C.S.B. Normal Course Graduate. Teacher and Practitioner. 48 S. Second St., Apmt. B. Tel. Main 762.
Saxe, Heman A., C.S. 1 to 4 P.M. 351 N. 3d St.
Whiteside, Mrs. Nellie M., C.S. 71 Clay St.

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Bromfield, Mrs. Mary, C.S. Tel. San Mateo 613.
Loomis, Mrs. Emma L., C.S. 612 North C Street (near Villa Terrace). Telephone, 964.

SAN PEDRO.

Deuchler, Mrs. Gertrude A., C.S. 1 to 4 P.M. 131 11th Street. Telephone, Home 183.
Hipple, Mrs. Lucille, C.S. 2 to 4 P.M. 264 9th Street. Telephone, Home 284.

SAN RAFAEL.

Haskell, Mrs. Emmeline, C.S. 3 to 4.30 P.M., except Wed. Room 1, 822 4th St. Res. tel. 3471.

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Coutts, Mrs. Engenia Ada, C.S. 406 W. 6th St.
Coutts, George Young, C.S. 406 W. 6th Street.
Davis, Mrs. Albina Bishop, C.S. 721 Hickey St.
Packard, Franklin B., C.S. 102 E. 4th St. Tel.
Padgham, Miss Charlotte M., C.S. 10 A.M. to 12 M. 801 Bush Street. 'Phone, Home 345.
Scheidecker, Mrs. Rachel, C.S. 2 to 4 P.M. 817 F Street. Telephone, Red 1021.

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Brotherton, Mrs. Minerva A., C.S. 9 A.M. to 12 M. 224 W. Micheltorena. Both 'phones.

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McGee, Mrs. Eudora, C.S. 1 to 3 P.M. 505 Fifth Avenue. Telephone, Home 459.
Sawyer, Mrs. Emma K. S., C.S.B. "Wyola Lodge." R. F. D. 1, Montecito. Home 'phone.

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Hall, Thomas H., C.S. 948 4th Street.

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Rand, Mrs. Ida J., C.S. 2 to 5 P.M. 2035 11th St.

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Benjamin, Mrs. Louisa W., C.S. 413 E. Del Norte.
Downer, Mrs. Sadie E. P., C.S. 9 to 11 A.M. 1402 North Tejon Street. Telephone.
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Hanna, Septimus J., C.S.D. 1532 N. Nevada Av.
Johnson, Mrs. Mary E. M., C.S. 911 N. Nev. Av.
Linney, James H., C.S. 320 North Cascade.
Lord, Mrs. Nancy M., C.S. P. O. Box 454. Res. 10 E. Second St., Ivywild. Telephone.
Pletscher, Mrs. Babetta C., C.S. 229 E. Willamette Avenue. Telephone, Main 2116.
Ralston, Miss Myra, C.S. Hours, 2 to 5 P.M. 1321 Colorado Avenue. 'Phone, Blue 41.
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Waterman, Mrs. Oro E., C.S. 327 E. Willamette.
Wilson, Mrs. Priscilla, C.S.B. Teacher and Practitioner. 1 to 4 P.M. Giddings Building. Residence, 25 Ramona Avenue. Telephones.

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Wilson, Mrs. Florence A., C.S. 421 E. Bennett Av.

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Cartwright, Mrs. Edyth, C.S. Tel. Black 344.

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Bartley, Mrs. Carrie H., C.S. 2705 E. 16th Ave.
Beach, Mrs. Ella K., C.S. 2332 Ash St., Park Hill.
Becker, Mrs. Jeannette A., C.S. 2705 E. 16th Av.
Beech, Mrs. Mary H., C.S. 774 S. Penn. Ave.
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Benford, William H. H., C.S.D. Practitioner. 1425 Washington Street.
Bishop, Mrs. Agnes M., C.S. 1105 Clarkson St.
Cameron, Charles McVean, C.S. 1565 Marion Street. Telephone, York 730.
Cameron, Mrs. Emily Locke, C.S. 1565 Marion Street. Telephone, York 730.
Cardwell, Mrs. Annie E., C.S. 4403 Alcott St.
Clark, Robert M., C.S. 10 A.M. to 3 P.M. 308 Empire Bldg., 430 16th Street. Telephone, Champa 385. Res. Plymouth Hotel. Tel.
Clayton, Josephine G., C.S. 204 S. Pearl St.
Cockayne, Mrs. Lena A., C.S. 1651 High St.
Collins, Mrs. Mary H., C.S.D. 2927 Champa St.
Cooper, Mrs. Eloise Ingalls, C.S. 2 to 4 P.M. 1042 Logan Street. 'Phone, Main 4830.
Creswell, Joseph, C.S. 4.30 to 7 P.M. 1250 Grant Street. Telephone, Main 6072.
Eddy, Mrs. Estelle Hawley, C.S. 9 A.M. to 5 P.M. 516 Commonwealth Bldg. Tel. Main 3191.
Eddy, John S., C.S. 9 A.M. to 5 P.M. 516-517 Commonwealth Building. Tel. Main 3191.
Emerson, Mrs. Melinda V. N., C.S. 2 to 4 P.M. 1415 Franklin Street. Telephone, York 539.
Eubank, Mrs. Alice S., C.S. 731 E. 18th Ave.
Figg, Miss Anna, C.S. 803 E. Colfax Avenue.
Fleischer, Mrs. Rosa H., C.S. 2206 Marion St.
Given, Mrs. Grace Owens, C.S. 2264 Ash St.
Gooding, Mrs. Ida C., C.S. 412 South Lincoln Street. Telephone, South 898.
Goodwin, Mrs. Margaret B., C.S. Hours, 1 to 5 P.M. 710 E. Alameda Ave. 'Phone, South 637.
Guesnier, Mrs. Addie M., C.S. 9 A.M. to 12 M. 2924 Quitman St. 'Phone, Gallup 1314.
Harris, Bret, C.S. 9 A.M. to 6 P.M. 821 Ernest and Cranmer Building. Tel. Main 4511.
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Henderson, Mrs. Nora Hortop, C.S. 1642 Clermont Street.
Hickok, Mrs. Alevia, C.S. 3036 Raleigh Street.
Hinds, Mrs. Isabella E., C.S. 1064 Clarkson St.
Howell, Mrs. Jennie Griffith, C.S.B. Normal Course Graduate. 1543 Downing Avenue.
Hurley, Henry H., C.S. 1 to 5 P.M. 161 South Pearl Street. 'Phone, South 801.
Jackson, Mrs. Byrd W., C.S. 128 S. Pa. Ave.
Jones, Mrs. Clara A., C.S. 1671 Logan Ave.
Joy, Mrs. Emma, C.S. 1 to 5 P.M., except Saturday. 3450 W. 32d Avenue.
Kelsey, Mrs. Ella H., C.S. 2975 Douglas Place.

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Mahin, Mrs. Gertrude, C.S. 539 Marion St.
Mann, Mrs. Frances Mack, C.S.B. 2 to 6 P.M. 1120 Pearl Street. 'Phone, York 711.
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Marshall, Mrs. Ada V., C.S. 2 to 5 P.M., except Sat. 2925 Vine St. 'Phone, York 1799.
Mathers, Miss Mary A., C.S. 1476 S. Pearl St.
McConaughy, Mrs. Martha O., C.S. 9 A.M. to 12 M., except Saturday. 1565 Lafayette St.
McFarlane, Mrs. Mary Hale, C.S. Hours, 9 A.M. to 12 M. 1773 Williams St. Tel. York 791.
Mentzer, Mrs. Adda H., C.S. 3523 W. 39th Ave.
Mesechre, Miss Mary I., C.S. 2 to 5 P.M. 1730 Logan Street, Apartment 9.
Miller, Mrs. Martha Grove, C.S. 9 A.M. to 5 P.M. Office, Suite 318-319 Empire Building. 'Phone, Main 7105. Residence, 2930 Champa Street. Residence 'phone, Main 2389.
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Montgomery, Mrs. Katherine, C.S. 1003 Lincoln.
Moore, Mrs. Josephine T., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 2 P.M. 1116 E. 13th Avenue. 'Phone, York 673.
Morrison, Mrs. Margaret E., C.S. 1531 Humboldt Street.
Murphy, Mrs. Blanche, C.S. 2 to 4 P.M., except Sat. 3817 Irving Street. Tel. Gallup 821.
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Nichols, Mrs. Mary P., C.S.D. 1566 Kearney St.
Oldfield, Mrs. M. Emma, C.S. 1350 Grant St.
Perry, Mrs. Minnie B. Hall, C.S.D. Teacher and Practitioner. 10 A.M. to 5 P.M. 515 Commonwealth Building, 15th and Stout Sts. Res. 2815 E. Colfax Ave. Two telephones.
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Potter, Mrs. Eliza, C.S. 126 E. 13th Avenue.
Potter, Miss Luella May, C.S. 959 S. Emerson St.
Putcamp, Mrs. Lida M., C.S. 1 to 4 P.M. 4543 Winona Court.
Rickard, Mrs. Constance M., C.S. 9 A.M. to 12 M. 1546 Williams St. 'Phone, York 352.
Runyon, Miss Ruth Fearey, C.S. 2 to 5 P.M. 1515 Grant Street. 'Phone, Champa 2161.
Ryan, John C., C.S.D. Practitioner and Teacher. 1555 Penn Ave. 'Phone, Main 4367.
Ryan, Mrs. Mary A., C.S.D. 1555 Penn Ave.
Schmidt, Mrs. Freda A., C.S. 1 to 6 P.M. 2221 Cleveland Place. 'Phone, Main 6356.
Schmitt, Mrs. Samantha, C.S. 4277 Green Court. 'Phone, Gallup 709.
Sims, Mrs. Hattie, C.S. 10 A.M. to 12 M., except Sat. 3922 17th Ave. 'Phone, York 2395.
Skinner, Mrs. Ida B., C.S. 2 to 5 P.M. 145 West Fourth Avenue.
Smith, Mrs. Ellen Foote, C.S. 10 A.M. to 12 M. 1435 Clarkson Street. Telephone, York 336.
Stainbrook, Mrs. Mary H., C.S. 428 Acoma Street. 'Phone, Green 1140.
Stewart, Mrs. Sarah L., C.S. 10 A.M. to 12 M. 3509 Quitman Street. Telephone, Gallup 139.
Sweet, Miss Clara, C.S. 1144 Emerson Street.
Sweet, Mrs. Ella Peck, C.S.D. Hours, 2 to 6 P.M. 1144 Emerson St. 'Phone, York 209.
Townsend, Mrs. Hanna A., C.S. 1515 Adams St.
Trostler, Mrs. Elnora Benford, C.S.D. The Vermont, 1629 Clarkson Street.
Truman, Mrs. Elizabeth M., C.S. Office, 414 Commonwealth Bldg. Res. 1519 S. Emerson St.
Wickersham, George B., C.S.D. 1361 Ogden Street. Telephone, York 413.
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Thorn, Miss Mary Alice, C.S. 610 5th Avenue.

LOVELAND.
Witte, Miss Clara A., C.S. 417 East 4th St.

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Palmer, Ezra W., C.S. 1215 North Main Street. Telephone, Main 596.
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Marsh, Mrs. Carrie B., C.S. Hours by appointment. 31 Lincoln Street. Telephone.
Mather, Mrs. Lizzie W. D., C.S. Hours by appointment. 1040 Windsor Ave. Tel. 2913.
Norton, Charles A. Quincy, M.D., C.S. 1 to 5 P.M. 231 Vine Street. Telephone, 3679.
Norton, Mrs. Ida Cleveland, C.S. 340 Farmington Avenue. Telephone, 2130.
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Foster,, Chancey C., C.S. 4644 Woodlawn Avenue. Telephone, Oakland 4900.
Fox, Mrs. Estelle Barnes, C.S. 4638 Lake Ave.
Frain, Adnah K., M.D., C.S. 8 A.M. to 1 P.M. Other hours by appointment, 6320 Woodlawn Avenue. Telephone, Hyde Park 1522.
Freeling, Mrs. Pauline M., C.S. 10 A.M. to 12 M. 408 Webster Ave. 'Phone, Lincoln 1816.
Fuller, Miss Cynthia E., C.S. 550 Surf Street.
Gill, Miss Ethelyn, C.S. 707, 6 E. Madison St.
Gillies, Mrs. Blanche E., C.S. 6907 Euclid Avenue (Bryn Mawr). Tel. Hyde Park 4395.
Gohlmann, Miss Eda, C.S.B. 4638 Lake Ave.
Goodman, Mrs. Helen Hastings, C.S. 1361 Kenwood Park Place. Telephone, Oakland 2774.
Goodman, Mrs. Jeannette R., C.S.B. 1354 Kenwood Park Place. Telephone, Drexel 651.
Green, Mrs. Margaret T., C.S. 3743 Langley Avenue.
Gregory, Mrs. Lizzie K., C.S. 5233 Kenmore Avenue. Telephone, Edgewater 6750.
Greenstock, Mrs. Grace D., C.S. 4529 Woodlawn Avenue.
Groves, Mrs. Frances C., C.S. 4326 Lake Ave.
Guile, Mrs. Ida, C.S. 12 M. to 4 P.M., except Monday and Saturday. 1023 Dakin Street. 'Phone, Lake View 1676.
Hagerty, Mrs. May, C.S. 10 A.M. to 5 P.M. 1224 Republic, 209 State St. Tel. Harrison 3585.
Hagie, Mrs. Ella G., C.S.B. 6 E. Madison Street, Room 709. Telephone, Central 5546.
Hales, Mrs. Emma A., C.S. 429 W. 62d Street.
Hamlin, Mrs. Harriet E., C.S. 10 A.M. to 12 M., except Saturday. 5528 Woodlawn Ave.
Hard, Mrs. Hallie Norvell, C.S. 1128 E. 54th Place. Telephone, Hyde Park 6705.
Harmer, Mrs. Anna L., C.S. Mornings. 4219 Ellis Avenue.
Harms, Mrs. Johanna, C.S. 1 to 4 P.M. 6443 Eggleston Avenue, Englewood.
Harris, Mrs. Mary E., C.S. 9 A.M. to 12 M. 3203 Park Avenue. Telephone, Kedzie 349.
Harris, Mrs. Mary Madora, C.S. 9 A.M. to 12 M. 4544 Oakenwald Ave. Tel. Drexel 3516.
Harris, Mrs. May E., C.S. 4113 Perry Street.
Hass, Mrs. Mary, C.S. 9 A.M. to 1 P.M. 2730 Racine Avenue. 'Phone, Lincoln 5340.
Hays, Mrs. Ida F., C.S. 9.30 A.M. to 12 M. 6360 Greenwood Ave. 'Phone, Hyde Park 2582.
Hazzard, Mrs. Mary A., C.S. 9 A.M. to 12 M. 6460 Monroe Ave. Tel. Hyde Park 5579.
Hellgren, Miss Hilda P., C.S. 4608 Hazel Avenue, near Wilson Ave. Tel. Edgewater 2187.
Hess, Mrs. Rilla Meeker, C.S. 6950 Normal Boulevard. Telephone, Wentworth 3667.
Hesse, Mrs. Johanna, C.S. 2 to 5 P.M., except Friday. 320 N. Normal Park Way.
Hewen, Mrs. Eva L., C.S. 1440 Perry Street.
Heyd, Mrs. Mary E., C.S. 9 A.M. to 12 M. 768 Oakwood Boulevard. Tel. Douglas 2297.
Hicks, John G., C.S. 4622 Sheridan Road. Telephone, Edgewater 6867.
Higgins, Miss Louise E., C.S. 9 A.M. to 12 M. 1415 East 52d Street.
Hill, Mrs. Louise L. N., C.S. 6803 Parnell Avenue, Suite 3. 'Phone, Normal 4070.

CHICAGO.

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Hirsch, Mrs. Leah J., C.S. 4702 Grand Blvd.
Hiskey, Miss Winona H., C.S. 2921 N. Halsted.
Hjerman, Mrs. Bertha Gruschow, C.S. 9 A.M. to 12 M. 4148 N. Ashland Av. Tel. Grace. 4162.
Holman, Mrs. Fannie, C.S. Hours, 2 to 5 P.M. 4503 Woodlawn Avenue. 'Phone, Drexel 8368.
Hughes, Mrs. Leila C., C.S. 9 A.M. to 12 M. 766 Oakwood Boulevard. Tel. Douglas 1328.
Hummel, Mrs. Abigail D., C.S. 4146 Ellis Ave.
Hunt, Mrs. Fannie B., C.S. Hours, 9 A.M. to 12 M. 3906 Lake Ave. Tel. Douglas 57.
Husser, Joseph J., C.S. Postal address, 178 Buena Avenue.
Hyde, Miss Edith, C.S. 1737 Warren Avenue.
Irvin, Mrs. Isabella E., C.S. 9 A.M. to 12 M., except Fri. 4443 N. Ashland Av., Ravenswood.
Irwin, Edward. C.S. 510, 6 E. Madison St. Tel. Central 6994. Res. tel. Graceland 3872.
Jacobs, Mrs. Julia A., C.S. 10 A.M. to 2 P.M. 4656 Woodlawn Avenue. 'Phone, Drexel 2873.
Jenkins, Mrs. Anna C., C.S. 200 Orchestra Bldg., 168 Michigan Ave. Tel. Harrison 5530.
Jennings, Miss M. Helen, C.S. 10 A.M. to 12 M., 1 to 3 P.M. 609, 6 E. Madison St.
Jones, Miss Alice L., C.S. 501 West 60th St.
Jones, Mrs. Alice L., C.S. 1257 Early Avenue.
Jones, Miss Frances C., C.S. 2326 Indiana Ave.
Jones, Miss Maria W., C.S. 2326 Indiana Ave.
Kayne, Mrs. Mary Clay, C.S. Tuesday, Thursday, and Saturday. 6 E. Madison Street.
Kayne, Thomas Young, C.S. 10 A.M. to 4 P.M. 6 E. Madison Street. Office 'phone, Central 4315. Residence 4538 Sheridan Road. 'Phone, Edgewater 1547.
Keith, Mrs. Susan A., C.S. 9 A.M. to 1 P.M. 59 East Elm Street. 'Phone, North 3732.
Kent, Miss Florence L., C.S. 6536 Harvard Avenue. Telephone, Wentworth 1313.
Kiechle, Miss Barbara, C.S. 5521 Sangamon St.
Kimball, Mrs. Harriet A., C.S. 9 A.M. to 1 P.M. 4007 Drexel Blvd. 'Phone, Aldine 2270.
King, Mrs. Grace G., C.S. 8 A.M. to 1 P.M. 921 E. 40th Street. Telephone, Douglas 3012.
King, Miss Kathrine, C.S. 520 Oakdale Avenue. Telephone, Lake View 1925.
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Kinter, George H., C.S.B. Practitioner and Teacher. 4415 Oakenwald Avenue.
Knap, Mrs. Mary E., C.S. 4577 Oakenwald Ave.
Koch, Mrs. Pauline C., C.S. 1325 Eddy Street. 'Phone, Lake View 1634.
Kohlhamer, Mrs. Lillian, C.S. Mornings. 927 Galt Avenue.
Kollmorgen, Miss Louise F., C.S.B. 9 A.M. to 12 M. 665 Barry Avenue, entrance C (east of Clark Street). Telephone, Lake View 6384.
Kratzer, Mrs. Elizabeth C., C.S. By appointment. 717 Oakwood Blvd. Tel. Douglas 313.
Kratzer, Rev. Glenn Andrews, C.S. 9 A.M. to 12 M. 717 Oakwood Blvd. Tel. Douglas 313.
Krell, Mrs. Jeanette, C.S. 4318 Grand Boulevard. Telephone, Oakland 2127.
Kunc, Julian, C.S. 7146 Harvard Avenue. Telephone, Wentworth 4075.
Ledward, Thomas Bruce, C.S. 1224 The Republic, 209 State St. Tel. Harrison 3585. Res. 616 Lake Ave., Wilmette. Tel. 123.
Lee, Mrs. Helen A., C.S. Mornings, except Monday. 3848 Ellis Avenue.
Lessig, Mrs. Clara Bell, C.S. 3930 Lake Avenue. Telephone, Douglas 1081.
Lincicome, Milberry H., C.S. 3870 Lake Avenue. Telephone, Douglas 4398.
Lingel, Mrs. Lonisa, C.S. 236 Dayton Street.
Lonsdale, Mrs. Annie F., C.S. 9 A.M. to 12 M., except Sat. 260 W. 67th St. Tel. Normal 1409.
Loring, Miss Caroline A., C.S. 927 E. 40th St.
Lounsbury, Mrs. Mary A., C.S. 2 to 4 P.M. 2027 Warren Avenue. 'Phone, Seeley 1251.
Lowes, Mrs. Elizabeth, C.S. 3300 Park Ave.
MacGregor, Miss Eloise C., C.S. 4434 Ellis Ave.
MacKay, Mrs. Hannah A., C.S. 633 Arlington Pl.

CHICAGO.

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Mandeville, Miss Amy L., C.S.B. Practitioner and Teacher. 409, 6 E. Madison St. Tel. Central 6566. Res. tel. Drexel 2914.
Mandeville, Samuel, C.S. Hours, 8 A.M. to 1.30 P.M. 467 Deming Place. Telephone, Lincoln 349.
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Marceau, Miss Nadge Ellsler, C.S. 1 to 4 P.M. 51 N. Wood St., flat 4. Tel. Seeley 4511.
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Marshall, Mrs. Louise, C.S. 9 A.M. to 1 P.M. 1847 Cornelia Ave. 'Phone, Graceland 666.
Martin, Mrs. Belle, C.S. 127 N. 41st Avenue.
Mathews, Miss Emma L., C.S. 768 Oakwood Blv.
Mathews, Mrs. Rosa A., C.S. 464 St. James Pl.
Mayon, Miss Mary L., C.S. 10 A.M. to 12 M. and 1 to 3 P.M. Suite 156, Mentor Building, 163 State Street. Telephone, Central 5694.
McCormick, Mrs. Maud W., C.S. 1411 E. 51st Street.
MacDonald, Richard D., C.S. 3635 Ellis Avenue. Telephone, Aldine 2724.
McLachlan, Mrs. Cora B., C.S. 9 A.M. to 12 M. 7113 Princeton Avenue. Tel. Wentworth 2371.
McLaughlin, Mrs. Maude L., C.S. 4927 Lake Avenue. From June to Oct. Nashotah, Wis.
Merriman, Lorenzo L., C.S. 3215 Evanston Avenue. (Old No. 284). Tel. Lakeview 6438.
Merriman, Mrs. Sallie E., C.S. 3215 Evanston Avenue. (Old No. 284). Tel. Lakeview 6438.
Messick, Mrs. Edith, C.S. 4344 Forrestville Avenue. 'Phone, Drexel 9100.
Millar, Mrs. Minnie S., C.S. 2620 Lake View Av.
Miller, Mrs. Emma H., C.S. 118 East 34th Street. Telephone, Douglas 372.
Miller, Miss Harriet Straith, C.S. 938 Wilson Avenue. 'Phone, Edgewater 1244.
Miller, Miss Lulu Ada, C.S. 10 A.M. to 3 P.M. 3508 Evanston Avenue.
Miller, Mrs. Metta Frazee, C.S. 5543 Winthrop Avenue. Telephone, Edgewater 2435.
Mitchell, Mrs. Fannie, C.S. Mornings. 4948 Washington Avenue.
Morey, Mrs. Kate Buell, C.S. Hours, 9 A.M. to 12 M. 6527 Lexington Avenue. Telephone, Midway 2459.
Morgan, Franklyn J., M.D., C.S. Hours, 10 A.M. to 4 P.M. 6 E. Madison Street, Suite 707. Telephone, Central 6915.
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Murray, William D., C.S. 9 A.M. to 4 P.M., except Friday. 4629 Champlain Avenue. 'Phone, Oakland 944.
Myers, Miss Jean Brower, C.S. 4933 Madison Avenue.
Myers, Mrs. Olive C., C.S. 618 Oakdale Ave.
Nelson, Mrs. Helen, C.S. 6362 Ellis Avenue.
Nelson, Mrs. Julia L., C.S. 4024 Drexel Blvd.
Nicol, Mrs. Mary C., C.S. 2042 Dayton Street.
Norton, Mrs. F. Isabel B., C.S. Hours by appointment. 1858 Washington Boulevard.
Norton, Mrs. Lora L., C.S. 5200 Jefferson Avenue. Telephone, Hyde Park 2740.
Noyes, Mrs. Caroline D., C.S.D. 9 A.M. to 1 P.M. 140 Dearborn Street.
Noyes, Gideon P., C.S.B. 140 Dearborn Street.
Ogden, Mrs. Nerella Roosa, C.S. 1137 E. 44th St.
Overshiner, Mrs. Belle L., C.S. 9 A.M. to 1 P.M. The Pattington, 688 Graceland Avenue, Entrance D. Tel. Lake View 1302.
Packard, Ira W., C.S.D. Postal address, 6 E. Madison Street, Room 708.
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Patterson, Mrs. Sara E., C.S. 4929 Kenmore Av.
Pearson, Charles A., C.S. 9 A.M. to 12 M. 2135 Washington Boulevard. 'Phone, Seeley 1356.
Perkins, Mrs. Lucia L., C.S. 10 A.M. to 2 P.M. 4641 Winthrop Avenue.
Phillips, Mrs. Julia E., C.S. 9 A.M. to 12 M. 3828 Ellis Avenue. Telephone, Aldine 2456.

CHICAGO.

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Pinkney, Mrs. Frances K., C.S. 5114 Kenmore Avenue. Telephone, Edgewater 4481.
Platt, Mrs. Lucy K. C.S.B. Hours, 9 A.M. to 1 P.M. The Plaza. Telephone, North 4736.
Pollack, Mrs. Sara B., C.S. 4000 Lake Avenue.
Pollard, Miss Myra, C.S. 764 Oakwood Blvd.
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Potter, Mrs. Nellie B., C.S. 1 to 3 P.M. 1058 Lawrence Avenue. Tel. Edgewater 6887.
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Prentiss, Miss Sappho E., C.S. 1115 E. 47th St.
Purnell, Mrs. Nellie Dodd, C.S. 4631 Malden Street. Telephone, Edgewater 2572.
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Rahilfs, Mrs. Sophia, C.S. 4422 Francisco Ave.
Ransch, Miss Emilie C., C.S. 1 to 4 P.M. 140 Dearborn St., Suite 811. Tel. Central 5347.
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Reid, Mrs. Marion Beach, C.S. 4658 Lake Ave.
Reynolds, Miss Bonnibel, C.S. 10 A.M. to 4 P.M. 140 Dearborn St., Suite 811. Tel. Central 5347.
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Robertson, Mrs. Harriet Elliott, C.S. 4244 Drexel Boulevard. 'Phone, Oakland 3978.
Rogers, Mrs. Mary M., C.S. 700 Irving Park Blv.
Rohe, Mrs. Alice A., C.S. 9.30 A.M. to 1 P.M. 2239 Adams Street. 'Phone, West 3064.
Rohrig, Miss Minnie, C.S. 10 A.M. to 4 P.M. 6 E. Madison Street. Telephone, Randolph 651.
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Rowley, Mrs. Stella M., C.S. 1373 E. 57th St.
Ruff, Mrs. Martha, C.S. 9 A.M. to 12 M. 1347 Hood Avenue. Tel. Edgewater 1500.
Rumsey, Mrs. Emma L., C.S. 10 A.M. to 3 P.M. 10019 Oak Ave. Tel. Wash. Heights 582.
Sacmaster, Mrs. Eva W., C.S. 10 A.M. to 1 P.M. 1114 Leland Ave. Tel. Edgewater 4623.
Sawyer, Mrs. Augusta E., C.S. 9 A.M. to 12 M. 6354 Kimbark Ave. Tel. Hyde Park 4201.
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Schindler, Miss Ella D., C.S. 4361 Greenwood Av.
Shaffer, Mrs. Jennie M., C.S. 145 Oakwood Blvd.
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Sherman, Roger, C.S.D. 9 A.M. to 12 M. Room 440, 125 La Salle St. Tel. Main 1784.
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Sinclair, Mrs. Mabel L., C.S. 1230 East 47th Street. Telephone, Drexel 9478.
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Smith, Mrs. Ada F., C.S. See Miami, Fla.
Smith, Miss Altha M., C.S. 9 A.M. to 12 M., except Saturday. Other hours by appointment. 1358 E. 47th St. 'Phone, Oakland 4071.
Smith, Miss Emma H., C.S. 1658 Warren Ave.

CHICAGO.

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Sosman, Mrs. May Pinney, C.S. 1628 Washington Boulevard. Telephone, West 2087.
Sples, Mrs. Elizabeth, C.S. 950 N. Leavitt St.
Spoehr, Mrs. Frida, C.S. 4321 Evanston Ave.
Springer, Miss Georgiana, C.S. 1133 East 44th Street. Telephone, Drexel 776.
Stafford, Mrs. Mary D., C.S. 7 to 10 A.M. 2416 Jackson Blvd. Tel. Ashland 8042.
Stein, Mrs. Isabella F., C.S. 10 A.M. to 4 P.M. 710, 6 E. Madison St. 'Phone, Central 3096.
Steinborn, Herman F., C.S. 766 Oakwood Blvd.
Stephens, Mrs. Frankie C., C.S. 10 A.M. to 12.30 P.M. 4718 Madison St., near 47th St.
Stephens, Mrs. Ida M., C.S. 4431 N. Paulina St.
Stephenson, Mrs. Hannah, C.S. 1117 East 42d Place. Telephone, Drexel 2656.
Steveley, Mrs. Lucy M., C.S. 10 A.M. to 4 P.M. 6 E. Madison St. 'Phone, Central 1444.
Stevens, Mrs. Melville M., C.S. 9 A.M. to 12 M. 10559 Prospect Avenue.
Stevenson, Miss Maria Louise, C.S. 9 A.M. to 12 M. 1530 Glenlake Ave. Tel. Edge. 3027.
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Stokes, Mrs. Laura H., C.S. 6051 Madison Ave.
Stoy, Mrs. Lillie G., C.S. 4948 Washington Av.
Stroup, Mrs. Josie, C.S. 12.30 to 4 P.M. 6 E. Madison St., Room 503. 'Phone, Central 6304; Residence 'Phone, Oakland 2532.
Sturtevant, Mrs. Mary Weeks, C.S. 145 Oakwood Boulevard, The Allen. 'Phone, Douglas 1237.
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Swander, Mrs. Sidney K., C.S. 9 A.M. to 12 M. 739 North Laurel Avenue, Austin.
Swift, George P., C.S. 9 A.M. to 5 P.M. 6 E. Madison Street, Suite 707. Telephone, Central 6915. Residence, 4553 Oakenwald Ave.
Swift, Mrs. Mary Etta, C.S. 4553 Oakenwald Avenue. Telephone, Drexel 3351.
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Thompson, Mrs. Margarette, C.S. 3271 Beacon Street. 'Phone, Edgewater 2443.
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Thorsen, Miss Mary, C.S. 1636 N. Irving Ave.
Tilly, Mrs. Leola S., C.S. 6436 Lexington Ave.
Tinnin, Miss Lucille, C.S. 3929 Vincennes Avenue. Telephone, Douglas 745.
Towne, George F., C.S. 1 to 5.30 P.M. 768 Oakwood Boulevard. Telephone, Douglas 2312.
Towne, Mrs. Grace H., C.S. 4328 Oakenwald Av.
True, Mrs. Ellen B., C.S. 1 to 4 P.M. 704, 6 E. Madison St. Res. 6159 Lexington Ave.
Ulrich, Miss Gertrude, C.S. 726 Bittersweet Place, Buena Park. Tel. Lake View 2102.
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Van Meter, Mrs. Kittie, C.S. 334 Englewood Avenue. Telephone, Normal 2664.
Vanzwoll, Walter H., C.S. 140 Dearborn St Tel. Central 238. Res. Tel. Edgewater 1278.
Vordermark, Mrs. Lucinda, C.S. 9 A.M. to 12 M. 7300 Emerald Ave. Tel. Normal 3306
Walker, Mrs. Bessie R., C.S. 9 A.M. to 12 M. 3720 Castello Avenue. Tel. Humboldt 6896.
Walker, Mrs. Sarah M., C.S. 9 A.M. to 12 M. 6153 Kimbark Ave. Tel. Hyde Park 2335
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Warmuth, Miss Dorothea J., C.S. 1137 E. 44th St.
Waterman, Mrs. Nannie E., C.S. 9 A.M. to 12 M. 130 N. Clark Av., Austin. Tel. Austin 6083.
Wazan, Miss Marguerite, C.S. 4939 Vincennes.
Webster, Mrs. Elizabeth, C.S.D. 705, 6 East Madison Street. Telephone, Central 1831.
Weeks, Mrs. Abbie D., C.S. 9 A.M. to 1 P.M. 942 Winthrop Ave. 'Phone, Edgewater 6526.

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Wenderoth, Mrs. Anna, C.S. 938 Wilson Avenue. 'Phone, Edgewater 4094.
Wessman, Mrs. Hannah, C.S. 9 A.M. to 12 M. 600 York Place. 'Phone, Graceland 418.
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White, Mrs. Elizabeth M., C.S. 9 A.M. to 12 M., except Wednesday. 3937 Ellis Avenue.
White, Mrs. Harriet R., C.S.B. Hours, 9 A.M. to 12 M., except Saturday. 921 Gault Ave.
White, Mrs. Mary Fuller, C.S. Postal address, 3228 Prairie Avenue.
White, Mrs. Minnie A., C.S.B. 12 M. to 4 P.M., except Sat. 708, 6 Madison St. Tel. Cent. 6975.
Whitehead, Mrs. Finette L., C.S. 6120 Lexington Avenue. Telephone, Hyde Park 2223.
Wilcox, Mrs. Ella De Groff, C.S. 9 A.M. to 12 M. 6058 Madison Ave. 'Phone, Midway 63.
Williams, Mrs. Emily C., C.S. 1 to 5 P.M. 336 Englewood Avenue.
Williams, Mrs. Minnie W., C.S. 932 E. 46th St.
Williams, Mrs. Nell, C.S. 10 A.M. to 3 P.M. 768 Oakwood Boulevard. Tel. Douglas 2297.
Williams, Mrs. Theda Howe, C.S. Mornings. 663 East 62d Street. Tel. Midway 2742.
Williamson, Miss Annie, C.S. 9 A.M. to 1 P.M. 1211 Wilson Ave. 'Phone, Edgewater 4503.
Wilson, Mrs. Alvaline S., C.S. 4507 Woodlawn Avenue. Telephone, Drexel 8369.
Wilson, Mrs. Gussie Howard, C.S. 2 to 4 P.M. 6125 Drexel Avenue. Tel. Midway 2107.
Wines, Mrs. Theresa W., C.S. 10 A.M. to 1 P.M. 166 Mentor Bldg., State and Monroe Sts. By appointment at res. 1915 N. Sawyer Ave.
Wingert, Mrs. Minnie H., C.S. 10 A.M. to 12 M. 1524 Perry Street, Ravenswood.
Winne, Archibald, C.S. Mornings, 1456 E. 54th Street; afternoons, 6 E. Madison Street.
Wixson, Mrs. Florence E., C.S. 3747 Ellis Avenue. Telephone, Douglas 5710.
Wolsey, Mrs. Mary E., C.S. 1 to 4 P.M. 1112 East 62d Street. Telephone, Hyde Park 2934.
Wood, Mrs. Edna S., C.S. 4632 Lake Avenue. Telephone, Drexel 9254.
Young, Bicknell, C.S.B. See London, Eng.
Zindel, Miss Sophie, C.S. 627 Oakdale Avenue.

CONGRESS PARK.
McKee, Mrs. Alice M., C.S. 9 A.M. to 12 M.

DANVILLE.
Hamilton, Mrs. Hortense B., C.S. 10 A.M. to 12 M. Suite 306, The Holland. 'Phone, 43.
Kellogg, Mrs. Adelaide E., C.S. Hours, 10 A.M. to 12 M. 932 Hazel Street. 'Phone, 534.
Prutsman, Mrs. Lutie W., C.S. 425 N. Vermilion.

DECATUR.
Durfee, Mrs. Sarah A., C.S.B. 424 W. Prairie Av.
Klusman, Mrs. Abbie D., C.S. 424 Prairie Ave.

DE KALB.
Clark, Mrs. Bertha H., C.S. 340 Linden Place.

DIXON.
Bartholomew, Mrs. Emma Kaylor, C.S. Tel. 205.
Strong, Mrs. Mary B., C.S. Telephone, 1058.

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Fox, Mrs. Fannie C., C.S. 9 A.M. to 12 M. 738 Veronica Ave. Tels. East 1907; St. Clair 437 L.
Messick, Mrs. Sarah P., C.S. 517 N. 9th St. Tel.
Willbur, Mrs. Elsie V., C.S. 408 N.14th St. Tel.

EDISON PARK.
Willis, Mrs. Jennie S., C.S. 9 to 11 A.M. Telephone, Edison Park 614.

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Cameron, Mrs. Estella M., C.S. 314 Chicago St.
De Witt, Mrs. Kate L., C.S. 9 A.M. to 12 M. 714 Center Street. Telephone, Chicago 3637.

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Field, Mrs. Cora A., C.S. 12 Field Street.
Hoyt, Mrs. Margaret, C.S. 55 Belcher Avenue. Telephone, 1946.
Knox, Mrs. Alice Roberts, C.S. 10 A.M. to 12 M., Tues., Wed., Thurs. 225 Spring St. Tel. 960.
Richardson, Mrs. Harriet E., C.S. The Chesston.
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Thompson, Mrs. Gertrude Tilden, C.S. 55 Highland Terrace. Telephone, 1914.
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Binley, Mrs. Sallie Lee, C.S. 2 to 5.30 P.M., except Sat. 551 Boylston St., Boston. Tel. B. B. 2714. Res. 145 Aspinwall Av. Tel. 1414-2.
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Cudworth, Mrs. Grace F., C.S. 8 Strathmore Road. 'Phone, Brookline 2289-4.
Dewey, Mrs. Frances L., C.S. 8 Cypress Pl.
Dickey, Mrs. Lillian S., C.S.B. Normal Course Graduate. Hours by appointment. Hotel Beaconsfield. 'Phone, Brookline 1370.
Dittemore, Mrs. Edith B., C.S. The Stoneholm, 1514 Beacon Street. 'Phone, Brookline 1770.
Hatch, Mrs. Mary H., C.S. 10 A.M. to 12 M., except Wed. and Sat. 53 Westbourne Terrace. 'Phone, Brookline 2616-5.
Lincoln, Miss Elizabeth D., C.S. Monday and Thursday. 51 Gorham Avenue.
McClintock, Mrs. Annie, C.S. 54 Kent Street.
McLellan, Mrs. Jeannette R., C.S.B. 132 High St.
Merrifield, Mrs. Susanna B. B., C.S. 34 Naples Road. Office, 100 Boylston St., Room 927, Boston, Tuesday and Friday, 1.30 to 3.30 P.M.
Miller, Albert E., C.S.B. Normal Course Graduate. Practitioner and Teacher. Hours by appointment. 111 Winthrop Road. Telephone, Brookline 983.
Miller, Mrs. Printhia T., C.S.B. 111 Winthrop Road. Telephone, Brookline 983.
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Colton, Mrs. Phebe B., C.S. 5915 Lexington Av.
Cooper, Mrs. Jessie Bain, C.S.B. Primary and Normal Course Graduate. 605 Sharp Building.
Dickey, Mrs. L. S., C.S.B. See Brookline, Mass.
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Edwards, Mrs. Annie, C.S. 9 A.M. to 2 P.M. 4119 Campbell Street. Both 'phones.
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Halsey, Miss Mary E., C.S. 1 to 4 P.M. 501 Commerce Bldg. Res. tel. Home East 1629.
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Jaccard, Mrs. Lena D., C.S. 2914 Campbell St. 'Phones, Home South 2048; Bell Grand 2048.
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Simmons, Mrs. Anna Pope, C.S. Route 5. Tel.

Nevada.

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Bangs, Mrs. Fannie M., C.S. Mayer Block, Suite 5.

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Lewenstein, Mrs. Alta B., C.S. 2 to 4 P.M., except Sat. 307 S. Bellevue Ave. Tel. 3232.

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Gage, Miss Mabel C., C.S. 19 Merrimack St.
Grover, Mrs. Uriannie P., C.S. 4 Glen Street.

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Reynolds, Mrs. Grace D., C.S. 27 Bay Street.

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Eppstein, Mrs. Idah T., C.S. 108 Carnegie Avenue. Telephone, 2772.
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Mast, Miss Christine, C.S. 1 to 5 P.M. Babcock Building. Telephone, 63.

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Schultz, Mrs. Ida Kate, C.S. 15 Newell Ave.

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Craig, Mrs. Nellie W., C.S. Wed. 817 Park Pl.
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Sellew, Mrs. Fannie L., C.S. Wed. and Thurs. afternoons. Room 309, Temple Bar Bldg. Mornings at res. 362 Lafayette Ave. 'Phones,
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Burtis, Miss Florence E., C.S. 9 A.M. to 1 P.M. 104 W. 70th St. Tel. Columbus 2934.

Campbell, Mrs. Lysbeth L., C.S.D. 1 to 5 P.M. 47 W. 34th Street. Res. Tel. Riverside 5754.

Carter, Mrs. Marian F., C.S. 10 A.M. to 1 P.M. 65 W. 127th St. Tel. Harlem 634.

Cate, Miss Laurette, C.S. 2.30 to 5 P.M. 326 Audubon Avenue. Telephone, Audubon 2766.

Charters, Charles, C.S.B. 1 Madison Av. 'Phone, Gramercy 5422. Res. 'phone, Cliffside 30.

Charters, Mrs. Lillian Young, C.S.B. Office, 1 Madison Avenue. 'Phone, Gramercy 5422. Residence 'phone, Cliffside 30.

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Hayes, Mrs. Loraine B., C.S. 221 W. 78th Street. Telephone, Schuyler 9998.

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Jones, Mrs. Jeannette H., C.S. Marbridge Building, 47 West 34th Street. Tel. Murray Hill 5281; Res. Tel. Riverside 1317.

Katz, Mrs. Elizabeth, C.S. 3 West 92d Street. Telephone, Riverside 3647.

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Leavitt, Mrs. Evelyn G., C.S. 419 W. 121st St.

Lee, Miss Florence, C.S. 83 Hamilton Place.

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Malick, Mrs. Ruth M., C.S. 417 West 21st Street. 'Phone, Chelsea 5838.

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Nichols, William, C.S. 225 Fifth Avenue.

Nilson, Mrs. Lorina J., C.S. 50 Church Street, Room 1650. Telephone, Cortlandt 1888. Residence Ft. Wadsworth, S. I. Tel. 497 W.

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Roberts, Mrs. Josephine Howard, C.S. 40 West 34th Street. Telephone, Murray Hill 4148.

Roberts, Mrs. Marie A., C.S. 10 A.M. to 2 P.M., except Wed. and Sat. 1934 Webster Avenue. Bronx. Telephone, Tremont 774.

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Sands, Miss Mary E., C.S.B. 39 West 67th Street. Telephone, Columbus 3227.

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Seal, Mrs. Frances Thurber, C.S.B. Normal Course Graduate. 9.30 A.M. to 2.30 P.M. 1 Madison Ave., Room 9047. Tel. Gramercy 2274. Residence tel. Schuyler 9386. Cable address, Thurseal, New York.

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Skinner, Mrs. Elizabeth P., C.S.D. 314 West 76th Street. Telephone, Columbus 3340.

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Smith, Mrs. Emma Bicknell, C.S. 1 Madison Av.

Smith, Mrs. Mabel P., C.S. 9 A.M. to 12 M., except Saturdays. 516 West 143d Street.

Snider, Mrs. Carrie Harvey, C.S.D. Hours, 9 A.M. to 1 P.M., except Wed. The Montana, 35 Mt. Morris Park, W., corner 124th St.

Spelcy, Miss Annie, C.S. 9 A.M. to 5 P.M. 142 W. 49th St., near Broadway. Tel. Bryant 3147.

Staats, Mrs. Eleanor Burnap, C.S. 35 Mt. Morris Park, West.

Stackpoole, Miss Edith, C.S. 10 A.M. to 2.30 P.M. The Langdon, 157 W. 124th St. 'Phone.

Starke, Mrs. Laura J., C.S. 9 A.M. to 12 M., except Saturday. 25 Mt. Morris Park, West.

Stephenson, Mrs. Jean B., C.S. By appointment. 215 W. 116th St. Tel. Morning. 5860.

Stevenson, Mrs. Ivy H., C.S. 9 A.M. to 1 P.M., except Saturday. 516 West 143d Street.

Stilson, Mrs. Blanche, C.S. 10 A.M. to 1 P.M., 620 W. 116th Street. Tel. Morningside 3596.

Strickler, Virgil O., C.S. 10 A.M. to 5 P.M. 44 W. 96th Street. Telephone, Riverside 600.

Strobel, Charles J., C.S. Hotel Evelyn, 101 West 78th Street. 'Phone, Schuyler 7048.

Swope, H. Vance, C.S. 939 Eighth Avenue.

Telz, Miss Martha Olga, C.S. 11 A.M. to 1 P.M., 157 W. 124th Street. Tel. Morningside 3870.

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Thompson, Frank Stayton, C.S. The Barnard, Central Park, W., and 71st St. Tel. Col. 6406.

Tillotson, John Beach, C.S. 10 A.M. to 5 P.M., except Saturday. 1 Madison Avenue. Telephone, Gramercy 633.

Timpson, Mrs. Mercedes, C.S. Marbridge Bldg., 47 West 34th Street. Tel. Murray Hill 2957.

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Van Fossen, Mrs. Mary C., C.S. 401 W. 118th St.

van Voorhies, Mrs. Olive H., C.S. 10 A.M. to 2 P.M. 100 Morningside Av., W. Tel. Morn. 320.

Verrall, Richard P., C.S. 35 West 96th Street. Telephone, River. 4998.

Vogell, Mrs. Martha J., C.S. 2040 7th Avenue. Telephone, Morningside 3500.

Ward, Electus Backus, C.S. 9 A.M. to 5 P.M. 500 5th Ave., cor. 42d St. Tel. Bryant 2871.

Weaverson, Fred, C.S. Postal address, 746 St. Nicholas Avenue.

Weyers, Bruno, C.S. 10 A.M. to 12 M.; 1 to 3 P.M., except Saturday and Sunday. 30 Church Street. Telephone, Cortlandt 3941.

White, Mrs. Margaret Beecher, C.S. 10 A.M. to 6 P.M. 42 W. 96th St. Tel. Riverside 5651.

Wilson, Miss May E., C. S., 10 A.M. to 4 P.M. Martha Washington Hotel, 29 E. 29th Street.

Winslow, Mrs. Estelle B., C.S. 1 to 5 P.M., except Wednesday. Room 434, 1947 Broadway, near 66th Street. Tel. Columbus 496.

Winslow, Mrs. M. Estella [Mrs. W. B.], C.S. Graham Court, 116th Street and 7th Avenue. Telephone, Morningside 732.

Winslow, Wentworth B., C.S. 140 W. 42d St.

Wood, Mrs. Clara Wilson, C.S. 569 West 150th Street. Telephone, Audubon 2900

Wynkoop, Mrs. Mary Cincinatta, C.S. 10 A.M. to 5 P.M. 1425 Broadway. Tel. Bryant 1274.

Young, Miss Agnes, C.S. Hours, 9 A.M. to 5 P.M. Marbridge Building, 47 W. 34th St.

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Young, Miss Ella Garrison, C.S. 11 A.M. to 5 P.M. 1 West 85th Street.

Young, Mrs. Helen L., C.S. 2 to 5 P.M. 225 5th Ave., Room 949. Tel. Madison Sq. 473. Res. Hotel Chelsea. Tel. Chelsea 2700.

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Thibaudeau, Mrs. May A., C.S.B. 714 Buffalo Avenue. Bell 'phone, 3751.

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Sherman, Mrs. Ida M., C.S. 67 W. Schuyler St.

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Patrick, Miss Marion A., C.S. South Road. Telephone, 56 Y 3.
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Slee, Miss Lina G., C.S. Mornings. 309 Church Street. 'Phone, 965.

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Smith, Mrs. Helen Pine, C.S.B. 77 Manhattan Street.
Spencer, Mrs. Esther G., C.S. 94 Meigs St.
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Rastert, Miss Louise K., C.S. 10 A.M. to 4 P.M., Tues., Thurs., Sat. 901 Mercantile Lib. Bldg. Tel. Main 3113 X; Res. tel. W. 2914 L.
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Carpenter, Mrs. Elizabeth B., C.S. 13363 Superior Avenue. Telephone, Eddy 1336 R.
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Crittenden, Mrs. Zoe L., C.S. Tues., Thurs., Sat. 1436 E. 88th St. Wade Park car.
Devor, Mrs. Elizabeth, C.S. 1 to 4 P.M., except Saturday. 109 Colonial Arcade.
Duer, Mrs. Clara Craig, C.S. 1465 E. 108th St.
Ely, Daniel M., C.S. 1 to 5 P.M. 60 Clarence Building. 122 Euclid Avenue.
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Hubbard, Mrs. Ellen J., C.S. 65 Rosemont Road, East Cleveland. Tel. Eddy 473 R.
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Jones, Wayne C., C.S. 10 A.M. to 4 P.M. 204 Clarence Building. Telephone, Bell Main 692. Residence telephone, Eddy 935 J.
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Libbey, Miss Vinnietta J., C.S. 9 A.M. to 12 M. 120 Colonial Arcade. Tel East 1408 R.
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Janion, Mrs. Margaret S., C.S. 42½ 13th St.
Kurth, Mrs. Della C. H., C.S. 512 Elk Street.

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Baker, Mrs. Anna E., C.S. 550 George Street.

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Finney, Mrs. Mary Vansant, C.S. 2 to 4 P.M., except Sat. 1407 Front St. Bell 'phone.
Peay, Mrs. Lilla A., C.S. Mornings, except Monday. 9 South Front Street. Bell 'phone.

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Buckles, Mrs. Emma, C.S. 10 A.M. to 4 P.M. Merchants Hotel.

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Smith, Richard, C.S.B. 110 N. Prince Street.

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Tallman, Mrs. Maria E., C.S.B. 283 Walnut St.

MILLBOURNE.
Goewey, Mrs. Eva Burgess, C.S. 34 Burd Ave.

NEW BRIGHTON.
Whitehead, Mrs. Elizabeth, C.S. 556 11th Ave.

NEW CASTLE.
Perry, Leonard, C.S. 79 North St. Tel. 1103 L.

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Klander, Miss Clara L., C.S. 10.30 A.M. to 1 P.M. 118 Franklin Avenue. 'Phone, 918.

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Baker, Mrs. Anna B. White, C.S.B. 1 to 4 P.M. 520 Perry Bldg., 16th and Chestnut Sts.
Ball, Mrs. Octavia I., C.S. 1 to 3 P.M., except Friday. 1745 North 16th Street.
Boland, Mrs. Ella S., C.S. 10 A.M. to 1 P.M., except Saturday. 814 Perry Building, 1530 Chestnut Street. Tel. Res. Swarthmore, Pa.
Brownell, Mrs. D. Eloise, C.S.B. Normal Course Graduate of Massachusetts Metaphysical College. 10 A.M. to 1 P.M., except Wednesday. 1530 Chestnut St. Bell Tel.
Brownell, Miss Kathryn Folk, C.S. 1.30 to 3.30 P.M., except Wednesday. Room 514, 1530 Chestnut St. Residence, 4515 Chester Ave.

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Fahnestock, Mrs. Virginia Peck, C.S.B. Normal Course Graduate. 10 A.M. to 1 P.M., except Sat. 4723 Kingsessing Ave. Bell Tel.

Hammersley, Mrs. Ida McD., C.S. 2 to 4 P.M., except Wednesday and Saturday. 410 W. Chelten Avenue, Germantown.

Huff, Mrs. Flora Brooks, C.S. 10 A.M. to 1 P.M., except Saturday. 100 West Phil-Ellena Street, Germantown.

Hufnagle, Mrs. Mary W., C.S. 1 to 3.30 P.M., except Saturday. 1523 North 19th Street.

Kerr, Miss Sarah J., C.S. 10 A.M. to 1 P.M. 1931 Chestnut St. 'Phone, Locust 3915 A.

Lytle, Mrs. Eliza J., C.S. 228 W. Logan Sq.

Maynard, Mrs. Grace P., C.S. 4821 Warrington Avenue. Bell telephone, 3613 W.

McGaw, Mrs. Martha, C.S. 10 A.M. to 1 P.M., except Saturday. Room 530, Perry Building. Residence, 5227 Spruce Street. Bell Tel.

Mealey, Miss Katharine, C.S. 10 A.M. to 5 P.M. 1535 Chestnut St. Bell Tel. Spruce 6399. Res. 1621 Chestnut St. Tel. Spruce 6502 A.

Moore, Mrs. Ida F., C.S. 2 to 4 P.M., except Sat. 530 Perry Bldg. Res. Swarthmore. Tel.

Moore, Mrs. Mary J., C.S. Hours, 10 A.M. to 1 P.M., except Thursday. 1619 Chestnut Street, Room 47. Residence, 1009 St. Bernard Place. Phone.

Osgood, Mrs. M. Anna, C.S.D. Teacher and Practitioner. 10 A.M. to 1 P.M., except Saturday. The Warwick, 1906-10 Sansom Street. Bell telephone, Spruce 6299.

Randall, Mrs. M. Ella, C.S. 4044 Baring St.

Randall, William F., C.S. 1 to 4 P.M. 1535 Chestnut Street. Residence, 4044 Baring St.

Remont, Mrs. Frida, C.S. 4 to 6 P.M., except Sat.; also 10 A.M. to 12 M. Wed. 520, 1530 Chestnut Street. Telephone. German language spoken.

Russell, Edward Wright, M.D., C.S. 1 to 5 P.M. 1619 Chestnut Street.

Skidmore, Mrs. Sadie D., C.S. 10 A.M. to 12 M., except Sat. 1706 N. 18th St. Bell 'phone.

Smith, Mrs. Gertrude B., C.S. 2 to 5 P.M., except Thursday. 1619 Chestnut Street. Residence 'phone, Chestnut Hill 72 D.

Smyth, Mrs. Margaret L., C.S. 1619 Chestnut St.

Spencer, Mrs. William Loring, C.S. 1 to 4 P.M., except Sat. & Sun.; Sat. & Sun. by appointment. 1724 Green St. Tel. Poplar 3828 A.

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Taylor, Mrs. Ida Thompson, C.S. 2 to 4 P.M., except Sat. 6396 Drexel Road, Overbrook.

Tourny, Mrs. E. Mabel, C.S. 10 A.M. to 12 M., except Sat. 3620 Hamilton St. Bell 'phone.

van Zeller, Miss Elisabeth J., C.S. 1.30 to 4.30 P.M., except Thurs. 814 Perry Bldg., 1530 Chestnut St. Res. 111 South 40th St. Tel.

Waltz, Lewis, C.S. 3608 Walnut Street.

Yates, Mrs. Ida Downs, C.S. 9 A.M. to 2 P.M. The Covington, 37th and Chestnut Streets. Telephone, Preston 4716.

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Beeckman, Mrs. Myra R., C.S. 800 Aiken Avenue. Telephone, Schenley 825 W.

Bell, Mrs. Mary Broughton, C.S. 712 Ivy Street. Telephone, Highland 4443 R.

Borland, Mrs. Katharine P., C.S. 5507 Elmer Street. 'Phone, Highland 3376 L.

Boyd, Mrs. Florence Clerihew, C.S. 1 to 3 P.M., except Sat. 5432 Baywood St. Bell 'phone.

Burns, Mrs. Alice C., C.S. 10.30 A.M. to 4 P.M., except Monday. 1308 Keenan Bldg. Tel. Grant 95. Res. 802 Aiken Ave. Tel. Schenley 773.

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Cheney, Mrs. Kate B., C.S. 352 Melwood Avenue. 'Phone, Schenley 1330 J.

Cobb, Mrs. Jessie Parsell, C.S. 330 Melwood Street. 'Phone, Schenley 648 W.

Cobb, Silas, C.S. Office, 330 Melwood Street. Open daily. 'Phone, Schenley 648 W.

Dilworth, Mrs. Florence Coe, C.S. Daily. 1410 Keenan Building. 'Phone, Grant 1093. Residence, 5501 Elmer Street. 'Phone, Highland 3376 J.

Durell, Mrs. Katherine Van Tine, C.S. 12 M. to 4 P.M., except Saturday. 1510 Keenan Building. Telephone, Grant 1008. Res. Summerlea and Elwood Sts. Tel. Highland 5215.

Gray, Miss Frances, C.S. Clinton Terrace, Crafton. 'Phone, Crafton 217 R.

Harding, Mrs. Jane C., C.S. Minnehaha Apartments, Mansion Avenue, North Side. Telephone, Brady 805 W.

Henderson, Mrs. Kate F., C.S. 2703 Fifth Avenue. 'Phone, Schenley 95 L.

Hood, Mrs. Alice E., C.S.B. Normal Course Graduate. Teacher and Practitioner. 9 A.M. to 12 M., except Saturday. 6343 Marchand Street. 'Phone, Highland 2539. Saturday, 10 A.M. to 4 P.M. 1309 Keenan Building.

Howell, Mrs. Jessie F., C.S. See Bellevue, Pa.

Johnson, Mrs. Emily Foxley, C.S. 4925 Cypress Street. Telephone, Fisk 403 L.

Johnston, Miss Hattie Jean, C.S. 9 A.M. to 12 M. 16 W. Stockton Ave., North Side. 'Phone.

Konold, Mrs. Mary Saints, C.S. Tues. and Frl. 707 Dallas Ave., E. E. Tel. Highland 4127 W.

Lyons, Mrs. Anna M., C.S. Monday, 1308 Keenan Bldg. Phone, Grant 95. Res. 806 Aiken Ave. 'Phone, Schenley 1246 J.

McDonald, Mrs. Adella E., C.S. 1 to 4 P.M. Mon., Thurs. Keenan Bldg. Tel. Grant 589. Res. 5425 Howe St. Tel. Highland 3310 R.

Meredith, Benjamin F., C.S. 604 Lyceum Bldg. Daily. Res. 311 S. Dithridge St. Both 'phones.

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Norlander, Mrs. Dagmar A., C.S. 218 North Linden Avenue. Tel. Highland 2639 R.

Patton, Mrs. Margaret S., C.S. Hours, 12 M. to 3 P.M. 628 Aiken Avenue.

Phelps, Miss Ellen A., C.S. 9 A.M. to 12 M. except Wednesday. 6315 Marchand Street. Telephone. Wednesday, 10 A.M. to 4 P.M. 1309 Keenan Building. Tel. Grant 589.

Pierpoint, Mrs. Sarah D., C.S. 4641 Sylvan Avenue. Telephone, Hazel 62 L.

Pullman, Mrs. Letitia Vertrees, C.S. Lorraine Hotel, Highland Avenue.

Robinson, Mrs. Carrie A., C.S. 5522 Howe Street. 'Phone, Highland 962.

Robinson, Mrs. Jennie M., C.S. 5528 Howe Street. Telephone, Highland 1673 L.

Robinson, William J., C.S. 5522 Howe Street. Telephone, Highland 962.

Tilbury, Mrs. Eva M., C.S. Friday. 1308 Keenan Building. 'Phone, Grant 589. Res. 811 Farragut St. 'Phone, Highland 1332 W.

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Wuertzer, Mrs. Anna, C.S. 9 A.M. to 12 M. 1021 Ridge Av., North Side. Tel. Cedar 2422 W.

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Hartz, Miss Emma, C.S. 914 Washington St.

Haslett, Mrs. Mary E., C.S. 1016 Franklin St.

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Watres, Mrs. Reble E., C.S. 916 Mulberry St.
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Hawke, Mrs. Mary F., C.S. Mornings, except Saturday. 526 Walnut Lane.

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Sutton, Mrs. Mary E., C.S. 20 William Street.

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Kennedy, Mrs. Elizabeth B., C.S. Mornings. Hunter Building. Telephone, Wilkins 1304 J.
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Hicks, Mrs. M. Katharine Best, C.S. 834 3d Av.
Smith, Miss Ida B., C.S. 9 A.M. to 3 P.M. 338 Government Place. Bell 'phone.

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Bailey, Mrs. Arabel W., C.S. 97 E. Manning St.
Carpenter, Gilbert C., C.S.B. 3 to 5 P.M. Office, Howard Building. 171 Westminster Square. Residence, 125 Butler Avenue. Telephone, Angell 1073.
Carpenter, Mrs. Minnie C., C.S. 125 Butler Av.
Chapin, Mrs. Eliza S., C.S. 190 Angell Street.
Chapin, Mrs. Mary Greene, C.S. 36 Angell Street. Telephone, Angell 1217.
Evans, Warren O., C.S. 1 to 4.30 P.M. Howard Bldg. 171 Westminster St. Tel. Union 475. Res. 45 Humboldt Ave. Tel. Angell 981.
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Rittner, Paul, C.S. 9 A.M. to 12 M., 3 to 6 P.M. 206 Park Avenue. Tel. Main 1732.
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Jordan, Mrs. Lucy E., C.S. 615 N. El Paso St.
Nuckolls, Ellis Virgil, C.S. 509 Mesa Avenue. 'Phone, 846. P. O. Box 472.
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Hall, Mrs. Catharine, C.S. 1319 Austin St.
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Mather, Edwin C., C.S. 1609 Dallas Avenue.
Myers, Mrs. Jennie May, C.S. 1818 La Branch St.
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Tips, Mrs. Mary Kern, C.S. 9 Butler Flats.
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Sitman, Mrs. Lizzie H., C.S. 'Phone, 389.

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Franz, Miss Annie E., C.S. 317 North Street. Old 'phone, 2529.
Sandford, Miss Beulah May, C.S.B. Highland Boulevard. (Highland Park car). New 'phone.
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Mitchell, Robert J., C.S. 402 North 5th Street. Both telephones.
Mitchell, Mrs. Sarah E. L., C.S. 402 N. 5th St.

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